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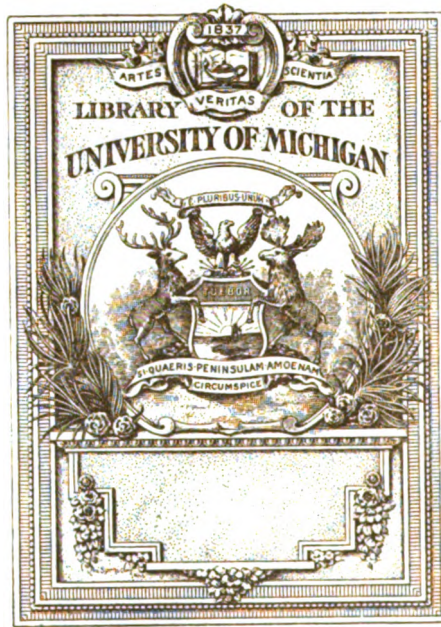
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Auburn Seminary Record

Volume 12

March 10, 1916

No. 1

Book Number

Auburn Seminary Record

[ENTERED AS SECOND CLASS MATTER]

PUBLISHED DURING THE MONTHS
OF
JANUARY, FEBRUARY, MARCH, MAY, JULY, SEPTEMBER
AND NOVEMBER

BY
AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

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Subscription price \$1.00 per year, in advance. Single copies, 20c.
Make all remittances and address all communications to AUBURN
SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

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Auburn Seminary Record

Volume 12

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No. 1

JUST BOOKS

BOOKS! Books! Books! Nothing but books! An endless procession! Of making them there is no end! They have become a weariness to the flesh and spirit! What shall we do with them? Nothing new, only just what we have been doing, read, study, use them as helps in our life and work. That is what books are for. Rather a commonplace statement to make, but often forgotten in the complaint, almost as continuous as the book procession, that we have no time to read, that there are too many books, that we are losing our originality (we have such a lot of it to lose), that with it is going our power of thinking (a feeble power at the best with many people), and that many ministers substitute books for persons, much reading for much (or little) thinking.

Of course there is danger that this will be the result. At long intervals I have known such a minister. But for one such, I have known several who have died mentally and spiritually for want of reading. Every good thing is liable to abuse. A man, now and then, has been known to abuse and misuse his wife and children, but few, unless it is some feminists, argue that therefore wife and children are not adjuncts of a happy home and go far to make the life of a decent man worth living. It is the use you make of books which determines their value to you. In the relationship between you and books your personality is of more importance than the book, its contents or the author. A book may be an opiate, or worse. It may stain your soul, check your enthusiasm, cripple your usefulness, hinder your growth and unfit you to think through and accomplish your work. It *may* do this. But so may your contact with an individual. In either case, however, it ought not to be so, and you are to blame if it is. Whatever blame rests upon the author, you cannot escape sharing it. If your ethical and religious character cannot stand the

strain books put you under, then retire to the wilderness long enough that, alone with God, you may be purified from the dross and strengthened with a new and powerful infilling of His grace.

But your reading ought to refresh, confirm, strengthen, inspire. It ought to compel you to think, and bring you into contact with the great and good and with the best that men have said and done. Your books can become among your most intimate companions. Often you will get nearer to the very heart of things, to the very heart of men and women even, through your books than by your personal contact with individuals. You cannot know the men and women for whom you labor as you ought unless your library becomes a medium through which a large part of this knowledge is communicated. Your own thinking is likely to become stale and unprofitable unless you know what others have thought and said on the same subjects. Your own work will suffer from foolish and crude efforts if you do not know how others have accomplished their work under similar conditions. The church is suffering today—perhaps it has always suffered more or less—from pulpit chatterers; men who do not know the thought forms and struggles of their own times, largely because of the sin of everlasting busyness which prevents reading and study, and who think that the repetition of pious platitudes in archaic thought-form is sufficient spiritual nutriment for their congregations.

To help you to think and to know what to read out of the world of books another "Book Number" of AUBURN SEMINARY RECORD is issued. The books have been selected and the reviews written in order to help the readers of the RECORD, not to display erudition nor to fill a page. In connection with the five other annual issues of the RECORD, we believe few periodicals furnish reviews of a larger or better selected number of books for the minister during a twelve months. Select from it the books you most need. Buy them, or borrow them from our library. Read, study, digest, and give to your people the outlook and uplook, the instruction and inspiration, that comes from fellowship with the good, the beautiful and the true. So doing you will bring them into touch with God. "Give

heed to reading," is good scriptural advice for the preacher, whether it refers to his public or private duties.

JOHN QUINCY ADAMS.

THE CENTENNIAL OF THE SEMINARY

THE date of the founding of Auburn Theological Seminary is August 6th, 1818, and it follows that the Centennial comes in 1918. This will seem strange to those who recall that the Semi-Centennial was celebrated in 1870, and the Diamond anniversary in 1895. For reasons which have been explained before in the RECORD it was for a long time supposed that the action of the Synod of Geneva, establishing the Seminary, was taken in 1819, and this date was passed on in the earlier catalogues and other publications as correct. The charter was granted by the legislature of the State of New York in 1820, and for the anniversaries above mentioned this was taken as the beginning of the Seminary. But the Seminary did not open for students until 1821, and others contended that this should be taken as the starting point for its history. But as now quoted in the Catalogue, the action of the Synod of Geneva, August 6th, 1818, was very definite; "That the Theological Seminary be and hereby is located at or near the village of Auburn" and this date has been accepted by the directors as the one from which to count the Seminary's life.

A joint committee from the Faculty and the Board of Directors has been appointed to consider and report on plans for the observance of the Centennial, and it has made some progress. Tentatively, it has selected the week beginning October 6th, 1918, as the proper time for the celebration, the particular dates and the character of the programme being still under discussion. It is expected, however, that definite plans can be announced at the next Commencement.

It has also been decided to issue for the Centennial year a General Catalogue, something very much needed as the last one, prepared by Dr. W. J. Beecher, was issued in 1883, and, in a separate volume, a history of the Seminary. Considerable work has already been done in collecting the material for these publications, and it is believed that the alumni and friends

of the Seminary will cheerfully render any assistance to the historian in their power.

We wish here to call attention to some items of importance, where further information is much desired. Perhaps some of the readers of the RECORD can help us. Our file of catalogues begins with one dated "January, 1826," and is an eight page document. Was an earlier one issued? We do not know. Can any one tell? Then the following are missing, bearing the dates indicated: "January, 1835;" "1842-43," "1847-48," "1853-54," "1854-55," and "1855-56." For the last three years we are uncertain whether catalogues were issued or not. Can any one supply the missing numbers or give us any information whether catalogues were issued?

In June, 1818, a meeting of the committee, appointed in the preceeding February by the Synod of Geneva, and others whom the committee invited, was held in Canandaigua. Dr. William Wisner of Ithaca was chairman of this committee. Here the whole matter was discussed, and the original proposition to found an "Academical and Theological Institution," was changed by dropping the "Academical," and the action taken at this meeting was embodied in the committee's report to Synod at Auburn in August following. This report was received and filed as "Document B, 1818." Of course this Document long since disappeared. The meeting, then, at Canandaigua was one of the most important connected with the early history of the Seminary, but we do not even know its exact date, have no report of the discussions, and no copy of the committee's report. Diligent search through files of old newspapers in various places has failed as yet to reveal anything more regarding it. Were other places for the location of the Seminary considered in the meeting? Why was Auburn selected? These questions would doubtless be answered if we could find the report of the committee, or could discover an account of the meeting in some contemporary publication. Who can help us?

If any readers have definite information on these matters, I shall be pleased to have them communicate with me as soon as possible.

JOHN QUINCY ADAMS.

BOOK REVIEWS

THE STEWARDSHIP OF FAITH*

THE STEWARDSHIP OF FAITH, OUR HERITAGE FROM EARLY CHRISTIANITY, by Kirsopp Lake. (G. P. Putnam's Sons, New York and London, 1915. vii+237 pp. 5¾x8¼ in. \$1.50)

A book from Dr. Lake's pen is a matter of no ordinary interest. His ripe scholarship, his vivid reproduction of historical situations, his evident desire to be fair and, withal, his simple, clear style make luminous whatever he brings to us. The contents of this volume were given by the author at the Lowell Institute and in King's Chapel in Boston in 1913. Accepting as true, the declaration repeatedly made that Christianity is now at the cross roads, Dr. Lake puts forth his book as a sort of challenge to the Church to guard its heritage by such changes as our time calls for and, as an enforcement of this challenge, he pictures that time in the history of the Church when it emerged from Judaism into the Greece-Roman world—its first facing of the cross roads—and shows how then it triumphed not because "it preserved its theology, its ethics, and its constitution unchanged, but because it changed them all and changed them rapidly in order that they might express more adequately and more fully the spiritual life which remained the same, though the forms with which it was clothed were altering with extraordinary rapidity." (p. 4.) There are many in our time who have already accepted this challenge and who are striving to construct the forms in which one's faith shall express itself so that it may be consonant with modes of thinking now prevalent. Criticism for the most part would make no hesitation before Dr. Lake's challenge; its serious questionings have been rather of his interpretation of the development of Christianity in the first century. Did it go the way he has pointed out and did it come to its new and changed form through the influences which he has marked off? Before we turn to answer these questions let us briefly follow the line of development which the author has drawn out for us. Two great civilizations in the ancient world brought their pressure to bear upon the Jews—each with its own way of procedure—one, the Babylonian, sought to take small

*We feel that this book merits considerable attention. It has therefore seemed advisable to have it reviewed from more than one angle. In the issue of the RECORD for November, 1915, we presented a review from the historical standpoint. Two reviews in this number approach it from the New Testament and from the Apologetic viewpoints respectively.—ED.

nations unto itself and assimilate them as does America; the other, the Roman, like England today, kept the small nation intact, and added it to the Empire. Neither method pleased the Jew and he resisted the pressure. He saw no issue helpful to him but in some great catastrophe which would bring in the Kingdom of God and give him his rightful place. Hence his apocalyptical eschatology. It dominated his outlook toward the future. Into its atmosphere of dreams and hopes Jesus came and, with some modifications as to the antecedent conditions for the coming of the Kingdom, such as days of suffering, he made their hope of a new catastrophe his own. Eschatology was the principal subject of his message, so much so that it involved a complete negation of all social values. In the days after the resurrection the Christian community, not yet separated from Judaism, was distinguished from Judaism in its belief that Jesus was the predestined Messiah and that it had been granted a special outpouring of the Holy Spirit. With the incoming into the Church of Hellenistic Jews, changes came, due to their uniting the liberal principles of the dispersion to the teaching of Jesus. The future of Christianity was now bound up with the growth of the Hellenistic party. At this point we are given a sketch of the religious life of the Roman Empire in the first century with its double stream of progress—political, moving from West to East; religious, moving from East to West. Christianity entered the Empire at Antioch—high up in the westward flowing stream and the Antiochene Mission opened the door to the Gentiles. Four main factors entered into the make-up of the religious life of the Empire—the worship of the Emperor, Stoicism, Mystery cults and Judaism. The “God-fearers” who were won from the synagogue to Christianity brought with them into their new faith much of the best of the above factors of the Empire’s religious life. The Gentile Christianity which thus resulted was quite a different affair from its primitive form. It ascribed a divine nature to Jesus and made him the centre of a cult; it interpreted Baptism and the commemoration of the Last Supper as the equivalents of the heathen mysteries. The Christians of Jerusalem and Antioch agreed in saying that Jesus was the Messiah. This was a Jewish conception really meaningless to the Greek world, hence it preferred to use the word “Lord.” That was a long step towards the claim of divinity for Jesus and led to giving Him the exalted place as the supernatural Being whom they were to worship and who was looked up to as the source of salvation. The Logos doctrine represents the final attainment. The Lord of the Church and the Logos are identified and Jesus is the incarnation of the Logos.

In like manner there was a development in the doctrine of the Sacraments. Jewish rites with an eschatological meaning gained, through the impress put upon them by those who had been accustomed to observe the religious meals associated with the mysteries of other Redeeming gods, the significance they had on the mysteries, in relation, of course, to Jesus as Messiah and Lord.

In trying to follow the line of thought of a book, so full of suggestive interpretations it will be impossible, in the brief space at command to note all that is given. The place and work of Paul, the intellectual and psychological difference between the Greek and the Jew, the implications of the Emperor cult—these and others hold attention from page to page. There are three chapters dealing with the relations of the Church to Heathendom, Gnosticism and uneducated Christianity, respectively in which instruction is obtained for our guidance in keeping the heritage of faith. The last chapter is a resume of the positions of the whole book and a setting forth of the duty of the Church in our time. What shall be said of it all? This: that definite and clear as its picture is of the world-setting of early Christianity it is not in accord with the New Testament in its description of the development of Christianity itself. To begin with it gives an extreme view of Jesus as regards his eschatology. Schweitzer himself could not say more than Dr. Lake postulates. Jesus was completely governed by the faith that he was to bring the end of the present world-order in his day. He was as completely a man of his time in this regard as were the disciples. His full message was "The Kingdom of heaven is at hand; repent and believe the good news." He had no thought whatever of a present kingdom. All those passages both in Mark and Q (the sources upon which the author builds) which point to the actual existence of the Kingdom at the time when Jesus lived and spoke are ignored. The bearing of the Temptation upon an apocalyptic inbringing of the Kingdom is not considered. The conception of the Kingdom as an inward reality in the life of the believers is seemingly not thought of. When the Kingdom came apocalyptically Jesus would be the Messiah. Of course, in his faith that he was to bring the end of the present world-order in his day he was under an illusion. As this view controlled all the teaching of Jesus and his ethics are what Schweitzer called them "interim-ethics," it may be said that his teaching was "based on a complete misconception of what was going to happen." "It is the extremest negation of all possible kinds of what we call social values." (p. 36.) What then is to be said of that mass of teaching found, e. g. in the Lucan parables, which is clearly non-eschatological? Despite

Schweitzer's attempt to make it appear otherwise is it not true, as has been said of this whole theory of interim ethics, that "it gives a low and unworthy coloring to the teaching of Jesus since it represents him as laying the whole stress on the self-centered desire of the individual for his own salvation? Love, patience, forgiveness, are commanded not because they are good in themselves or because they make the world a better place to live in, but because they represent the escape-ladder by which the individual may save himself from the impending conflagration." There is one other statement which Dr. Lake makes about Jesus which is surprising if one accepts the facts of the gospels and that is that so far as can be seen from the synoptic narrative, when Jesus is speaking in public he said nothing of himself. How about such statements as these: "I came to fulfill the Law and the prophets"—i. e., the whole religious history of the chosen people had its consummation in him. "Follow me," "Come to me," "Lose your life for my sake," "Forsake father and mother for me," "A greater than Solomon is here," "A greater than Jonah is here," "No man knoweth the son but the Father; neither doth anyone know the Father save the son and he to whomsoever the son willeth to reveal him" and if we admit all that is said in connection with the title Son of Man (which indeed Dr. Lake questions) we have much that is direct and comprehensive about himself. The great theme of the teaching of Jesus is the Kingdom, but the Kingdom is the correlate of his personality always. This then is the first point in the line of development regarding which we would humbly, but earnestly take issue with our author.

The second is in what he says about the contribution toward the development of doctrine made by the Greeks and this again touches two main contentions (a) that the introduction of the word "Lord" brought with it a circle of new ideas and (b) that whereas the Jew asked "what am I to do?" the Greek's question was "what am I to be?" According to Dr. Lake, Jesus was considered during his earthly career a prophet. The resurrection brought to the disciples the revelation of Messiahship but not of deity. That great conception was brought about by the introduction by the Greeks of the title Lord. As in his view of the Eschatology of Jesus our author lines up with Schweitzer so here in this conception of development from the Jewish Messianic hope to the cult of a present Lord he lines up with Bousset. In a word Christianity began its career and continued it for sometime without regarding Christ as divine and without making him an object of worship. In view of such a judgment is the assertion of another too strong when

he declares that "this book has explained everything except that which it set out to explain—the origin and growth of Christianity in the form which it historically took?" Our knowledge of primitive Christianity is based almost entirely upon the early chapters of the Acts—and these have not suffered, as far as their trustworthiness is concerned, from the hands of recent criticism. In his speech on the day of Pentecost, Peter said: "So let all the house of Israel understand beyond a doubt that God hath made him both Lord and Christ this very Jesus whom you have crucified." (Acts 2:36.) It was the Lord who added the saved daily to their number. (2:47.) In his speech in the house of Cornelius Peter describes Jesus Christ as Lord of all. (10:36.) Stephen prays to Jesus and says "Lord Jesus, receive my spirit." (7:59). The Apostles gave their testimony to the resurrection of the Lord Jesus. (4:33). In the early community Christ was appealed to as the forgiver of sins (7:60) and as the receiver of spirits (7:59). In all this there is expressed the highest conceivable exaltation. When we turn to the earliest epistles of Paul the same exalted position is given to Christ as Lord. Veritably it was the manifestation of Jesus not only as Messiah but as Lord which was the starting point of faith. There is no sufficient reason why if the Spirit taught that to the Gentiles (and Dr. Lake says it does p. 112). He did not also teach it to the first Jewish Christians in Jerusalem. The Book of the Acts shows us that He did. When we turn to the second contention that the Jew asked, "what am I to do?" and the Greek "what am I to be?" are we again on or off the line of fact? Within the Church before the Gentiles entered it was there no conception of rebirth? Did no Jewish Christians know anything of that change of outlook upon God and life; that realization of peace and that sense of forgiveness which are the issues of conversion? Was not Paul's whole emphasis upon the new and vital attitude of faith rather than upon works? To be sure Dr. Lake thinks Paul more of a Greek in this than a Jew. One has only to read the seventh chapter of Romans to see if it was not as a Jew that he learned his need of regeneration. As Christ was Lord from the very first day of the Spirit's enlightenment, so surrender to him of one's self and one's future was the condition of Christian life.

Briefly we would call attention to one other matter upon which the book lays emphasis and that is the asserted influence of the mystery-religions upon the Sacraments. Baptism under this influence changed from that of repentance for the remission of sins and a preparation for entering into that Kingdom of God to a rite effecting a union of the recipient with Christ's death and risen life and finally was the symbol of

the "new birth." The Lord's Supper under the same influence took on the character of a sacrificial meal like those associated with the mysteries. Let our answer to this be in the words of one who has made an earnest study of the mystery-religions in their relation to Paul (for it is Paul's doctrine which is in question) "The central conceptions of the Mystery-Religions belong to a different atmosphere from that in which the Apostle habitually moves." The Apostle has terms which the Mystery-Religions used but they do not connote the same ideas.

Dr. Lake's book is a quickener of thought and question; it is also provocative of strong dissent. It is delightful to read. It gives us a clear picture of the world in which Christianity first found place. The temper of it all leaves nothing to be desired. Would that its account of early Christianity and of the way of its development in the crisis hours of the first century had been truer to New Testament presentation!

JAMES S. RIGGS.

THE STEWARDSHIP OF FAITH, OUR HERITAGE FROM EARLY CHRISTIANITY, by Kirsopp Lake. (G. P. Putnam's Sons, New York and London, 1915. vii+237 pp. 5¾x8¼ in. \$1.50).

Although this book has been already reviewed in THE RECORD, November, 1915, and also elsewhere in this issue, it may not be out of place to give the headings of the chapters which are sufficiently suggestive of the main contents of the book: I. Apocalyptic Judaism; II. The Teaching of Jesus and the Background of Apocalyptic Judaism; III. The Spread of the Church to the Roman Empire; IV. The Antiochene Mission and Early Gentile Christianity; V. The Church and Heathenism; VI. The Church and Gnosticism; VII. The Church and Uninstructed Christianity; VIII. Conclusion, Appendix, Index.

These topics are handled with rare skill. Dr. Lake has a fascinating style, simple and clear. And his acquaintance with the literature of early Christianity and its later development enables him to write out of a mind rich and full. His subject is the all-engrossing one of the present day, the nature of the religion which we call Christian. His purpose is set forth in the suggestive title: The Stewardship of Faith. His inquiry is not concerning "the faith once delivered to the Saints," although this is not overlooked. Indeed the question naturally suggests itself, which is hardly answered, as to whether the faith is that which believes or that which is believed. The general position taken by Dr. Lake is neither that of the historical liberal, nor yet the idealistic. Sometimes he leans toward the historical and perhaps

would be classified in this school rather than in the idealistic. Again, much has a decided "modernist" tone. What the "Stewardship of Faith" is finds some answer on page 191: "Christianity has always been a movement; the stewardship of Faith is to carry on this movement." Undoubtedly this movement is one which had its historical beginning in the work and teaching of Jesus. As a movement, however, it evidently outgrew its beginning and under various influences has grown and has spread abroad until this present day. Thus Prof. Lake has affinity with Modernism and with those who regard the Christian Religion as a development. It must be said, however, that this movement is somewhat indefinite both as to origin and as to its goal. It is therefore not surprising that Dr. Henry Scott Holland (See Hibbert Journal October, 1915, p. 200) should review this book with considerable severity. He charges that Dr. Lake has failed to state what early Christianity was and so does not present its history accurately. This review of thirteen pages is worthy of attention. It presents the opinion of the older school. It can hardly be denied, I think, that Dr. Holland exposes some of the weak points in Dr. Lake's position. I can hardly agree with Dr. Lake, for example, that the actual historical cause for the rejection of Jesus and His Crucifixion, was the antagonism which Jesus created during the last week or so of his life when he awakened the wrath of those with whose unrighteous gain he interfered. To say "the cause of the rejection of Jesus was financial rather than theological" can hardly be regarded as satisfactory. Dr. Holland, however, certainly errs on the other side in assuming that Jesus anticipated in a positive way his rejection and crucifixion. It is difficult for us to understand the matter psychologically, but the Man who prayed to have the cup taken from him and who felt Himself forsaken can hardly have regarded his sacrificial death as absolutely certain, as Dr. Holland says He did.

On the other hand Dr. Holland has fair ground for criticism when Dr. Lake seems to infer from the eschatological teaching of Jesus that Jesus had no ethic for this world. As Dr. Holland says (and it is a matter of great importance to those who hold that Jesus taught an apocalyptic crisis as near at hand) the effect of this teaching was the opposite of what might be expected. Many of those who hold that Jesus was apocalyptic fail to recognize that the main subject of discourse with Jesus is righteousness. It is not so clear as Dr. Lake seems to imply that Jesus was certain the world would end in a few months. This is not required in the apocalyptic teaching of Jesus. Many overlook the fact that the possible or probable incoming of the New Age, that is of the Kingdom, was for Jesus a hope and not a

certainty. Jesus was not certain when the end would come although he may have expected that the end was not far off. A measure of uncertainty is very apparent in his teaching on this subject. But even if this were the teaching of Jesus, that the end was certainly near, it would not affect the fact that there can be no such thing as an interim ethic. Our author suggests this himself on page 40 where he says, "the interim element is not inherent in the ethic." Right and wrong are not really affected by time. Time affects that which is expedient not what is imperative. It is in the recognition that Righteousness constitutes the essential element of the teaching and work of Jesus that we have the reconciliation of the teaching of both Jesus and Paul. Jesus taught that Righteousness consisted in following him, and doing the will of God as he himself taught and embodied that Will. In like manner Paul summarizes Righteousness as union with Christ, having his spirit, substituting Christ for the Law. Both Jesus and Paul have the same keynote in their preaching: Righteousness with God as making one ready or fit for the Kingdom. Both taught an apocalyptic Kingdom, but this hope or expectation was the stimulus to Righteousness which made man acceptable to God. Also, it is by no means so clear that Paul taught only the resurrection of the body. As Dr. Bruce said years ago, "Paul's opinion does not seem to have been finally determined." It was in process of formation. He seems to have been working away from the physical resurrection. It is certainly taught in I Cor. 15 that flesh and blood cannot inherit the Kingdom of God.

While there are certain statements in Dr. Lake's presentation which are open to criticism, it must not be inferred that the value of the book as a whole is materially affected thereby. This value is very great. Assuming that Christianity is, as he says, a development, we have a fascinating presentation of this development. The tracing of this development may indeed cause discussion, whether the developed thing should be called Christianity; or, if the name Christianity be given to this developed result, it still can be called in the primitive sense of the word "Christian." It is of immense importance that those who profess that which is called Christianity should understand more clearly than they do that Christianity, as it exists today in practically all its varied forms, is of composite nature having adopted customs and beliefs which have no place in the life and teaching of Jesus. Whether this is a ground for their rejection is beyond the scope of this review.

Dr. Lake is Modernist enough not to regard customs and beliefs which are new as necessarily untrue to this Movement. On the whole he is quite sympathetic with much that is called Orthodox Christianity. Possibly Paul's relation to the Mystery Religions might be stated less positively. It seems probable that those who accepted the teaching of Paul were those whom the Mysteries left unsatisfied. The fact that Paul preached first to the Jews and then to the Gentiles would seem to indicate that he was more interested in the Jews than in the Gentiles, and felt that Christ belonged to them first and not to the followers of Mithra or the devotees of Isis. The similarity of Paul's symbolic language and that of the Mysteries goes back to a deeper root from which Mystery Religions themselves may have sprung.

Instructive as this book is from the historical side, its greatest value may be said to consist in its prophetic character and in its suggestiveness as to the present day mission of the Church. The delicate situation in which the Church finds itself is thoroughly appreciated. There is a frank recognition that the sacramental side of religious life is permanent. Let us quote: "The result has been that for many generations in Protestant countries the pulpit, the preaching of the Word, and the practice of philanthropy have largely obscured the care of the spiritually sick." "Christianity has to face and accept the fact that it is no longer a church but a collection of churches." "Much would be gained if Christians would remember that in the world of living organisms schism is the recognized means of perpetuating life." Dr. Lake confronts the Church in the old prophetic fashion with the present day situation. "The one thing which seems certain today is that society as we have known it is drawing to an end. Our children will inherit a new age; will it be an age of light or of darkness." Before concluding the review there is a doctrinal note on page 154 which sets forth a truth which few, very few, have recognized. It is to the effect that the speaking of God as a person is "not an orthodox statement in any church of Christianity, except perhaps the Unitarian." Dr. Lake might have added that the Orthodox statement is that the Father is a person, the Son is a person, the Spirit is a person.

ALLEN MACY DULLES.

MISCELLANEOUS INSCRIPTIONS IN THE YALE BABYLONIAN COLLECTION. By Albert T. Clay. (Yale University Press, New Haven. 1915. 4to 105 pp. Plates LV. \$5.00.)

This new volume from the busy workshop of Prof. Clay is volume I of the Yale Oriental Series, Babylonian Texts. It contains fifty-

three texts of a miscellaneous character, the originals of which are in the Babylonian collection of Yale University. The nature of the texts is most varied. There are historical texts, votive and building inscriptions, a dynastic list, date lists, a fragment of a Sumerian code of laws, a fragment of the Hammurabi Code on a clay tablet, a part of a boundary stone, a mortuary inscription and last but not least an important Babylonian syllabary.

Most of the texts are in Sumerian, eighteen of them are in Semitic Babylonian, while one, the syllabary, explains a large number of signs by their Sumerian and Babylonian equivalents. Many of the texts are both interesting and important. Such is the fragment of early Sumerian laws, preceding in time (as is proven by the script) the laws of Hammurabi. Only the reverse of the tablet has been preserved. The obverse has disintegrated to such an extent that it cannot be deciphered. Nine of the laws remain, which are partly similar to, but not identical with certain laws of the Hammurabi Code.

A highly important text is a new dynastic list, which contains all the names and regnal years of the kings of the Larsa Dynasty. We now know that there were sixteen Larsa kings, of whom but seven were known before. These kings reigned altogether 289 years. More important still is the fact that the list enables us to locate the Larsa dynasty chronologically. Its fifteenth king is given as Hammurabi, who is known as the sixth king of the First Babylonian Dynasty. From the date list of his reign we know that he defeated the Elamites and captured Larsa in his 30th year, hence the 243rd year of the Larsa Dynasty must be equivalent with the 30th year of Hammurabi. From two other tablets discovered by Dr. Clay it appears that the fall of Nisin took place in the 18th year of Rim-Sin, the 14th king of Larsa. This synchronism locates also the Nisin Dynasty. These data have given us a reliable basis upon which to construct a chronology for the early Babylonian period.

A new boundary stone fragment published by Dr. Clay (No. 37) has added the name of a new king to those already known as belonging to the Fourth Babylonian Dynasty. It is Marduk-shapik-zerim, who cannot be identical with Marduk-shapik-zer-mati, a later king of this dynasty, known from other documents.

Among the later Babylonian inscriptions is an interesting cylinder of Sargon, describing his restoration of the temple E-anna at Erech, two cylinders of Esarhaddon, describing restorations of shrines at Erech, a small baked cylinder, placed in a coffin, to guard it by its

curses against desecration, a cylinder of Nebuchadnezzar II, describing the restoration of a temple, at Marad, a small tablet, containing the interpretation of a dream, in favor of Nabonidus and his son Belshazzar, also a cylinder of Nabonidus, recording the consecration of his daughter as a votary in the temple of the moon-god Sin at Ur.

Finally there is an important series of 23 Neo-Babylonian tablets from the temple archives at Erech. They show that on the 7th, 14th, 21st, and 28th days of the month special sacrifices were offered. The usual entry for these days is: "One young kid, an offering," or simply, "one offering." This is the first definite proof that there was in Babylonia a recurring seventh day, which was observed by special sacrifices, similar to the Sabbath in Israel.

Yale University is to be congratulated upon having such an able decipherer and interpreter of its Babylonian collection as Dr. Clay. In copying Babylonian inscriptions he stands without a peer. His copies are not only unexcelled but also unequalled. But Dr. Clay has also shown himself able to discover and interpret the bearings of the texts he has published and make their contents useful in the study of ancient history and civilization. The mechanical make-up of the book, printing, binding and paper are fully equal to its excellent contents.

WM. J. HINKE.

EARLY EGYPTIAN RECORDS OF TRAVEL. TO THE END OF THE XVIII DYNASTY. By David Paton. (University Press, Princeton, 1915. 4to 172 pp. \$7.50 net.)

This volume contains a series of eleven texts, which were reproduced by the typewriter and then photographed. The material is arranged in parallel columns, covering in each case two pages. On the extreme right the geographical names are placed which occur in the text. The second column consists of the English translation of the text, with parallel citations of other texts. The third column contains a transcription of the text, the fourth an exact transliteration of the hieroglyphic symbols, with an identification by means of letters and numbers of these symbols. In this way the Egyptologist is enabled to test the accuracy of the transcription as well as of the translation. Each text is preceded by a careful and exhaustive bibliography, in which all the books, with page references, are quoted, in which the monument is described, where the text is edited, where transcriptions as well as translations are found and where the text is otherwise discussed and treated.

The author begins with the earliest Sinaitic texts. Those that follow include the Palermo Stone, the inscription from the tomb of Una, found in the necropolis at Abydos, the inscription of Sankh, from a rock in the Wady Hamamat, further the tale of Sa-n-h-t (frequently read Sinuhe) from the reign of Usertesen I, two texts from tombs at Beni-Hasan, belonging to the reign of Usertesen II; a mortuary stele from Sarbut el Khadem, on the Sinai Peninsula, belonging most likely to the twelfth dynasty and finally various monuments belonging to the Hyksos period.

The geographical material in the texts is abundant, as can be seen from the fact that in the tale of Sinuhe 74 geographical names are placed in the first column.

The work of transliteration, translation and transcription seems to be done with great care and accuracy, as far as one who is not an Egyptologist can judge. The inscriptions selected by the author present a large amount of historical and geographical information, so that these texts are of interest not only to the Egyptologist but to every student of Egyptian and Oriental history. The author deserves praise for the patience and painstaking care with which he has done his difficult work.

WM. J. HINKE.

A HISTORY OF BABYLON. By Leonard W. King, Litt. D., F. A. S., (Frederick A. Stokes Company, New York, 1915, 340 pp., 8vo.)

This new work of Dr. King is an able continuation of his excellent earlier book on the "History of Shumer and Akkad" and will in turn be continued in a future volume, treating of the "History of Assyria," so that in the whole series the history of the Tigris and Euphrates valley will be traced from the dawn of history to the time of the Seleucid kings. The volume under review presents the history of Babylon and Babylonia from the First Babylonian Dynasty down to the Christian era.

The first two chapters treat of Babylon's place in history and of the architectural details of the city itself, as revealed by modern excavations. Thanks to the thorough excavations of the German Orient Society, carried on through fourteen years, a large part of the city has been uncovered and many of its palaces and temples have been brought to light. Of four of the temples the excavators have ascertained their ground-plans in their entirety and thereby have thrown

entirely new light upon the religious architecture of the country. We now know for the first time what a Babylonian temple really looked like.

After describing at length the city of Babylon and its remains, the author discusses the chronology of the early period. With the help of the recent discoveries made by Dr. Clay of Yale University, the author succeeds in presenting a very satisfactory scheme of chronology, a scheme which has the advantage of resting on an astronomical basis. Dr. Clay found a new dynastic list, containing all the kings of Larsa and giving us the 15th and 16th of these kings Hammurabi and Ammi-zaduga, the 6th and 7th kings of the First Babylonian Dynasty. As we know from the date list of Hammurabi that he defeated Rim-Sin, the king of Larsa, in his 30th year, his first year as king of Larsa must be identical with his 31st year as king of Babylon. Another text discovered by Dr. Clay shows that the fall of Nisin took place on the 18th year of Rim-Sin. These two dates fix the synchronisms of the three dynasties of Nisin, Larsa and Babylon. Moreover, an astronomical text has been found, containing observations of the heliacal rising and setting of the planet Venus, with a chronological note, dated in the eighth year of Ammi-zaduga. This enabled Dr. Kugler, a Dutch astronomer to fix the eighth year of Ammi-zaduga as 1970 B. C. and his first year as 1977 B. C. Accordingly, the beginning of the Nisin Dynasty was 2339 B. C., of the Larsa Dynasty 2335 B. C., and of the First Babylonian Dynasty 2225 B. C. Dr. King shows that this result harmonizes well with the statements of later Babylonian and Assyrian documents as well as with the chronological scheme of the historian Berosus, who fixed the beginning of the historical period at 2232 B. C., differing by but a few years from the results obtained by Dr. King. Thus the difficult problem of early Babylonian chronology seems to be solved at last.

In chapters four and five, we find an elaborate discussion of the influx of western semites into Babylonia in the First Dynasty and a delineation of the Age of Hammurabi. On the basis of many new documents, some of them published by King himself, we get a life-like and faithful picture of the political, economic and social conditions of that period.

Chapters six and seven sketch the scanty history of the kings of the Sea Country and trace more at length the history of the Cassite kings, especially their relations with their neighbors, the Egyptian kings of the 18th dynasty and the Hittite kings of Asia Minor.

The following chapters present a survey over the relations of Babylonia with Assyria and the later fortunes of Babylon under the Neo-Babylonian empire and the kings of Persia. The last chapter contains an estimate of the cultural influence of Babylonia, in which the author makes a spirited attack upon the positions and views of the Pan-Babylonian school of Winckler and Jeremias. In this chapter the author seems to the reviewer to underestimate the astronomical knowledge of the early Babylonians, as proved by the latest researches of Dr. Weidner in his "Babylonische Astronomie."

The book is enriched by 32 beautiful and well-chosen half-tone plates, 72 wood-cuts inserted into the text and 18 maps and plans, all of which add greatly to its usefulness.

As a whole the book of Dr. King must be regarded as an able and reliable summary of Babylonian history, which makes use of the latest discoveries and presents the latest results of Babylonian research in a most attractive form.

WM. J. HINKE.

THE CIVILIZATION OF BABYLONIA AND ASSYRIA. By Morris Jastrow, Jr., Ph. D., LL. D., (J. B. Lippincott Company, Philadelphia, 1915. 516 pp., 8vo. \$6.00.)

This book is an attempt to present on a large scale the whole civilization of Babylonia and Assyria in all its various aspects from the earliest period down to the Christian era. In the first chapter the author tells the well-known but ever fascinating story of the explorations and excavations in Assyria and Babylonia, beginning with the earliest travelers visited the country in the Middle Ages and the earliest excavators in the middle of the last century down to the last excavations, carried on by the German Orient Society in Babylon and Erech. Chapter two presents with considerable detail the story of cuneiform decipherment, how through the efforts of Grotefend the first beginning was made in reading the Persian inscriptions, how his work was continued and completed by Burnouf, Lassen, Rawlinson and other scholars and how finally through the combined efforts of scholars in England, France and Germany the Babylonian and Assyrian texts yielded their secrets. The author points out that besides the Persians, Babylonians and Assyrians, other nations used the cuneiform script to write their languages, e. g., the Medians, the Armenians around Lake Van, the Cappadocians, the Elamites, the Hittites and the Mitanni. Even Greek was written in cuneiform characters, as some tablets, published in 1902, show.

Chapter three gives an excellent survey of the history of Babylonia and Assyria, in which first the complex racial elements that made up the early inhabitants of the Tigris and Euphrates valley are pointed out. Then the oldest city-states are reviewed, around which the earliest history centers, Lagash and Kish, Akkad, Erech, Ur, Isin (or Nisin) and Larsa. Further the consolidation of the local dynasties is described into one kingdom, comprising the whole valley, under the kings of the First Dynasty. Finally the varying fortunes of the country are traced under later dynasties down to the conquest of Babylon by Alexander the Great in 331 B. C.

While in the first three chapters the author depended almost entirely upon the labors of other scholars, in the next two chapters, which treat of Babylonian religion, he embodies many results of his own investigations, published in earlier volumes. First, he emphasizes the fact that the gods of the Babylonians are personifications of the forces of nature. He then passes in review the chief gods of the Babylonian and Assyrian pantheon. The characteristics of the various gods are well brought out. It might, however, have been useful if in every case the female counterpart of the god had been added. In most cases they are given. Thus we find that Ningirsu (a parallel figure of Ninib) and his wife Bau were worshipped in Lagash. To this god corresponds Zamama in the City of Kish. Why not add his wife's name Nin-tu (so in Code of Hammurabi) or Bau? The corresponding deity in Dilbat was Urash. But his wife is also known. She is Nin-e-gal. The same is true of Ea, the god of Eridu, whose wife Damkina or Damgal-nunna is well known from the myths. Another interesting point, not touched upon by the author, is that in most of the cities, perhaps even in all of them, there was a chief triad of gods worshipped as father, mother and son. Thus at Babylon it was Marduk, Sarpanitu and Nabu, at Nippur Enlil, Ninlil and Ninib, at Eridu Ea, Damkina and Marduk, at Ur Sin, Ningal and Shamash, at Der An-gal, Belit Deri and Sir, etc. On p. 232, where the author enumerates the chief gods and their consorts, several words apparently dropped out of the text. Instead of "to Ea a consort Shala ("the woman") is given" we should read "to Ea a consort Damkina, to Adad Shala ("the woman") is given."

In the chapter on the Babylonian cults and temples we have an excellent review of the chief characteristics of the Babylonian religion. We learn how from the original animistic level the conception of the gods rose in course of time to a higher ethical level. They became symbols of the beneficent influence exerted by the powers of nature

on man. To the attributes of strength and violence ethical attributes were added, such as mercy, love, forbearance and justice. This higher point of view comes to light in the numerous hymns and prayers which were the products of the priests in the various temple schools. Babylonian religion, as the author shows, was meant, like other religions, to afford relief from the ills of life. These ills come through demons or evil spirits, which are sent by the gods to punish man for his sin. To get rid of the demons two methods could be used, the employment of magical formulas and the performance of certain magical rites. The latter involve chiefly the use of water in the Ea ritual and the use of fire in the Nusku ritual. There was also an attempt made to transfer the demon of disease to an animal (lamb, pig or bird) which was then killed. Such incantations were used when the evil had actually come, to forestall coming evil divination was employed. Dr. Jastrow shows that the three chief forms of divination were liver divination, interpretations of the phenomena of the heavens and birth omens. The chapter is concluded with a description of the Babylonian temples, the organization of the cult, the differentiation of the priestly functions and the threefold capacity of the priest as scribe, judge and teacher.

In the chapter on Babylonian commerce and law, the author reviews at length the Code of Hammurabi and then gives illustrations from contract tablets, which show how the law was applied. They supplement the evidence of the Code. The result is an interesting and life-like picture of the early commercial and social conditions prevailing in Babylonia.

The chapter on Babylonian Art brings before us first of all the chief characteristics of Babylonian architecture, as shown by the temples and palaces that have been excavated, and then the various forms of pottery and sculpture, as e. g. basreliefs both in Babylonia and Assyria and sculptures in the round, of various materials, stone, copper, bronze, bone and shell. Finally there is a brief review of seal cylinders.

The last chapter presents a very satisfactory and admirable survey over the various forms of Babylonian and Assyrian literature. Here we find lengthy specimens of the various epics, the creation story and the Gilgamesh epic, containing the Deluge story, penitential psalms, the lament of Tabi-utul-Enlil, a parallel to the Book of Job, business and personal letters, official letters and reports, and finally medical letters.

Thus the varied life of Babylonia passes before us vividly and picturesquely. The illustrations, 164 in number on 78 plates, are the best that modern photography and the skill of the engraver can produce. They add immensely to the interesting record of Babylonian civilization. There can be no doubt that Dr. Jastrow has produced what will be for a long time the standard work on the civilization of Babylonia and Assyria, just as his books of Babylonian religion have gained this distinction in that great field of oriental research.

WM. J. HINKE.

THE OLD TESTAMENT IN THE LIGHT OF TO-DAY. By William Frederick Bade. (Houghton Mifflin Company, Boston and New York, 1915. 326 pp., 8vo. \$1.75 net.)

This book of Prof. Bade represents an attempt to show that religion is a growth and that in particular the Old Testament religion is not a fixed body of truth, static like a lake, but a moral struggle, progressive like a river. He maintains that revelation is not "the communication to men, by some external agency, of truths they could not arrive at by internal processes of their own minds," but it is a "divine illumination from within," the "life of God in the soul of man."

In accordance with the results of Higher Criticism the author believes that we have of the Mosaic period traditions only, which were collected and edited during the ninth and eighth centuries and that these traditions reflect the conditions of the period in which they were fixed in writing. Accordingly, we can use our literary records only as indirect sources, in which we must search for survivals of an earlier period. The result must then be corroborated by the evidence of other Semitic tribes in similar political and social conditions.

On the basis of these presuppositions the moral beginnings are traced in the nomadic period. In this period, according to the author polydaemonism, ancestor worship by males only, a primitive family festival in spring and blood-revenge prevailed. The influence of the nomadic period was so strong that even under Jeremiah a reaction in favor of the nomadic life was made by the Rechabites, as a protest against the debasing civilization of Canaan. Another chapter traces the moral character of Jehovah in the early period, which is characterized by the author as dominated by two ideas, first the conception of Jehovah as the God of Palestine alone and second, Jehovah the God of Israel alone. He was regarded as an intramundane and national deity.

The origin and moral significance of the decalogue is next taken up. The author contends that neither the ritual decalogue of Ex. 34 in its primitive form nor the moral decalogue of Ex. 20 and Deut. 5 can go back to the Mosaic period, because they are agricultural in character and prohibit the use of images. It should be noted, however, that other scholars, starting from the same critical presuppositions as Prof. Bade arrive at entirely different results. Thus, e. g. Prof. Jastrow, in his "Hebrew and Babylonian Traditions" concludes (p. 174) that "the Decalogue in its original form dates from the days of Moses."

A new period began through Amos and Hosea, whom the author calls "pioneers of a new era." In this chapter the author defends the novel theory that neither Amos nor Hosea were monotheists, but henotheists, that is, although they worshipped one God, they recognized the existence of others. This view is stated as a fact with absolute confidence: "Under no circumstances may one claim monotheism for Amos" (p. 144). All that he will admit is that "Amos is moving in the direction of a cosmic conception of God" (p. 145). The reasons which the author gives for this view are far from convincing. Instead of concluding from Amos 9:2 that it assumes that Jahveh's proper dwelling place is Palestine, we should rather infer with most scholars that Jahveh's power is so unbounded that it includes heaven, earth and Sheol. It is so great that it includes the Philistines and Aramaeans as well as Israel. Until better proof is forthcoming, scholars will continue to agree with the late Dr. Wm. R. Harper (Amos p. cxv) that "belief in the unqualified superiority of Yahweh is so absolute as to be practically a belief in his omnipotence, in other words, ethical monotheism not strictly, but to all intents and purposes," is to be found in Amos.

The same unwillingness to find "a clear recognition of monotheism" in Amos and Hosea is also maintained with regard to Isaiah and Deuteronomy, whose laws were enforced through the reformation of Josiah in 621 B. C. Such a position can be maintained only by arbitrarily regarding Deut 28:36,64; 29:17 and other passages as later insertions. Moreover the author seems to overlook that the gods of the Semites were personifications of natural forces. These forces had a real existence and belief in their existence was not inconsistent with monotheism. To the Hebrews the winds became Jehovah's messengers (angels) and flames of fire his ministers (Ps. 104:3). By thus subordinating the forces of nature to Jehovah, monotheism triumphed in Israel. If, as the author admits (p. 215), the allusions to rival deities in later literature must be regarded as mere figures of speech, why is this not true of Deuteronomy?

It is Jeremiah, who according to the author is the "first ethical monotheist of Israel," (p. 273) although in another passage (p. 97) he feels compelled to qualify this by saying that "it is a question whether even Jeremiah has fully grasped the truth of God's universality." It may also be justly questioned whether "the repudiation of all sacrifices as such" by the prophets was as "unequivocal" as the author would make it appear (p. 286). In the "great arraignment" Isaiah represents Jehovah indeed as saying: "I have had enough of burnt offerings of rams, and the fat of beasts * * * Your new moons and your appointed feasts my soul hateth." But what makes these things abominable to Jehovah is the fact that he cannot endure "iniquity and festivity" and their worship is unacceptable, because their "hands are full of blood." That means that worship without morality is of no value. That the prophets ever thought of abandoning sacrifices altogether is extremely improbable. What they did was to place morality above mere ritual.

There is much in the book of Prof. Bade which we can heartily approve. We believe with him that religion is a growth and that the Old Testament religion was a moral struggle and a gradual progress from the lower to the higher. But whether the course of the progress was that outlined by Prof. Bade is open to serious question. Nevertheless, his book is written in a vigorous style, stimulating thought, even though provoking dissent. It is well worth serious and careful study.

WM. J. HINKE.

THE SOCIAL LEGISLATION OF THE PRIMITIVE SEMITES. By Henry Schaeffer, Ph.D. (Yale University Press, New Haven, 1915. 245 pp., 8vo. \$2.35 net.)

This work has grown out of a doctor's thesis presented to the Faculty of the Graduate School of the University of Pennsylvania in 1912. It aims to present and describe the social institutions and customs prevailing in Babylonia, pre-Islamic Arabia and in early Israel. The Biblical data are presented first in each case, followed by the evidence from Arabia and Babylonia.

The family is made the starting point of this study. On the basis of the results of sociological investigations elsewhere, it is argued that matriarchy or maternal descent preceded patriarchy or paternal descent among the Semites as among other primitive nations. The author marshals the evidence from the Old Testament and Arabic literature, which makes this view highly probable. As to the evidence from Babylonia, Reitzenstein's "Liebe und Ehe in alten Orient," Stutt-

gart 1909, might have been used to advantage, for he discusses the survivals of matriarchy in Babylonia at some length (pp. 55-64).

The transition from matriarchy to patriarchy was, according to Dr. Schaeffer, coincident with the settlement in Canaan and the transition from the nomadic to the agricultural stage of society. When settled in Canaan Israel was fully established in the patriarchal stage. It is very interesting and instructive to have the customs of Arabia and Babylonia, regarding the patriarchal form of the family, presented so fully. They strengthen and supplement most satisfactorily the conclusions drawn from the Biblical data.

Closely connected with the patriarchal family was agnation, or the principle of inheritance by males only. In connection with it the author discusses the Levirate marriage among the Hebrews. With regard to the story of the book of Ruth he concludes, rightly we think, that Boaz did not act as levir, but as go'el, that is, the next of kin. As to the origin of the custom the author expresses, somewhat hesitatingly, the opinion that it was religious and was probably connected with ancestor worship. In this conclusion he is supported by many of the foremost scholars. Closely connected with the Levirate marriage was the ge'ulla, or the right of redeeming the property by the next of kin, called the go'el. Numerous interesting instances of this custom are quoted from the Old Testament as well as from Arabic literature, where the next of kin is called wali.

In connection with property rights the author discusses next the institution of slavery. The evidence in the Old Testament as well as in Arabic literature is abundant regarding this subject, and it is, therefore, possible for the author to give a full and satisfactory description of the condition of slaves in Babylonia and Arabia as well as in Israel. From slavery the author passes to another aspect of property, the lending of money and the question of interest. Here again the Babylonian and Arabic parallels prove very illuminating and help us to interpret the somewhat ambiguous evidence of the Old Testament. Closely connected with the lending of money was the taking of pledges as a means of security. Hebrew legislation, as is pointed out by the author, tried to protect the poor by confining the taking of pledges to well defined limits. In Babylonia the usufruct of land was often pledged in place of actual interest. But there were also other means to insure the repayment of a loan.

A separate chapter sets forth the attitude of the Hebrew prophets to the land problem. They appear as the vehement defenders of the rights of the poor against the rich landowners. But not only the poor,

including widows and orphans, also the resident aliens enjoyed the championship of the prophets and the protection of the law. The author shows that all the legislators, from the earliest to the latest, endeavored to ameliorate the lot of the lower classes. Two laws in favor of the poor are treated separately by the author, the Sabbatical year and the Jubilee year, none of which secured the desired result.

Another subject, discussed by the author with considerable detail, is the question of taxation and tribute. Beginning with the regal period the evidence is carefully collected. It is supplemented by that of the monuments, Josephus, the Apocryphal books and the New Testament. To the royal taxes correspond in the religious sphere the tithes paid to the sanctuary. The history of tithing is also traced from primitive times to the destruction of the temple in the year 70 A. D.

The author concludes his valuable investigation with a sketch of the progress made in Israel from collective to private ownership. He finds that the institution of private property commenced with the introduction of agriculture, that it came into prominence in the regal period, and although private ownership triumphed in the end, communal ownership continued to exist in pasture lands and the old tribal organization left its impress even on the post-exilic communities.

The book of Dr. Schaeffer is a valuable contribution to the subject of which it treats. The evidence has been gathered carefully by him, the inferences and conclusions based on it are sound and well supported by evidence. The comparative material which he uses is drawn from original sources, with thorough familiarity of the literature involved. As a result he has produced a very satisfactory and readable book.

WM. J. HINKE.

OLD TESTAMENT HISTORY. By Ismar J. Peritz, Ph. D., Professor of Biblical Languages and Literatures and Willard Ives Professor of the English Bible, Syracuse University. (Abingdon Press, New York, 1915. 336 pp. 6x8¼ in. \$1.50.)

During recent years a number of excellent Old Testament histories have been written from the standpoint of modern scholarship. Two things are indicated by this fact. One is that the time has come when there is general agreement on the main critical positions of Old Testament scholarship. This relates to the chronological order, the demarcation of sources and the classification and interpretation of the different types of Biblical literature. The other fact implied is a growing constituency desirous of knowing the results of scholarly investigation of the Bible. This includes not only students in Colleges, Uni-

versities and Seminaries but an increasing body of thoughtful men and women outside of academic circles, who are ready for intelligent Biblical instruction.

This Old Testament History by Professor Peritz is one of a series "outlined by a joint committee representing the Eastern and Western sections of the Association of College Instructors in the Bible, the departments of colleges and universities and of teacher training of the Religious Education Association, the Student Y. M. C. A. and Y. W. C. A., and Sunday School Council." Of the series outlined by this committee the following have been published previously: "New Testament History" by Dr. Harris F. Rall; "The Bible as Literature," by Prof. Irving F. Wood and Prof. Elihu Grant; "Social Institutions and Ideals of the Bible, by Prof. Theodore G. Soares.

This volume by Professor Peritz is to be highly commended. The author has brought to his task a thorough knowledge of the subject, the practical experience of a teacher, judiciousness in his use of material and independence of judgment. The results of scholarly investigation are used in giving the Old Testament story, without the distraction of critical processes or details being made over-prominent.

The material of the book is excellently arranged. The different chapters are divided into numbered sections at the end of which are given a number of suggestions for study. In addition the paragraphs are numbered continuously throughout the book (307 in all), each having a title in heavy faced type. In the margin the Biblical references are printed. This serves the two-fold purpose of making the Biblical passages prominent and easy to be found by the reader or student who desires to refer to the Biblical text, and also shows clearly the Biblical sections upon which the author's conclusions are based.

The value of the book would be enhanced by the addition of more and better maps.

Professor Peritz has made an interesting and important contribution to Biblical scholarship in this volume, which will appeal to a wide circle of readers and students.

HARLAN CREELMAN.

THE MAN OF NAZARETH. By Frederick Lincoln Anderson, D.D. (The Macmillan Co., New York, 1914. 226 pp. 5½x7¾ in. \$1.00.)

This valuable little book is modestly put forth as having "the ordinarily intelligent man constantly in mind" but the clear, careful and sane treatment of its theme commends it to all earnest students

of the Gospel. It is of the same general character as Professor Garvie's "Studies in the Inner Life of Jesus," i. e., it brings to bear upon the person and work of Jesus the help of psychology and historical situation in seeking for an understanding of the most important problems connected with Him and his career. "It is not a Life of Jesus nor a summary of his teachings nor a mere character sketch." While the form of presentation is popular the substance is the result of years of thought and research and it all is so good that one wishes more than once for fuller treatment. As one can have this by turning to Garvie's work it is perhaps, as well, considering the readers which the author has in view, that the work is condensed. Fortunately brevity is achieved without the loss of clearness. The style is simple, clear and concise. The first problem which is considered after a chapter on the situation in which Jesus found Himself is "How did Jesus come to believe Himself the Messiah?" Beginning with the statement of Jesus before the High Priest he traces the evidence of the consciousness of Jesus back through the witness of the scene at Caesarea Philippi to the Temptation and reaches debatable ground in the experiences of the Baptism. Here the critical question arises "Was Jesus conscious that He was the Messiah before the Baptism?" Contrary to the judgment of many scholars who have studied the problem from the same point of view as Dr. Anderson he decides that He was and bases his decision upon John's hesitancy to baptize Jesus and upon the judgment that "it is unpsychological to suppose that the vision at the baptism gave Jesus an entirely new idea." One cannot be dogmatic about a matter like this but the author's conclusion seems to fall short of giving full significance to what is set forth in the descent of the spirit in that critical hour at the Jordan. He justly repudiates the teaching that "in His immature boyhood he carried this exalted consciousness in His mind." In the chapter on "How Jesus Handled Messianism" a fine approach to the Temptation is made in a sketch of the desires and hopes of the religious parties and the common people regarding the Messiah, but a fuller exposition of the Temptation itself would have been more helpful; especially of the second Temptation (according to Matthew's order.) That this great, unique hour gave to our Lord life-principles governing His whole mission as the Messiah is a fact that cannot be too much emphasized. That the bringing in of the Kingdom through the application of these principles would require time, patience, suffering and even death must, from the Temptation on, have been clear to the spiritual insight of Jesus. One, therefore, is not quite ready to go with our author in a conclusion which he tells us that he reached "after long and painful wavering" that

Jesus at first expected a sweeping victory and that "only toward the middle of His Galilean activity was He finally convinced that His earthly ministry was doomed to comparative failure." It seems more likely that the shadow of death was over the very decision in the wilderness as to the kind of Messiah He would be. And so the title, "Son of Man" has a larger connotation than Dan. 7:13-14 alone can give to it, though that may have been the origin of the title. The author's handling of the vexed questions that come up with the apocalyptic sayings of Jesus is cautious and fair. He believes in a present as well as a future Kingdom and would allow for mistaken conceptions of the Evangelists rather than force Jesus into the position given Him by "consistent eschatologists." "God is not outside society, detached, vague and shadowy but working in it and through it, actively engaged in its development toward the most blessed consummation of a glad and universal obedience and fellowship. So the world is to find its final unity and final blessedness in God." Dr. Anderson has no sympathy with the "interim ethics" doctrine; nor with that kind of renunciation of the world which would break up society; nor with the teaching, as e. g., that of Harnack that His historical horizon was such that he could not foresee a Gentile mission. All these are refuted by getting back to the spiritual meaning of Jesus. This is brought out in the two chapters on "Jesus' Positive Teaching" and "Jesus' Work and View of its Future" both of which are worthy of repeated reading. Enough has been said however, to give an idea of the character and worth of this little book. It is both stimulative of thought and provocative of question—two good reasons why it should have wide reading. Better yet it will deepen one's impression of the significance of the life and work of Jesus.

JAMES S. RIGGS.

"IS DEATH THE END?" By John Haynes Holmes. (G. P. Putnam's Sons, New York and London, 1915. xvi 382 pp. 5¼x7½ in. \$1.50 net.)

Speaking out of his wide experience as a physician and from his observation of the motives influencing men, Dr. Osler declares that as regards immortality the attitude of the modern mind is practical indifference. To this Dr. Holmes replies: "I have found plenty of indifference; but again and again I have found this indifference is only skin deep, so to speak. It is all mixed up with certain theological presuppositions about heaven and hell—golden gates and brimstone lakes. Indifferent to these childish imaginings people think themselves indifferent to the whole problem, but when I have pressed upon them

the question and have described to them immortal life in terms of continued activity, rather than of quiescent fulfillment or final judgment I have again and again found them quite as eager to live on as I am." To awaken such eagerness in others, not only by presenting an appealing conception of the life beyond, but by meeting some of the fallacies by which skepticism has beclouded the mind regarding it this book has been written. Its argument is not based upon Scripture. It is rather addressed to those whose difficulties of belief have arisen in connection with the extension of modern knowledge and the discussions of recent psychology. Dr. Holmes seeks to meet the materialist and the scientist on his own ground and the chief value of the book is that within a comparatively brief compass and in an attractive, forceful way it puts at one's command what may be said for a belief in immortality apart from a distinctly Christian support. The originality of the work is in its method of presentation rather than in its substance. He begins with the materialist's assertion "that the soul is nothing more nor less than one of the numerous functions of the body" and meets this with the interpretations of John Fiske, Prof. James, and Dr. W. H. Thomson, showing that the facts of the new psychology are consistent with a spiritualistic interpretation of life thus clearing the way for the hope of immortality. Space is wanting nor is it necessary to go through this interesting book chapter by chapter. Three chapters are of especial interest: "Immortality and Evolution;" "Immortality and Scientific Research;" "Conditional Immortality." Just a word regarding the second and third. The aim of the Psychic Research Society, its difficulties and its caution are admirably set forth; also the meagreness of its results. The supposed communications from the other world "are characterized by triviality and inanity; certainly by a low level both of thought and feeling, so much so that immortality gains little attractiveness if what "the spirits" have said through Mrs. Piper (considered by the society as one of their safest mediums) is to be taken as a revelation. "The real failure of the psychical researches to prove their case for immortality is to be found in the fact that at no time, in all their thirty years of investigation have they succeeded in isolating spirit communication as the sole and only cause of that which they observe." These are the judgments which are the outcome of Dr. Holmes's study of this Scientific Research. They are really undeniable. The opportunity was given me not long ago to have in my hands about fifty communications which supposedly had come from the other world, via Mrs. Piper. The above characterization of them is quite in accordance with the fact. Conditional immortality when first broached by Dr. Edward White in

England gave him a notable place as a heretic. He lived to see many who accepted his teaching, but the doctrine has failed to give a satisfactory solution of the destiny of the great number who have not entered upon the conditions for eternal life. The arguments for and against have been almost entirely based upon interpretations of Scripture. The interest of Dr. Holmes's chapter is in his repudiation of the doctrine upon the ground of our modern idea of God, the real character and purpose of punishment, the humanitarianism of our age and the evolutionary interpretation of life. The whole chapter is full of feeling as well as of earnest thinking. For one who has not the opportunity to read such a series as the Ingersoll lectures on Immortality this book will be serviceable in bringing to him the most of what they have to offer. For the Christian the surest hope of immortality is in his faith in a living Christ. It is, however, always of interest to realize what may be said in corroboration of faith from the realms of science and philosophy.

JAMES S. RIGGS.

STUDIES IN THE NEW TESTAMENT. By A. T. Robertson, D. D. (Fleming H. Revell Co., New York, 1915. 272 pp. 4 $\frac{5}{8}$ x7 in. 50c net.)

There is always a demand for a good handbook for Bible study. Dr. Robertson has just furnished one for the study of the New Testament. He calls it "a handbook for Bible classes in Sunday Schools, for teacher training work, for use in secondary schools, high schools and colleges."

Pastors, or leaders of Bible classes are always eager to know of satisfactory helps of this sort. This little volume will prove satisfactory to those who know how to use it. It will doubtless prove most useful where the leader is one of those for whom the handbook is not intended.

In his preface the author says: "This book is not meant for technical scholars, nor for students in Theological seminaries, who ought to know all that is here given, though it is not always true of them." He adds: "The average teacher in the Sunday School, the adult Bible class, boys and girls in the High Schools, the first year or so in college, and preachers with little scholastic training are the classes kept in mind."

As the author must of necessity treat of a good many much disputed points in New Testament criticism, and as he is not able to give much space to them because of the nature and purpose of the book,

and as there are of course "some things hard to be understood" even by the learned and steadfast, it will not be surprising if the untrained teacher or scholar at times gets confused. The Galatian question is such a point. The authorship and date of certain New Testament books is another.

There are no references to books of any kind outside of the Bible. But either references to books or else a well trained teacher is necessary for so broad and comprehensive a study.

For the handbook is comprehensive in spite of its brevity. It begins with a section (Part I) on the Roman World at the time of the birth of Christ; and life in Palestine in the first century A. D. The second part, in five chapters, takes up the life of Christ. A third part, devoted to the "Apostolic history" contains nine chapters. Each chapter of each part is divided into sections which are numbered and to which titles are given. And each chapter is closed with a short crisp list of "topics for review."

The general accuracy of the handbook is marred by a few slips or typographical mistakes: e. g., Pilate "slew some Galatians as they were offering sacrifice in the temple," page 33; The return of Paul "to Damascus" after his escape from Jerusalem, page 158.

There are six maps, but they will need to be supplemented in every classroom by larger and better maps. The size of the mountains in some instances, and the litoral contour lines in all cases leave little room for the more important geographical features; and only one who is well acquainted with the geography will be able to find the maps of any use at all. It is a great mistake to put poor maps in any book and especially in such a book as this.

In spite of this the book should serve in a large measure to fulfill the hope of Dr. Roberston to be an Aquila and Priscilla to some Apollos who has the gift of teaching.

HARRY LATHROP REED.

THE BIBLE FOR HOME AND SCHOOL: MARK. By Melancthon W. Jacobus, D.D. (The Macmillan Co., New York, 1915. ix, 259 pp. 5x6 $\frac{5}{8}$ in. 75c. net.)

"The Bible for Home and School" is a title for a series of Commentaries. With some of the volumes the readers of the RECORD are already familiar. For the appearance of others they are eagerly looking. The announcement that Professor Riggs of the Seminary has in preparation the volume that is to contain First and Second Corinthians increases this interest in the whole series.

The title is a happy one, but it naturally causes some apprehension. For in the past, not once or twice, volumes prepared for the home or for the school have been prepared with too much concern for simplicity and too little concern for scholarly qualities.

The name of Professor Shailer Mathews as general editor of this series, however, at once allays apprehension; and the announcement that he is to be the author of the volume on the Fourth Gospel proves that in his assignments to various authors he has not sought escape for himself from the most difficult and important task.

Professor Robertson has furnished for this series the volume on Matthew; Professor Gilbert that on Acts; Professor Bacon that on Galatians; Professor Goodspeed the volume on Hebrews; and Dr. Gross Alexander the commentary on Ephesians and Colossians. Of the New Testament these are the only volumes in the series now ready, with the exception of the Commentary on Mark which Professor Jacobus of Hartford Seminary has recently published.

Professor Jacobus' Mark maintains the high standard that most of the other volumes have set, and it carries out the purpose of the general editor "to place the results of the best modern biblical scholarship at the disposal of the general reader." The General Introduction to the series announces as the first of its "chief characteristics" (a) "its rigid exclusion of all processes, both critical and exegetical, from its notes; (b) its presupposition and its use of the assured results of historical investigation and criticism whenever such results throw light on the biblical text; (c) its running analysis both in text and comment; (d) its brief explanatory notes adapted to the general reader; (e) its thorough but brief Introductions." Professor Jacobus has admirably succeeded in making these characteristics of the series the characteristics of his volume.

His Introduction is both "thorough" and "brief." The one criticism, to which it may be subjected by the Sunday School teachers for whom these volumes are very largely intended, will probably be that the combination of brevity and thoroughness in dealing with such questions as the Synoptic problem results in paragraphs that are difficult for the unlearned to grasp and comprehend. This is inevitable, however, and the criticism is not serious.

The Introduction comprises nine sections. The first treats of "The Gospel itself;" it is an inductive study of the Gospel. The second section is on "The tradition regarding the Gospel." The conclusion is that "on the whole the definite statement of palustic literature to the effect that the Gospel has come to us primarily from the preaching

of Peter, through the authorship of Mark, is borne out by what we find in the study of its contents." Section three covers "The Sources of the Gospel," and the author concludes that "the Gospel, practically as it stands before us, comes from Mark's hand." In section four the author discusses "The Relation of Mark to Matthew and Luke." Very simply and briefly the author gives the proof that both Matthew and Luke "had before them and used the Gospel of Mark substantially in the form in which it lies before us today," and that there is "no possible basis for positing the existence of a primitive Markan writing from which our present Gospel of Mark has been derived." The "Date of Mark" is section five. The author assigns The Gospel to the years 65-70 A. D. Section six, on "The Historical Value of Mark" brings out this remark: "It was nothing but the simple story which had long ago been known and told abroad; but in this it has for us its supreme historical worth." Section seven takes up "The Text," and deals chiefly with the various endings of the Gospel. Section eight is an "Analysis" of the Gospel; and Section nine gives a short but well chosen "Bibliography." All of these introductory matters are covered in thirty-six pages.

The commentary on the text is brief, lucid, scholarly, well-ordered. The paper, type and binding make a volume that it is a pleasure to use, and that is a credit to the publishers.

HARRY LATHROP REED.

THE GREAT CHRISTIAN DOCTRINES. PRAYER. Edited by J. Hastings, D.D.

An Encyclopedia of Prayer! It seems, at first thought, as if the encyclopedia idea were being carried too far. Another set of encyclopedias by Dr. Hastings, whose name is attached to so many that are almost invaluable! He does not name this new series an "encyclopedia." Its volumes are not exhaustive treatises on the subjects, but they are exceedingly comprehensive.

There are to be six volumes. This is the first. "The Great Christian Doctrines" is the name given to the series. Dr. Hastings takes "Prayer" for the first of the six. The other five in their order, are to be "The Atonement," "Faith," "The Holy Spirit," "Miracle," "The Person of Christ."

Of course there are articles in Dr. Hastings' "Dictionary of the Bible" and "Dictionary of Christ and the Gospels" on prayer. But one is seven pages long, the other only two pages. Here is a volume

on Prayer—a volume of 450 pages. Many books of prayers have been published; many volumes about prayer. But there is nothing just like this.

There are twenty chapters. They are well arranged and the subjects of the chapters are suggestively and clearly stated. After an introductory chapter, and one on the nature of prayer, there follow discussions in successive chapters of the various elements of prayer: Address and Adoration; Confession; Petition; Intercession; Thanksgiving. Following these are such subjects as: "Minor Aids to Prayer," "Scientific Objections to Prayer," "Philosophical Objections to Prayer," and discussions of the value, hindrances, encouragements, perplexities, answers of prayer.

Preceding each chapter is given a long list of authors and books which have been read in the preparation of the chapter, and from some of which quotations have been made and illustrations have been used. These lists are one of the valuable features of the volume. They are arranged, by authors, alphabetically, with the name of the book following, and its date of publication. There are from fifteen to thirty-five books in each of these twenty lists. While many of the books referred to are found in several lists, yet the total number of separate volumes and articles in Reviews must be several hundred. This furnishes a well selected, valuable bibliography on Prayer, with which to supplement the work itself.

In each chapter the illustrations are numerous and forceful. The editor has drawn from a wealth of material. The discussions are full, clear, reverent and brief. Very much has been packed into a very small compass.

To anyone who is making a study of prayer; to the pastor who is preaching about prayer; to the class leader who is discussing the problem of prayer; to anyone who believes in prayer but wishes to know more about prayer, this volume should prove of very great service. Of course the best study of prayer is prayer. But aids to prayer—to intelligent, reverent prayer—are almost an essential to the man who prays and to the teacher who must talk about praying. This volume is an aid to prayer. It does not furnish such a study as the great prayers of the Church and of the Church Fathers would furnish, but it certainly proves, as the editor hopes it will, along with the volumes of the series which follow, "a help to make Doctrine interesting to a hurrying and hard-pressed generation," and a help to "a new interest in prayer and new hope for its exercise."

HARRY LATHROP REED.

NATURALISM AND AGNOSTICISM. By James Ward, Sc. D., Fourth Edition. (A. C. Black, London, 1915. The Macmillan Co., New York, Importers. XVI, 623 pp. 6x8¾ in. \$3.25.)

While the last eighteen years have seen a considerable shifting of front in the conflict which is constantly being waged between the mechanical, materialistic, view of nature and the spiritualistic, idealistic, yet the conflict itself still goes on. Though much has been written since the first edition of Prof. James Ward's Gifford Lectures delivered 1896 to 1898, yet we welcome most heartily this Fourth Edition in one volume. It is one of those books which will not be out of date for a long while to come. It is true that Spencer and his agnosticism have not very much consideration among thinkers of today, yet there is still a kind of obsession of the minds of many even today by materialistic and agnostic opinions. Therefore we are glad to see this new edition which makes some changes, though none important, on the preceding editions. In view of the fact that Prof. Ward has given us his second course of lectures entitled, "The Realm of Ends or Pluralism and Theism," he suggests that this present work might be better entitled, "The Realm of Nature or Naturalism and Spiritualism." Under either name the lectures continue to be most valuable to all those who really think about the problems which arise where science and religion intermingle their boundaries.

ALLEN MACY DULLES.

THE STUDY OF RELIGION. By Stanley A. Cook, M. A. (A. & C. Black, London, 1914. The Macmillan Co., New York, Importers. XXIV, 437 pp. 5½x8½ in. \$2.60.)

Mr. Cook, Lecturer in the Comparative Study of Religions at one of the Colleges in Cambridge University, is already well known as a thorough student in this field. This volume will add to his reputation as one of those who can be regarded as speaking with a measure of authority. He indicates his attitude of mind by quoting on the title page the lines of Lowell:

"God sends His Teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

The title "The Study of Religions" is a trifle misleading, as no one of the many religions comes directly into view. It is rather a resume of

reflections based upon the study of religions. As such it is a work of very high order.

The opening chapter presents the general features which characterize the comparative study of religions. This is a valuable chapter setting forth the spirit and method which should characterize this study as well as some of the results. But we are at once impressed with the fact, more and more apparent as the work progresses of the disconnectedness between many of the paragraphs into which the chapters are divided. Too many sub-topics are presented. The effect is somewhat bewildering. An illustration taken at random is for instance furnished under the sub-head: "Thought, religion, and the environment." About a page and a half is given to this subject. All that is written is exceedingly suggestive and this is the main value of the book. No one can read it without being better fitted to study religion and its problems. It sometimes seems as though the author's mind were too brilliant, too rich in ideas. It would be a grateful task to call attention to all the suggestive thoughts which are given.

The chapters which seem most rich are those devoted to what our author calls "Survivals." Judging from what he says in his Preface, this may be Mr. Cook's own impression. That primitive ideas long survived in the popular mind which have ceased to receive any official recognition by religious authorities is of course, well known. How much of popular religion is a survival is not so well known and this is worthy of very serious consideration. We may quote a few words to indicate the author's position that a survival may be said to characterize the form rather than the substance of a belief: "In other words, the argument that ignorance and lack of education may account for a belief in an external form of the soul is quite inadequate, it can only account for the sort of beliefs, and not for the reason for which they are entertained. Thus when we survey man we find types of consciousness of which very many feel that there is in man something that does not perish, some of which go further and recognize, or are convinced that they can recognize this something in an external form, whether tangible or intangible" (p. 212). Here we have a dual survival: the fundamental belief that the soul is not annihilated at death and some particular belief that the soul has assumed a form of a white moth or some other form. Perhaps Mr. Cook does not make as clear as might be the distinction between these two, yet on the whole it is apparent that "survival" refers to the form in which some persistent belief is clothed. These two chapters will especially reward very thoughtful and careful consideration. Indeed there is not a page in the book which is not thought-awakening. For illustration

let us turn to page 415 where our author deals briefly but profoundly with mysticism. "Mysticism has no severer critic than the mystics: those who realize profound experiences can the less readily tolerate that which is contrary to their inmost convictions. Now, the mystical states are characterized by a keen feeling of closest relationship or communion with the Deity. In fine, man experiences in a vividly personal manner his ultimate conceptions of the universe. Mysticism is only a more extraordinary form of what is more ordinary in less intense forms. Almost every religion has its convictions of union and communion with a Power outside the individual. And the mystics exercise influence because ordinary men already have the intuitive or implicit feeling of some relation with something in the world outside them." Mr. Cook goes on to point out that mystical experience does not do away with but rather emphasizes the consciousness of a gulf between the natural and supernatural. To ignore the gulf is to profane the Sacred. Man's conviction of an external Power is not necessarily the recognition, he says, of a personal one. But to close a review which might be indefinitely extended, we must say that despite a certain difficulty due to the form in which the matter is presented, this book is rich and suggestive beyond most dealing with religion.

ALLEN MACY DULLES.

THE ETHICS OF CONFUCIUS, arranged according to the plan of Confucius with running Commentary by Miles Menander Dawson, member of the Confucian Society of China with a foreword by Wu Ting Fang, late Minister to the United States from China. Prepared under the auspices of the American Institute for Scientific Research. (G. P. Putnam's Son's, New York and London, 1915. XXI, 323 pp. 5½ x 7¾ in. \$1.50.)

We have in this volume presented to us in a handy form the teachings, so far as substance, of the great Chinese moralist. It has been given to few men, if indeed to any other, to have so impressed his manner of living upon so many millions throughout so many centuries as Confucius. The difference between the influence of Confucius and Buddha and Jesus is apparent. Buddha tended to withdraw man from the world that he might seek and secure his eternal redemption. Jesus sought to inspire men with religious faith and hope and love giving them a new spirit, but laying down no laws, not undertaking to regulate the social or individual life by any commandments. Unlike both these two great Teachers the concern of Confucius was largely with the visible life. Even the philosopher

Kant himself did not subordinate life to regular routine as did Confucius. For Confucius, life is divided into distinct relationships and these relationships, as man to the state, man to the family, etc., made necessary rules of living. This determination and regulation of life was at once the great merit and the great defect of Confucius. The great word might be said to be conformity or propriety. This attitude to life was due in part to the agnosticism of Confucius. It may, I think be said, that if salvation could come by the law at all, it would be according to Confucianism rather than Phariseeism. Because the world has never had a greater law giver than Confucius. The volume at hand makes this evident. The laws as here set forth are characterized by great wisdom, great knowledge of human nature and a genuine appreciation of the profound principles which should determine life. It might be said that without any loss of his religion, a Christian might adopt as rules regulative of his life, almost all that Confucius has bequeathed to the world. As the fault with the Jew is not that he follows Moses, but has failed to recognize the spirit of Life which is in Christ Jesus, so the fault of the Confucianist is not that he follows the teachings of Confucius but that he has become a servant of the letter that killeth whereas it is only the spirit that maketh alive.

While we must express admiration for Confucius, we must ever remember and the reader of this book must remember that Confucianism has become a corrupted religion far removed from the high morality of Confucius. It must not be forgotten that Confucius did little or nothing to direct those who followed him into the path of fellowship with God. While it is hardly open to question that Confucius in a vague way, believed in God or Heaven, yet this belief finds little or no place in his instruction. Prof. Giles of the University of Cambridge goes too far when he frequently says that Confucianism is a system of morals and not a religion, yet he is correct in regarding the God of Confucius as more of an abstraction than a living Being. It has not been possible for Confucius to be the spiritual leader of his people. It is therefore not to be forgotten that his lofty morality, which was alive in him, has been like a dead hand upon the Chinese. And it must not be forgotten also that in their endeavor to get back to religion Confucius himself has been deified. We must not overlook the fact, further, that the worship of Confucius or Confucianism became one of the most fanatical forms of religion that the world has ever known. Prof. De Groot has called attention to the fact that the altar of Confucius has been the bloodiest ever built.

So that the reader of "The Ethics of Confucius," while he must admire and may imitate and obey, feels that such obedience without

the Spirit of God is no more the way of life than the law of Moses. On the other hand he may regard Confucius as well as Moses as a pedagogue to be succeeded by the liberty wherewith Christ makes one free.

We heartily recommend the book as giving in probably the best available form, the substance of the teaching of one who was indeed the superior man, and yet one who falls short of Him who was the Son of God. It is not only the one who may purpose being a missionary in China who can read this book with advantage, but everyone who is interested, as who is not, in the lofty teachings of one who diligently sought and himself carefully trod the path of duty and noble conduct.

ALLEN MACY DULLES

PERSONALISM AND THE PROBLEMS OF PHILOSOPHY, an appreciation or the work of Borden Parker Bowne, by Ralph Tyler Flewelling. (Methodist Book Concern, New York, 1915. 207 pp. 5¼x7¾ in. \$1.00 net.)

A popular and sympathetic interpretation of the philosophic positions of the late Dr. Borden Parker Bowne.

The first chapter is an estimate of Bowne's philosophy by Prof. Rudolf Eucken of Jena, who rated our American philosopher as one of the most fruitful thinkers that our country has produced.

The author of the book uses the comparative method in appreciating Bowne's position in philosophy. Under the divisions, "Naturalism," "Idealism" and "Pragmatism" he brings out the merits and demerits of these fundamental types of thinking and shows the position of Prof. Bowne in relation to these movements, as well as his contributions to these movements. There is much discriminating discussion in these chapters, of problems that beset our thinking today, with an endeavor to point out the solution by means of the personalistic philosophy. Students of philosophy will find the treatment rewarding.

Especially engaging is the last section of the book, dealing with "Bowne and Some Present-Day Thinkers." Bergson and Eucken are exhibited in their characteristic doctrines and their treatment of fundamental problems. By contrast, Bowne's teaching regarding these same problems is illuminatingly set forth. Confessedly the book is popular rather than thorough; but we believe that it will serve to translate certain problems of our modern thinking into terms that the non-professional thinkers can grasp. Especially will it set forth for these the outstanding merits of Prof. Bowne's philosophy of personalism, as Mr. Flewelling enthusiastically expounds it.

HERBERT ALDEN YOUTZ.

CHRIST'S EXPERIENCE OF GOD. By Frank H. Decker. (The Pilgrim Press, Boston, 1915. XIX, 335 pp. 5½x8 in. \$1.25 net.)

This book is a passionate piece of mystical interpretation of religious reality, penned by a man immersed in a sacrificial ministry to need and sin. It abounds in practical spiritual wisdom expressed in a manner as vivid as the personal experience of the author.

The key-note of the book is suggested by its title, "Christ's Experience of God." "Jesus believed that He experienced God. He was conscious of his personal union with Him. That was his religion." "That relationship is open to all men upon the same conditions that marked Christ's entrance into it." Here we have the whole outlook of the book. Christianity is not a religion of Jesus; it is Jesus' religion,—his experience of God,—repeated in the experience of his followers. In the fundamental sense, then, Christianity is theocentric, not christocentric.

But this analysis of Mr. Decker's general theological position will not serve to reveal the real value of the book. Indeed it is in no sense a theologically discriminating treatise, but simply a personal testimony of a man alive with the sense of God in his own soul, who believes that Jesus is the example to every man of religion at its best. The chapters abound in helpful analyses of practical spiritual problems, and in characteristic exegeses of Jesus' teaching.

President Hyde in a brief introduction says, "Nowhere has the spiritual life, and the perils that beset it, been more simply and sincerely portrayed." The book is drawing a good deal of attention and winning enthusiastic comments from some prominent religious leaders. It is not easy to review critically, and is not to be read critically. But it will help to kindle religious reality in the heart of many a reader. This is a much needed ministry today.

HERBERT ALDEN YOUTZ.

THE PROBLEM OF KNOWLEDGE. By Douglas Clyde Macintosh, Ph. D. (The Macmillan Co., New York, 1915. XVIII. 503 pp. 6x8½ in. \$2.50 net.) L

The value of this treatise upon the epistemological problem, it is not easy to over-estimate; though it is difficult to offer a review which both adequately sets forth the scope of the work, and at the same time deals critically with its positions. The book is an encyclopedia treatment of some 500 pages, and reveals scholarly familiarity with the literature of the philosophy of knowledge. Its appearance is especially timely now when there is general recognition that the

field of knowledge, rather than of metaphysics, must contribute to the solution of current philosophical problems.

The value of the book may be said to lie in three directions, for the general reader. First, it is a review of the various types of epistemological theory, set forth in their logical rather than their historical sequence. The student may turn to some of these chapters to find a concrete statement of the varying shades of meaning, "new" and "old," of Dualism, Mysticism, Idealism, Realism, Neo-Realism, Pragmatism, and other typical philosophical theories of knowledge. The analysis of these various philosophic types is keen and illuminating,—offering a valuable orientation in epistemological theory. An excellent analytical table of contents increases the value of the volume as a reference book. Moreover, the classification of authors according to their philosophic type is facilitated by index both of authors and subjects, affording a veritable "Who's Who" in philosophy.

A second value is in the critical estimates offered of the worth and unworth of the varying philosophies of knowledge. Here the question of proportion is difficult to maintain, since the author necessarily estimates philosophic values from the stand-point of his own position. However, Prof. Macintosh's treatment seems to us, in the main, eminently fair, revealing both philosophic breadth and critical discrimination. Such questions as the reviewer found occasionally arising in his own mind, could doubtless be satisfactorily disposed of by the author. For example, another review in this number of the RECORD has to do with an estimate of Prof. Borden P. Bowne's philosophy. Prof. Eucken rates him among America's two or three most significant constructive thinkers. But we find no reference to Bowne in Prof. Macintosh's book, although references abound to many lesser thinkers. This omission suggests both lack of proportion and an oversight of some distinctive epistemological emphases involved in Bowne's philosophy of Personalism. The treatment of Eucken, Bergson, Bertrand Russell and other modern names, contains good analysis; and here again, by the aid of the admirable index, the student will find this an excellent reference book in this time of many confusing voices.

A third value of the book is in the constructive position which Prof. Macintosh expounds. We must content ourselves here with quoting his own language, from the constructive statement of Chapter XIV on "Critical Monism in Epistemology."

"We have seen reason to reject absolute dualism and an idealistic absolute monism in epistemology, as resting upon incorrect analyses

and fallacious processes of reasoning, with their unsatisfactory consequences, against which the former theory struggles in vain while the latter accepts them and tries to make the best of a bad situation. On the other hand we have not found ourselves able to go all the way with the realistic absolute monists, because of their dogmatizing beyond what is critically justified or necessary, and also because of the many insoluble difficulties into which their doctrine leads them. We seem driven therefore to seek another point of view, from which we shall be able to avoid the fallacies, the subjectivisms, and abstractionisms of idealism in its various forms and the fallacies and final agnosticism of dualism, without falling into the unwarranted dogmatism and insoluble puzzles of neo-realism."

The author describes his own philosophic position as "Epistemological monism and critical realism (critical realistic epistemological monism)." This excellent chapter (XIV) should be read to understand his viewpoint. We quote again a part of Prof. Macintosh's final concrete summary. "We would make the statement, then, even if somewhat tentatively in view of the further problems to be considered, still with considerable confidence in view of the fatal objections that we have found ourselves compelled to urge against absolute epistemological dualism and against absolute epistemological monism, whether idealistic or realistic, that a tenable and the only tenable position with reference to the epistemological problem is that which we have designated a critical epistemological monism, or, more explicitly, critical realistic epistemological monism. It regards the achievements of practical knowledge as foundations for further advances. It defines knowledge so as to make it include something which we already had before we began to philosophize. Its results therefore are not offered as the first knowledge, but as a vindication of previous knowledge. To reject it is to choose fallacy, or agnosticism; to go beyond it is to dogmatize overmuch. It is not offered as a finished demonstration, but as the most reasonable hypothesis in view of all the facts, and as continuing the practical certainty characteristic of the point of view of common sense and common science."

HERBERT ALDEN YOUTZ.

HENRY CADMAN POTTER, SEVENTH BISHOP OF NEW YORK. By George Hodges. (The Macmillan Co., New York, 1915. XIV, 318 pp. 6x8¾ in. \$3.50.

The Life of Bishop Potter by Dean Hodges may be ranked with Mr. Thayer's Life of John Hay as the two notable biographies of the year. When Bishop Potter published his book on the distinguished

churchmen he had known, the literary critic of the New York Tribune said it was a pity so much thought had been spent on men "entirely aside from the main currents of human interest." No man in his senses could write this of Henry Cadman Potter. He was always a clergyman, keeping the work of the Gospel clearly first, yet touching and vitalizing every human interest. He forever exploded the idea that there need be anything narrow and provincial about a minister. Bishop Potter was not a college man, though his father was Bishop of Pennsylvania, his uncle Bishop of New York, and his grandfather, the famous President Nott of Union College. Yet he received academic honors from the best American colleges and from both Cambridge and Oxford. He was not a scholar, yet a clear and vigorous thinker and preacher, a recognized leader of men and a great administrator. Beginning the Christian life in young manhood by a distinct conversion, educated at Alexandria, Va., in the low Church School, his own faith and teaching were always evangelical, yet he rose above all party lines and in his sympathies and official acts stood for a comprehensive Church.

He began his ministry at Greensburgh, Western Pennsylvania, was rector during the Civil War at St. John's Church, Troy, N. Y., was for two years assistant minister of Trinity Church, Boston, for fifteen years rector of Grace Church, New York, and for twenty years Bishop of New York, first as assistant to his uncle and then as full Bishop. Next to Bishop Phillips Brooks, his early and life-long friend, it seems the most influential ministry of the Episcopal Church. He was first of all a man who had "understanding of the times." He knew men and the subtle and complex currents of life. He had a prophetic element. He spoke the first word that gave the Y. M. C. A. its social direction and so its adaptation to modern life. The Civil War and the great revival of '67 and '68 had diverted the Association from its original social mission to a competition with the Churches in Evangelistic work. At the convention in Boston in 1864, Mr. Potter read a paper on the "Y. M. C. A. and Their Work" in which he said, "Any machinery will be incomplete which does not take in the whole man, which does not recognize all the various needs of a youth, in a great city, and seek to meet and answer them."

This sympathetic and interpretive spirit marked his whole life. He saw the changing environment of the great city Church, and by his pulpit teaching, by organization and buildings, helped Grace Church to minister to the larger parish. He welcomed new orders of both men and women helpers and recognized new forms of Christian

service. He was patient and generous in his personal dealings, but firm and courageous in his administration of a great diocese. By his personal influence he checked a radical liberalism on the one hand and a lawless ritualism on the other, but he quietly pigeonholed charges of heresy and helped men of diverse views to work together in a common loyalty.

He was a fearless teacher of Christian ethics, of civil duty, of national honor. We have no finer example of brave speaking than his sermon in Trinity Church for the Washington Centennial. He could spend a month in the hot summer out of his vacation in the Tenth Ward at the Pro-Cathedral in Stanton Street, sending away the over-worked rector for a visit in the country; and he could plan and plead for a great cathedral on Morningside Heights that should fitly crown the city and gather within its walls all men of good will. He was a member of clubs and loved social life and knew the men of distinction; and he had Father Dolling's indignation at the selfish and useless luxury of society and the cruel indifference of nominal Christianity. "Take my word for it, men and brethren," he cried at the dedication of Grace Chapel, "unless you and I and all who have any gift of stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettantism of service, and get down among the people who are battling amid their poverty and ignorance—then verily the Church in its stately splendor, its apostolic order, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence." He was the friend of workingmen and employers and had the influence of Cardinal Manning of London in the arbitration of labor disputes. No wiser words have been spoken than his Dodge lectures at Yale—"The Citizen in his relation to the Industrial Situation." Lodging houses were created in memory of his "wisdom and courage and righteousness and service." There is no better example in the American Church of the true relation of the minister to social questions than Bishop Potter. He was called the "Citizen Bishop." "He believed with all his heart, and said in public on a hundred occasions, that social betterment cannot be accomplished by better laws, or by better enforcement of them by the police, by better houses or by better wages, but by the Spirit of God speaking to the soul of man. The one essential human need is the need of religion."

I have said little about the author of this noble book, and that is the way the author would have it. Dean Hodges has done his work well. Like a true artist he has made the picture forget the hand that drew it.

ARTHUR S. HOYT.

REMINISCENCES. By Lyman Abbott. (Houghton Mifflin Co., Boston and New York, 1915. 509 pp. 6x9 in. \$3.50 net.)

If one wishes a keen, appreciative interpretation of American life for the last sixty years, its intellectual, social, industrial, political and religious changes and movements, it will be found in the "Reminiscences" by Dr. Lyman Abbott. And if the spirit of foreboding and depression has taken possession of the mind, the reading of these pages will be like a tonic wind blowing away the mists and helping it to see the path of progress in religion and society.

His birth and training and work all help Dr. Abbott to this interpretive and prophetic office.

His family was of the best New England type, thoughtful, religious, democratic. His father, Jacob Abbott, was a Congregational minister, best known as a writer for the young and a pioneer in the higher education of girls. Thousands of men and women got their first impression of the naturalness of the Christian life from "The Young Christian," and their first interest in history from the six volumes of the "Youth's American History."

The son gives a noble tribute to the life-long directions of the father's example and teaching. After college and law school, Lyman Abbott entered the law firm of his two older brothers, already on the way to eminence. But finally the growth of his own religious life and his chief interest in ethical and religious problems and service led him to give up his brilliant prospects in the law and face the untried work and uncertain rewards of the ministry. His Seminary was "Ten Acres" his grandfather's Maine farm. Here in quiet study and thought, with service in neighboring churches, he worked his own way into the heart of the Gospel and the guiding principle of his ministry. God often calls and trains special men in unconventional ways that they may see more clearly and speak more fearlessly. A short ministry at Terra Haute, Ind., work for the reconstruction of the South as Secretary of the Union Commission, Editor of the "Illustrated Christian Weekly," Pastor of a struggling Congregational Church in New York City, Associate Editor of the "Christian Union" with Henry Ward Beecher, Editor of the "Outlook," while carrying on his editorial work the supply for seventeen years of the Presbyterian Church at Cornwall-on-the-Hudson, for eleven years pastor of Plymouth Church in succession to Mr. Beecher, at 80 years of age still editor of the "Outlook," with undiminished clearness and vigor of thought. This is the simple outline. It was filled full with incessant labors by voice and pen for every great cause of humanity and religion.

To timid conservatives, Lyman Abbott stands for a dangerous radical, relaxing the bonds of religion and social order. He was nothing of the kind. He was always positive and constructive. He saw the other man's point of view and would work in harmony with men who differed from him. But he is broad-minded and far-sighted and again and again has spoken the advanced word that has shown the generation the way of true progress.

It would be a pleasure to dwell upon his service to education, penology, constructive charity, industrial peace and the new nationalism. He has aimed to be the spiritual interpreter of our social and natural life.

I would close the review with some glimpses of Dr. Abbott's message to young ministers. The reading of the book might be better than a graduate year in a Theological Seminary. A few quotations will suggest its practical riches.

"Every minister should have a theology. But it is best for him to make it for himself. For theology should always be the intellectual expression of a spiritual experience." (p. 75.) "I came to regard God as a father, whose character and attitude toward me was interpreted by my own father; the law, whether the Ten Commandments or the Sermon on the Mount, as an interpretation to me of God's ideals for his children; Jesus Christ as the Supreme manifestation of the Father; and redemption as a new and divine life of faith, hope and love which He inspires in all who desire to receive it." (p. 127.)

Dr. Abbott's style in both sermon and editorial has remarkable simplicity and fluidity. It is adapted to the subject. It carries you on. You do not need to read a second time to understand the thought. Is this a gift? On the contrary, like all good writers, he had to toil for it. In the early days of his work, he writes: "I have to write a thing over half a dozen times before I can get it into any sort of shape. I always imagine an audience before me and speak, generally aloud, what I am to write before I write it." (p. 118.) How fine this is concerning the temper of the preacher who would truly influence men! How far removed from the egotist and dogmatist!

"I believe that the pulpit is the freest platform in America—freer than either the editorial page or the political rostrum. But he who would profit by that freedom and make it profitable to others as well must study his congregation and treat their preconceived opinions with respect. He cannot expect that they will understand him if he has made no attempt to understand them, nor that he can in half an hour conduct them through all the transitions of thought which it

has taken him months and perhaps years of study to make for himself." (p. 161.) Another as a test of sincere speaking: "I will never teach a doctrine in the pulpit for Evangelistic purposes which I am not willing to reaffirm in the parlor by the side of a mother weeping for her son." (p. 223.) And here is the secret of directness: "My method of preparation for any sermon is to consider what I want to accomplish; next what thoughts and what organization of those thoughts will be best fitted to accomplish that object; and third, in arranging those thoughts I endeavor to make my argument cumulative not merely logical, so that the last thoughts will be not merely the conclusion but the climax of the thoughts that have gone before." (p. 317.) And to young men who suffer and refuse to affirm until reason can make clear the "mystery of godliness" Dr. Abbott has a word of deepest wisdom. "Whether the Bible was infallible or not, whether the theological doctrines of the Church of my fathers were true or not, of one thing I was as sure as I was of my own existence; that there is a real and trustworthy experience of repentance for sin, divine forgiveness and resultant peace, consecration to duty and communion with an Invisible Companion. I had come to this assurance through my study of the life and character of Jesus Christ, and to give that assurance to others was with me an increasing passion." (p. 450.)

Lyman Abbott, to use his own figure, always stands in the bow looking forward with hopeful anticipation to the life before him. Through this attitude he has been able to see life clear and tell others the way.

ARTHUR S. HOYT.

VISION AND POWER. A Study in the Ministry of Preaching. By John A. Kern. (Fleming H. Revell Co., New York, 1915. 395 pp. 6¾x8¼ in. \$1.50 net.)

The reader is at first puzzled to know the exact nature of the seventeen chapters of this book on Vision and Power. The publishers state the "ground-plan of the work to be Peter's vision at Joppa, the various clauses of which form the subdivisions of the subject." But they are not exposition sermons in any strict sense; they have nothing of the oral form. Neither are they like lectures to students. They have too many excursions for direct teaching. They are evidently addressed to ministers and to those whom he knows, for the dedication reads, "To my students in Christian Preaching, now scattered abroad in their own land and unto the ends of the earth, I send with grateful memories of twenty-nine years this last word."

To men having this personal relation no doubt the book will be welcome. They are essays from a rich experience of life and a vital understanding of the Gospel. They reveal a careful study of the New Testament and have many apt illustrations from literature and experience. If one had time for leisurely reading, the book would be suggestive. But for a minister in this intense age, with the vast realms of literature before him, who must "redeem the time" in his reading, I fear the book will not be so attractive. It almost seems as though the author were trying to see how much he could say rather than the best things. No doubt he is a full man. Every chapter indicates that. But the discussions are too diffuse. One thought suggests another, until in the multitude of suggestions the singleness of thought is forgotten. Notice the long excursion in "Vision" and again the one on Mysticism in the chapter on "Interpretation." Compare the diffuseness of the latter chapter with the arrowy swiftness of Phillips Brooks's sermon on the same words—"Visions and Tasks."

The essay on "Vision of Nature" is good reading, full of truth and beauty. He tells of a jinrishika man in Japan going miles out of his way that he might see certain blossoming cherry trees as he trotted toilsomely by. "Poet of the west, coolie of the east, they were of one and the same aesthetic nature—in this, as in other respects, brother men."

ARTHUR S. HOYT.

THE INSPIRATION OF RESPONSIBILITY, by Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. (Longmans, Green & Co., New York, 1915. 236 pp. 5½x7½ in. \$1.50 net.)

Bishop Brent is known wherever men think of Christianity as a responsible, aggressive force. He has taken the hardest tasks of the Church with a splendid joy and hope. And his addresses and essays partake of this spirit of his life. They are filled with eager, open-eyed, aspiring life. His previous books, notably "Adventure for God" and "Leadership," made him known as a thinker and leader in the practical problems of religion and world-progress. The present volume, a collection of addresses and papers, are marked by the same spirit, though not quite so single in their thoughts and purpose.

The title of the book is from the first address, and the responsibility of privilege, the joy of hard tasks, the venture of opportunity, is the call of all, however various the subjects. It is a collection of occasional addresses, the chief subjects suggested by the Edinburgh Conference on Missions, Church Unity in the Philippines, and the

Memorials of Great Leaders. The style is almost a model for public speech, clear, sinewy, not too tense, rational, persuasive, and moving straight to its mark with the man's consuming desire and purpose.

Almost every page lends itself to quotation. The thoughts are grappling. Two short extracts must suffice.

Could the call to a man's life of venture and hardship be better put? He says: "Let it be said once for all that it is better for both body and soul to be obliged to go hungry sometimes than to be always full; it is wholesomer to be weary frequently from hard work than to keep on a dead level of comfort, or to know weariness only from the spinning dance and the daily pleasure; it is cleaner to be dusty and be bathed in the blood and sweat of battle than to be so sheltered as not to know the meaning of a hand to hand conflict with a real problem or a fierce temptation; it is grander to break the shackles of exclusiveness and walk free in the dingy city of social unpopularity than to be the idol of men and women who do not count for, but rather against the progress of the race."

And the following words have the true ring, from a Memorial Day address given at Camp John Hay, May, 1915. "A neutral nation has the highest and most difficult task of all to perform. It stands for fairness, not for indifference; for mediation, not for aloofness; for the general welfare, not for provincialism. America must aid the world to purchase something rich and enduring with this unparalleled expenditure of blood that is dyeing red the soil of Europe. I admit that if we play our part bravely and boldly, we shall risk being caught in the present embroglio. If so, let us risk it. Sometimes the most pernicious form of action is inaction."

ARTHUR S. HOYT.

PUBLIC SPEAKING, by James Albert Winans. (The Sewell Pub. Co., Ithaca, N. Y., 1915.)

Phillips Brooks said that the true teacher of elocution was as rare as Haley's comet, but that the whole Church suffered for lack of his work. One reason for the lack is the superficial view of speaking and the mechanical work of the teacher. It has been a matter of voice development, the producing of proper tone, the appropriate inflexion and emphasis and the action that aided expression. So the student was put through a series of exercises, taught definite rules and learned to imitate what was thought to be a good example. And the result has been a voice and little more; the unrealities of declamation, or such a contempt for elocution that the serious student has been

tempted to neglect all training in speaking. The opposite fallacy has been held that the how was nothing, the message was all.

The serious and thoughtful discussions of Professor Winans lift public speaking into its rightful place, a place not inferior to any other study. In a true sense it is the synthesis of other studies. The whole culture of the man comes to light in the "fruit of the lips." Was it not a Greek philosopher who said, "He who can speak is a man?"

It is not easy in a short review to give an adequate idea of Professor Winans's book, "Public Speaking." The voice is properly considered as the physical instrument, and simple and sufficient directions are given for the development and use of the voice and body. But the chief emphasis of the book, as the chief thing in good speaking, is not the elocution but the spirit of the man and the principles of thought and expression that give to speaking its form and power. It might be put in this way—How can the thought and person of the speaker be best used for persuasion? Speech is the greatest instrument of expression and service.

The book might well be called "The Philosophy of Public Speaking," for such it really is—the working philosophy.

It well defines speaking as Lyman Abbott does in conversing with an audience. "The audience is conceived of by the speaker as responding, asking questions, approving and disapproving. He dwells on an idea until he is sure of the response. This conception brings into the speaker's voice the tone we call direct or communicative." And elsewhere he emphasizes the spirit of the speaker towards an audience. He must have the "sense of communication."

The mental action as affecting delivery is most suggestively discussed. "Wrong emphasis is due to failure at the moment to discriminate values; wrong pausing is due to failure to distinguish the units of thought; the wrong tone is prompted by the wrong feeling." Again, "Over phrasing nags the attention of the audience, destroys unity and clogs movement." "Monotony is due fundamentally to failure in discrimination."

The chapter on "Principles of Attention" makes use of the best psychology. How do we sustain attention upon a single thought? It is only by progress, by shifting the attention from point to point. Why do we use imagery? It makes the thoughts more vivid and life-like.

Under "Interest," he discusses the fundamental interests of men, the ways of approach, the use of illustrations and humor. Especially

suggestive are the chapters on "Persuasion" and "Persuasion and Belief."

Professor Winans has made a large study of the best writers on psychology and rhetoric and oratory, and he is familiar with the best examples of speaking. And he knows men and the practical questions of life. The book is a fine combination of keen thought, common sense and idealism. It is a book full of suggestion for the teacher. In fact, it is the result of teaching experience and is written primarily for the classroom. This in some degree hinders its interest for the general reader. But for the man who is willing to study, it has great value. It is for men who have the privilege of speaking on whatever subject. I shall make use of it in my own work and I most heartily commend it to young ministers. It puts public speaking where it belongs as a great art, demanding a great discipline.

ARTHUR S. HOYT.

SOCIALIZED GERMANY, by Frederick C. Howe, LL.D. (Charles Scribner's Sons, New York, 1915. x, 342 pp. 6x8¼ in. \$1.50 net.)

"Made in Germany" is not just now a recommendation to the American mind. We are in danger, through our hatred of militarism and our horror of the barbarian and cost of war, to shut our eyes to the facts and the secret of Germany's efficiency. Germany's military efficiency, the astonishment of the world, almost satanic in its far-sighted thoroughness, is only one phase of the national life organized for material and intellectual well-being and progress.

"Germany has given a new conception of the State to the world. It may not be a beautiful conception. It certainly violates our ideas of personal and political freedom. But at least the idea is a successful one. It is in harmony with modern industry, and finds its counterpart in the trusts, the syndicates, and the ideas of scientific production with which we are familiar. Germany is a recrudescence of the Greek idea of the State adjusted to twentieth century conditions."

Germany is to a large extent State Socialism. And it is not a new thought, though coming to its fullness in the present generation. It would please John Ruskin, for it is essentially feudal, a benevolent paternalism based on the scientific thoughts of the twentieth century. The seeds of this development were in the Prussia of Frederick the Great, it was greatly strengthened by Bismarck to forestall the demands of the Social Democrats, and the genius and power of the present Kaiser have been devoted to its perfection. And no nation of modern times can compare with the growth of Germany since the Franco-Prussian war.

It has been industrial first of all, science applied to every work, and industry has been so encouraged and directed by the State that its gains have not been kept by a few but contributed to the welfare of the many, and industrial gain has been accompanied by social legislation in the interest of the workers and so of the State. "If Germany has experienced a vast industrial expansion equalled by no other country in the world during the same time it is chiefly due to the efficiency of its workers, but this efficiency must have suffered had we not secured to our working classes by the social legislation of recent years a tolerable standard of life, and had we not as far as possible guaranteed their physical health"—so speaks an imperial minister.

There has been no cut-throat competition, no spectacular use of industries, but the State has controlled railroads and waterways, mines and factories so that they cooperated towards the development and conservation of natural resources and the prosperity of the nation.

The educational program has matched the industrial. The schools have frankly faced the new industrial and social problems. New schools, from Secondary to the University, have been opened to meet the industrial and commercial need. Every child is compelled to be in school from the sixth to the fourteenth year, and for three years more there are compulsory continuation schools in most cities, both the hours and tuition largely paid by employers.

German cities have grown even faster than American, not only in size but in health and beauty. And there has been almost no municipal scandal. The best men have served in city councils. Unemployment has been reduced to a minimum. City-planning has prevented the growth of slums, and the care of the poor has been both scientific and personal, working towards the prevention of pauperism.

Germany has been socialized by the spirit of the ruling classes, not by democracy. There is very little democracy in Germany. The method of voting is such that the royal families and the landed aristocracy have controlling power in the State; the great manufacturers and rich merchants have corresponding power in the cities.

Germany has made greater advancement and at the same time done more for the people than any other nation. But it is *for* the people, not *of* them nor *by* them. "State Socialism insures the economic freedom which we in America have sought in vain to secure through the unrestrained play of private initiative." "Germany protects individual and social equality, while America protects political and personal equality."

Can democracy produce as high national development and preserve individual liberty? That's the question for us. The war should give us heart-searching. Mr. Howe's book is good for our individualist, our politician, our employer of labor to read and mark. We must stop exploiting our labor. Our legislation must aim more and more at social justice. There must be a fine patriotism if the people are to act for the common good.

Our task is a higher industrial and social life for the sake of the *individual*. Here Germany has failed. Paternalism involves fearful costs to the individual. "Caste runs through every fibre of the State." "Caste prevails in all social intercourse." "Caste rules in education." "That initiative so characteristic of America is almost wholly lacking in the average child." "State Socialism is a natural outgrowth of feudalism. It has largely made Germany what it is, a menace and a model, a problem to statesmen of other countries and a pathfinder in social reform."

ARTHUR S. HOYT.

THE LIBERTY OF CITIZENSHIP, by Samuel Walker McCall, LL.D. (Yale University Press, 1915. 134 pp. 5½x7¾ in. \$1.15 net.)

These are the Dodge lectures delivered at Yale University in 1915. The Dodge Foundation calls for a series of lectures on the general theme of the Responsibility of Citizenship, and Mr. McCall has chosen as his more specific theme, "The Liberty of Citizenship." The discussion throughout has to do not so much with the liberty of citizenship as with individual liberty and governmental control, for as the author says in his Preface: "What I have said relates principally to the encroachments of the law upon the liberty of the individual and the necessity of maintaining the largest attainable measure of freedom."

One is given an unfortunate introduction to the book. On the outside paper cover is printed the following extract taken from the Author's Introduction: "No one can be a citizen all by himself. Robinson Crusoe may have been a Sovereign, but a citizen he could not be. The conflicts between labor and capital that rent his little state were only such as swept across his own breast. Most envied of mortals he could placidly monopolize any part of the trade and commerce upon his island without fear of being prosecuted against under the Sherman Anti-trust Law. He could follow his ancient habit of taking nine hours' sleep each night and not be stigmatized as a reactionary.

"Since we cannot each one of us have his island, let us try to preserve for ourselves some measure of freedom upon the continent to

which we have been assigned and let us regard it as one of the first duties of citizenship to aid in checking the rapidity and greed with which the laws are coming to devour liberty." This is all very clever but it is an unfortunate parallelism. It is unfortunate that Mr. McCall chose the monopoly of Crusoe as the ideal of the liberty of citizenship. From such an introduction one can expect but one conception of the liberty of citizenship, namely freedom to get and to hold for one's self all the rights and privileges possible. It sounds too much like the freedom of exploitation, the freedom of laissez-faire. Such is not the conception of liberty today. The liberty we seek by law is that governmental control which holds in check the freedom of the few for the liberty of the many. The effect of the introduction is to "stigmatize as reactionary" the author even before one has read a further line in the lectures.

We fall into a second difficulty in the first lecture on "The Nature of Citizenship." Mr. McCall says: "I take it that the State is an institution evolved from human experience and designed for human ends. According to my view it is its main object to do those things which are essential to the protection and development of the individual and which in his isolation he cannot do for himself. The effect upon the individual is the real test of the beneficence of government." From such a statement one expects of course that it must have to do with the whole man in all of his relationships, but we are told later that, "we are to treat of man as a political animal, as Aristotle called him, rather than more broadly as a social being." How can one discuss the liberty of citizenship and omit all those relationships wherein man is involved as a social being? No man is a citizen of an abstract political order, he is a citizen of a community, and the political matters which ultimately concern him are the matters affecting the society in which he lives. There may be a group of professional politicians who are concerned with the planks and platforms and policies of a political party, but the concern of the average citizen is over taxes, protection, water supply, clean and efficient government, good roads, etc. One cannot satisfactorily deal with the matter of citizenship in any form and avoid all the social aspects involved. And in truth the author does not. In spite of his statement to the contrary he constantly touches on those matters which concern the citizen in all his relationships.

The topics of the four lectures are: "The Nature of Citizenship," "Private Enterprise," "Racial Sources of Liberty," and "Liberty of the Individual." From the introduction it is to be expected that he argues

against governmental interference with the liberty of the individual. "It is the important function of the State" he says, "to restrain only such exercise of his faculties by man as may injure others. With this qualification freedom should be safeguarded not merely because it is a right of the individual man, but because its enjoyment by developing enterprise has been the great agency in pushing forward civilization. And men should be permitted to build up their characters in the only way in which strong and robust characters can be built, not in the stifling hot-house of governmental restraint but in the free and open fields played upon by the sunshine and beaten by winds and storms." Fine and conclusive as this sounds Mr. McCall fails apparently to realize it is just here that men differ. To what extent shall a man be permitted to "use his faculties" and not injure others? While some are being permitted to build strong and robust characters in "the free and open fields played upon by the sunshine and beaten by winds and storms," others because of this freedom are compelled to waste away their lives in the exhausting effort of long hours and grinding toil. What means freedom to one may be the cause of slavery to others.

The lectures throughout are interesting, filled with keen, far-sighted observation of social, political, and industrial life, an appreciation of our country's past, and a brave optimism about its future; but the approach throughout to all the subjects handled is through a certain pre-established view-point, which in the terms of to-day is, reactionary. The lectures are not so much for enlightenment as for persuasion, not to point onward to the broader and higher fields of service in citizenship, that "liberty to serve," but to create as it were a fortification of privilege behind which one may stand and attempt to stem the onrush of the age toward the greater and fuller democracy, so certain to come.

Points are taken and arguments used which cannot well be maintained, but which seem to bolster up the main contention against governmental control. For example he says: "If after a century or two of the strict reign of paternalism in its perfection which now seems portended, our nation should fall before some rugged people of the Vandal type, it would not be because we lacked Dreadnoughts or because our seas were not sown with mines, for whether we had either would matter not, but because excessive governmental coddling had produced a flabby and spineless race." And yet the German people who have been under a decidedly paternalistic government have not yet given many signs of being "flabby and spineless" no matter what else they may be. Again in opposing Federal control and centralization of power he says: "The history of government by bureaus shows that

it begins by being autocratic and ends by being corrupt. Great Britain affords us an illustration of unwise centralization and after a century of trial marked by unrest, by contention and even by violence, is now granting Home Rule to Ireland." Yet the merest tyro in the knowledge of governments knows that the English government has maintained a standard of integrity unequalled among the nations of the world. She may be charged with stupidity at times in the handling of the Irish question, but hardly with corruption.

The lectures afford matter for much study and thought. Their trend is backward and not forward. Though they assert great belief in democracy and great pride in our form of government, underlying all is a distrust of the voice of the people and the demand of that voice for laws which shall restrict the freedom of the few and powerful in the interest of the liberty of the many and weak.

F. W. MOORE.

ALLELUIA. A Hymnal. (The Westminster Press, Philadelphia. x+346 pp. 6x8½ in. Single copies 40 cents. \$30.00 per hundred.)

Of making of hymnals and song books there is no end and at times one becomes almost bewildered and confused at the rapidity with which hymnals are edited and revised and "splendid hymnals" for Sunday School and Young People's Society are put on the Presbyterian market. It makes one wish for a Church Establishment which would adopt with authority a hymnal to be used throughout all the Presbyterian Churches in the United States. What is more confusing or disappointing than to go into a Presbyterian Church in a strange city and find an entirely different set of hymns in use, words and tunes differing from those used in the home church? This is one of the features which help to make worship in our Church as poor as it is. No doubt there are some disadvantages connected with uniform hymnody, but they are far offset by the many evident advantages, that is if we consider hymn singing a true part of Church worship.

This new School Hymnal, "Alleluia," published by the Presbyterian Board of Publication, is worthy of adoption in all our Sunday Schools. It is by far the best mingling of strong established hymns of the Church and the more recent and popular hymns for young people that has come to our notice. It contains three hundred and five hymns, one hundred and sixty-four of which are to be found in the Hymnal (Revised). This is a splendid percentage, and will ultimately result in better congregational singing as the boys and girls of the Sunday School and Young People Society come into the Church with a singing knowledge of the

hymns used in the more formal services of the Church. Of these one hundred and sixty-four hymns there have been only twelve changes made in the tunes used in the Hymnal. Five of these changes have been for the better, two for the worse, the other five being about equal.

Of the hymns not found in the Hymnal only good can be said. None are cheap or trashy. Most of them have already proved themselves to be good young people's hymns, with sufficient swing and movement to make them well liked and easily sung, and yet with sufficient dignity and sustained quality to make them worthy. Especially to be commended are the Easter and Christmas hymns. No Sunday School need purchase year after year new Christmas and Easter "carols" with this collection in hand. There is also a fine selection of worthy evangelistic hymns.

Although "Alleluia" is intended primarily for Sunday School and Young People's Societies it would be a splendid hymnal for those churches which cannot afford separate hymnals for Church and Sunday School. The large proportion of strong church hymns makes it invaluable in this respect, and even some of the additional hymns might well find a place in the Hymnal. It is also well suited for prayermeeting and the more popular Sunday evening service.

Of additional value to the Sunday School are sixteen Order of Services to be found in the back of the book. These Orders cover all the special days in the Sunday School year, such as Christmas, Easter, Promotion Day, Rally Day, Children's Day, Thanksgiving service, Temperance service, etc. The services are well arranged, worshipful and suggestive and should help greatly in the question oft discussed at Cabinet meetings: "How can we make the Sunday School service both worshipful and attractive?"

There are also responsive lessons. These do not strike us as being on the same high level with the rest of the book. Responsive reading is an act of worship comparable to the singing of hymns, and the only part of the Bible written for this purpose is the Book of Psalms. Responsive readings arranged from the New Testament or from the historic or prophetic books of the Old Testament never make satisfactory responsive lessons. The responses are topically headed. This may help the untrained and those who at the last moment want to pick out a responsive lesson, but the affixed topic is an arbitrary interpretation of the passage and limits the use of the lesson to the topic assigned. Both of these faults lessen the value of the responses.

The Board of Publication is to be congratulated on getting out such a good hymnal, and the Church is fortunate in having such a thoroughly good and useful hymnal available for its Sunday Schools and Young People's Societies. "Alleluia" should find a ready place in the services of our Church and Sunday School.

F. W. MOORE.

LUTHER'S CORRESPONDENCE AND OTHER CONTEMPORARY LETTERS. Translated and edited by Preserved Smith, Ph.D. Vol. I. (The Lutheran Publication Society, Philadelphia, 1913. 583 pp. large 8vo.)

CONVERSATIONS WITH LUTHER. Selections from recently published sources of the Table Talk. Translated and edited by Preserved Smith, Ph. D., and Herbert Percival Gallinger, Ph. D. (The Pilgrim Press, Boston, 1915. xxvii+260 pp. 12mo. \$1.00 net.)

WORKS OF MARTIN LUTHER, VOLS. I AND II. (A. J. Holman Company, Philadelphia, 1915. x+412 pp.; 476 pp. 8vo.)

The celebration of the four-hundredth anniversary of the posting of Luther's "Theses," which will occur next year, began some time ago in the world of books. The four volumes before us belong to this literary commemoration. It is characteristic of modern historical interest that they are all editions of "sources," of original documents. This inspires hope that the anniversary will bring a considerable spread of first-hand acquaintance with Luther and the whole Reformation.

The first of these volumes is a collection of four hundred and seventy-seven letters, arranged in order of time. The earliest is of 1507, and there are a few others before the year of the "Theses." Letter 27 is of 1517, and the last is dated May 10, 1521, shortly after the Diet of Worms. While all the letters have to do with Luther, and he thus dominates the book, many of them were not written by or to him. Others who are represented by a number of letters written or received are the papal nuncio Aleander, Charles V, John Eck, Erasmus, von Hutten, Cardinal Julius de' Medici, Bucer, Melancthon, Duke George and the Elector Frederick of Saxony, and Luther's friends Lang and Spalatin. Many beside these appear in one or more cases as writers or what the editor calls "addressees"—there ought to be a better word for this meaning. Thirty-odd of the most important of Luther's letters of these years are not included, having been already printed by the editor in his "Life and Letters of Martin Luther." A list of these is given in the appendix. While the reason for omitting them is understandable, the lack of them is a defect in this collection.

The letters are admirably selected with a view to letting the reader look at events through the eyes and minds of many very different men. Humanists, reformers, princes, popes, high ecclesiastics, champions of the Catholic cause, and Luther himself tell us their thoughts about what was happening. Hence the reader gets an idea of the times far more intimate and truthful than could be gained from as many pages of histories. Even more valuable is what the Luther letters give, the unconscious revelation of the reformer's spiritual life in these earliest years, "the most beautiful in his life," as the editor well says.

Dr. Preserved Smith's eminence as a scholar in the Luther field is a guarantee of editorial accuracy. His footnotes, written out of the wealth of his knowledge of the period, are very informing. In translating he does not follow the originals literally, but aims "to reproduce the literary quality, flavor and effect." The result is racy and spirited versions.

The publishers make the gratifying announcement that Volume II, containing letters of the years from 1521 to 1530, is to appear during the first half of 1916.

"Conversations with Luther" is not a new edition of the famous "Table Talk." Within the last fifty years there have been published several important original reports of the prodigious flood of talk that poured forth in the Black Cloister at Wittenberg. This great amount of new material has not hitherto been accessible in English. Drs. Smith and Gallinger now present us with a selection from it. In reading what they offer, we have more confidence of being in contact with Luther just as he was than is the case in reading the "Table Talk." For their editorial methods are far from those of Aurifaber, the editor of the German original of the "Table Talk," a pious and proper man who did not scruple to alter Luther's words where he thought he could improve on them.

The editors have arranged the "Conversations" topically, bringing together Luther's sayings on many subjects, for example events of his own life, marriage, politics, the humanists, the popes, the peasants, monks, the Bible, theology, the devil. Space does not permit the comment on the matter of these utterances of the reformer to which one is tempted; but it must be said that many of these pages are not inferior in interest and value to those of the "Table Talk," which holds a secure place as one of the world's great books. The translation is appropriately lively, and made with intelligence caused by sympathetic understanding of Luther and ripe knowledge of his times. There are useful explanatory footnotes, not too many or long. An introduction

of some length describes Luther's household, and the students who reported his sayings. It gives also the literary history of the "Table Talk" and of the sources of these "Conversations."

The introduction tells an interesting story about the first English translation of the "Table Talk," a work of the seventeenth century. Its maker, Captain Henry Bell, asked the House of Commons for sole license to print and an order that the book be put into every church in England. "The former request," says Drs. Smith and Gallinger, "was granted, February 24, 1646-7; the latter was apparently referred to 'an Assembly of Divines' (Convocation?). These reverend gentlemen reported, May 3, 1646-7, that although the book contained many good things, yet there were also many passages contrary to truth, gravity and modesty, making it unfit for public use." It is surprising to find "Convocation" suggested by the editors. Convocation did not sit between 1640 and 1661. Obviously the "assembly" was the Westminster Assembly.

The fascinating contents of "Conversations with Luther," with its attractive form and low price, ought to make it a popular book.

The third Luther item is the first two volumes of a selection from Luther's writings, in English translation. The "Works of Martin Luther" is to run to ten volumes. The editorship is in the hands of a committee of American Lutheran clergymen. Professor Adolph Spaeth, of the Lutheran Seminary at Mount Airy, Philadelphia, was chairman until his death, and directed the planning of the edition. Professors H. E. Jacobs and C. M. Jacobs, of the same institution, have been prominent in the committee's activities. Each of the writings of Luther chosen has been translated by one of the editors, and his work has then been carefully revised in meetings of the committee, so that this most important feature of the edition is really the work of all the editors. An Introduction and notes have been prepared in each case by the translator or by one of several scholars who have co-operated with the committee.

The whole work for these two volumes has been admirably done. For text, the Weimar edition has naturally been the chief reliance. In the cases of works not yet printed in this, the Erlangen has been resorted to, with comparison of others. The translations show the great pains that have gone to their making. They are in clear, idiomatic, vigorous English. The diction is especially praiseworthy. Perhaps their style is somewhat too severe for Luther; Prof. H. E. Jacobs says in his general introduction that the aim has not been "to popularize the writer." In literary merit they are not equal to Dr. Preserved Smith's

versions, but they are quite adequate. The introductions naturally differ in value. Not all are so good as Prof. C. M. Jacobs's introduction to the Ninety-five Theses. But all are useful, and almost all have something for both the scholar and the general reader.

The first volume contains, with other writings, the Ninety-five Theses, the Treatise on Baptism, and the Tesseractecae. All but two are of 1520. In the second are the Address to the Christian Nobility, the Babylonian Captivity, Christian Liberty, and the Eight Wittenberg Sermons. Here also all the works are of 1520 except two of 1522. These first two volumes make a very valuable addition to our apparatus for the study of Luther; and the edition, if carried through according to the standards here set, will be an important enrichment of theological literature.

ROBERT HASTINGS NICHOLS.

CIVILIZATION AND CLIMATE, by Ellsworth Huntington, Ph.D. (Yale University Press, New Haven, 1915. xii+333 pp. large 8vo. \$2.50 net.)

To all who are appointed to live in Central and Western New York, this is a book of solid satisfaction. For it proves that a changeable climate produces the maximum of human energy. Henceforth they can protect themselves against their abundant climate with a mantle of complacency, woven not out of vague opinions, but out of scientific demonstration.

Indeed this is a truly scientific book, with methods as rigorous as somewhat intractable material will permit. Professor Huntington first cites a number of familiar cases which strongly suggest the judgment that climate, more than race, determines the degrees of activity and progress reached by the people of various regions. He then seeks more cogent proof of climatic influence. He has obtained elaborate observations of the efficiency of groups of factory workers in three Connecticut cities and in five cities of southern states, and of students at West Point and Annapolis. Similar observations from Denmark and Japan confirm the results of these investigations. The results are that accomplishment is greatest in the temperate seasons of spring and summer, less in midsummer, and least, it is rather surprising to find, in midwinter; that medium conditions of humidity cause the maximum of work; and that frequent changes of weather are stimulating. At certain points the proof is buttressed by biological investigations of the behavior of animals and plants, showing that all life is similarly affected by the conditions that make up climate. Thus a conclusion is reached as to what is "the ideal climate" with respect to human energy. Then a

map of the world is made, showing the "distribution of human energy on the basis of climate." Five shadings differentiate the regions of the earth according to their possession of the meteorological conditions that produce this ideal climate. Anybody looking at the map would say that the regions marked as having the climate most favorable to energy were, as a matter of fact, the regions possessing the highest civilization.

On the line thus suggested the author now sets out. He seeks solid ground for connecting "civilization and climate." It was obviously necessary to rank the parts of the earth according to the excellence of their civilizations. In order to get this done in as authoritative a way as possible, Professor Huntington asked over two hundred men of twenty-seven countries, geographers, anthropologists, travelers, government officials, and others worth consulting, to classify one hundred and eighty-five regions with respect to their civilizations. Over fifty classifications were received. On the basis of these opinions, Professor Huntington constructed another map of the world, showing degrees of civilization. This and the map of energy based on climate agree strikingly. Civilization stands highest where the climate most favorable to energy, before ascertained, prevails. This result is substantiated by more precise inquiries into facts bearing on the prevalence of energy and civilization in the states of this country. The conclusion, stated at the end of the author's illuminating comment on the maps, is this: "Our maps . . . do not indicate that climate is the only factor in determining the condition of civilization, or even the main one. . . . Yet they indicate that it is as essential as any other. . . . The civilization of the world varies almost precisely as we should expect if human energy were one of the essential conditions, and if energy were in large measure dependent on climate."

But there is an obvious difficulty, in the great civilizations that have existed in regions not now possessing stimulating climates. This is met by a study of climatic variations. Here the author re-enters the field in which he has already distinguished himself, by his books "The Pulse of Asia" and "Palestine and Its Transformation." He presents the results of further investigations which have strengthened him in his hypothesis of "pulsatory changes" of climate, causing "the shifting of climatic zones." These in turn, he holds, have resulted in "shifting centers of civilization." Thus he comes to his "final conclusion," that "no nation has risen to the highest grade of civilization except in regions where the climatic stimulus is great."

If this be true, the outcome of this study is, as the author says, in part depressing. It means that mankind is more limited than has

been supposed. It means that certain parts of the earth, whatever races come to inhabit them, and whatever other factors of civilization, as for example higher forms of religion, operate in them, are doomed to remain on lower stages of development, unless a "shifting of climatic zones" comes along. Professor Huntington briefly proposes methods of meeting the situation. He believes that as the truth of climatic influence upon efficiency is better understood, the race in certain regions will become more migratory. Not only will people of leisure have more than one home, but the working population will find it economically advantageous to live in one season of the year in a place then having a stimulating climate, and in another season in another place then having this. He also suggests that all of us could accomplish more if we regulated the physical conditions of our houses and offices and factories, and our habits of work, according to the facts of climatic influence.

As Professor Huntington recognizes, there is room for much more investigation of the subject here opened up. In this fascinating book, full of interest from many points of view, he certainly well maintains his thesis. It does not seem possible to interpret the facts he cites so as to overthrow his carefully stated conclusion.

ROBERT HASTINGS NICHOLS.

THE ENVIRONMENT OF EARLY CHRISTIANITY, by S. Angus, M.A., Ph.D. (Charles Scribner's Sons, New York, 1915. xi+240 pp. 12mo. 75 cents net.)

This book is *multum in parvo*. Small and inexpensive, it contains a marvelous amount of information on a subject always of the first importance, and now receiving particular attention from students of Christianity. It presents vividly and with effective arrangement much of the new knowledge of its field which recent research has gained. Not that it is a book written at second-hand, however, for by wide and discerning reading in the original texts Professor Angus has won an intimate knowledge of the life he describes. One of the great merits and charms of his book is that he knows how to share his own understanding of the period.

The subject-matter is, roughly speaking, intellectual, moral and religious life in the Graeco-Roman world in the first century. Professor Angus uses the sort of outline followed in the older books on the preparation of Christianity. His first chapter is on "The New Era Beginning with Alexander the Great: General Characteristics." In the course of it the strange likeness of that age to our own is con-

stantly enforced. There follow chapters on "Social and Moral Conditions," "Religious Conditions," "The Jew," "The Greek," and "The Roman." While the plan of the book is thus familiar, as soon as the reader gets into any of the divisions he sees the vast difference made by modern investigation and finds fresh and enlightening treatment. An idea of these qualities can be had from the mere headings of sections in the division on "Change in the Religious Spirit" of the chapter on "Religious Conditions." These are: Emotionalism—Personal Religion—Character—Demand for Authority—Nearness of the Supernatural—Mysticism—Intermediaries—Asceticism—Prayer—Resignation—Suffering, and a new Sensitiveness to Suffering—Consolation Literature—Sense of Sin—Union of Morality and Religion—Religion Popularized—Demand for Religions of Redemption—Expectancy. Such an analysis of religious life apart from Christianity, it is obvious at this glance, presents many features that are new to most people's thought about the subject, and is most illuminating with respect to the entrance of Christianity into the world.

After the chapters mentioned Professor Angus adds a good one on "The Language of Christianity," and one on "In the Fullness of Time," in which the response of Christianity to the needs of the age is sketched, more briefly than one who has followed him thus far could wish.

The book would be still better if economic conditions were more fully exhibited, and if there were discussion of the effect in the development of Christianity of the elements of its environment. But requirements of space, which evidently hampered the author, probably restricted him at these points. When there is so much that is good, one is not inclined to complain that there is not more. In no other book can so much light be gained upon the world in which Christianity first appeared.

ROBERT HASTINGS NICHOLS.

JOHN HUSS—HIS LIFE, TEACHINGS AND DEATH—AFTER FIVE HUNDRED YEARS, by David S. Schaff, D.D. (Charles Scribner's Sons, New York, 1915. xv+349 pp. large 8vo. \$2.50 net.)

THE CHURCH, by John Huss. Translated with notes and introduction, by David S. Schaff, D.D. (Charles Scribner's Sons, New York, 1915. xlv+304 pp. large 8vo. \$2.50 net.)

In the anniversary year of Huss's martyrdom, Professor Schaff raised a goodly monument to the martyr in these two handsome volumes, and provided much material for intelligent commemoration

of him. The biography is complete and thorough. The original documents, with the comparatively unimportant exception of Hus's Bohemian writings, have been carefully investigated, and all considerable modern works on the subject have been consulted. The story of Hus's life is told accurately, and with sufficient description of the historical environment. While Professor Schaff is enthusiastic over his subject, he writes in the "dry light" manner, and resists all temptation to rhetoric or picturesque effect. This way of narrating events has distinct uses, especially in the case of a somewhat controversial subject, provided the significance of the facts is adequately expounded, as it is here. The strictly unemotional and unimaginative style, however, will somewhat interfere with the interest of the book for the general reader, though not with its usefulness for the student. The book would be easier reading if there were fewer awkward and careless sentences.

Emphasis is naturally laid upon Hus's theological opinions. Extensive quotations from his writings and paraphrases of their contents are given. Extracts from his sermons add to the book's interest. Professor Schaff points out that Hus's "Commentary on the Sentences of Peter Lombard," published only ten years ago, shows he had more intellectual originality than has been supposed. But he also exhibits clearly Hus's very large indebtedness to Wyclif for ideas. The book would have been strengthened by consecutive study of the development of Hus's opinions, down to the time of his break with the ecclesiastical authorities. Material for this is presented; but it is not gathered into one connected account. Considerable space is given to the question of whether or not Hus was a heretic, from the point of view of the mediaeval church. As is well known, he declared that he was not such; and various writers from Erasmus down have maintained that he was condemned for disobedience to church discipline, not for heresy. Professor Schaff clearly shows that Hus's teachings in "The Church" were so radically opposed to the fundamental principles of the mediaeval religious system that "according to the laws and usages of the church" (he) "was justly a heretic." The issue was "whether the final seat of authority is the visible organization called the Church . . . or the Scriptures as interpreted by the individual invoking the guidance of Christ." The author's explanation of Hus's considering himself no heretic is that "his mind was so wrought upon by a certain class of texts of Scripture that he forgot that, in order to be a heretic, it was only necessary to combat the current system held by the Church, Scripture or no Scripture." In keeping with his judgment on Hus's

relation to the Church's teaching, Professor Schaff regards him as a true forerunner of the Protestant Reformation. He quotes Luther's references to Hus at various times, and attributes to Hus a considerable influence in the development of Luther's views.

About a third of the book is devoted to the trial and execution at Constance. This is fitting, since, as the author says, it was "by his death" that Hus "accomplished most." The detailed account of the trial is very instructive as to the workings of the mind of the mediaeval ecclesiastic, and as to the nature of mediaeval church discipline. The greatest significance of Hus, Professor Schaff thinks, lies in his death as "a champion of the rights of conscience." From this has come the strongest part of his influence. The author quotes with apparent approval writers who regard Hus as a very important cause of the modern spirit of revolt against authority, in state as well as in church. The last chapter describes rather briefly the Hussite wars, and the direct religious succession from Hus in the Bohemian Brethren, the Moravians and the modern Bohemian evangelical church.

Professor Schaff's biography, while not in literary excellence such a memorial to Hus as we might desire, will doubtless long be an authoritative source of information about his career and its meaning. He spells his subject's name "Huss," and gives his reasons. But it is an accepted principle that a man has a right to say how his own name shall be spelled. According to this, as the author says, the spelling would be "Hus." The date of the council at Rome under John XXIII. which burned Wyclif's books is given on p. 51 as 1414, on p. 153 as 1413, and on p. 163 as 1412. The correct date is 1413.

By making accessible in English by far the most important of Hus's books, "The Church," Professor Schaff has put all students of church history and theology under obligation to him. The translation is faithful and in clear, vigorous English. Useful footnotes explain Hus's allusions. The references to pages in modern editions in connection with all of Hus's quotations from ecclesiastical writers are a great convenience. Another is the supplying of references to verses for his Scriptural citations, which Hus did not give for the very good reason that the division into verses had not been made in his time. Still another is the analytical table of contents. A rather long introduction, showing careful collection of materials, though some hasty writing, contains much that will be of help to the student. A short account of Hus's life pays particular attention to the circumstances of the writing of "The Church." His principal contentions in the book are stated, with illuminating comment. His use of

Wyclif's works is discussed, as is also the place of his treatise in the history of the doctrine of the church.

It is impossible to refrain from hearty sharing in Professor Schaff's hope, expressed in the preface to the biography and in the introduction to "The Church," that the study of Hus's life and teachings may strengthen the spirit of tolerance and liberty among those who are moved by devotion to Christ.

ROBERT HASTINGS NICHOLS.

THE SCOTCH-IRISH IN AMERICA, by Henry Jones Ford. (Princeton University Press, Princeton, 1915. viii+607 pp. 8vo. \$2.00 net.)

The Scotch-Irish in America, Professor Ford among them, complain, and with reason, that their part in the making of the nation has not been properly recognized. It is possible that this lack of appreciation has had for one cause a feeling that the Scotch-Irish were supplying the needed appreciation themselves. We have had from themselves, in the publications of Scotch-Irish societies and otherwise, much setting forth of the contribution to American life made by this truly remarkable people. Yet there was need for the book before us, a thorough treatise on its subject.

Almost a third of the book is devoted to events across the Atlantic. Professor Ford's full description of the process by which the distinctive character of the Scotch-Irish was produced helps greatly toward an understanding of the part they played in America. Like the rest of the book, this account of the plantation of Ulster and its results is based on careful study of the sources, by which some parts of the subjects have been brought into clearer light. The author dissents from the opinion, often expressed, and recently maintained in Woodburn's "The Ulster Scot," that "the Ulsterman has probably as much Celtic blood as the Southerner." He does not treat this point fully, but prints as an appendix a thorough analysis of the subject by Professor Heron of Belfast, who concludes that in those parts of Scotland from which the Ulster settlers came the Teutonic and Scandinavian elements strongly predominated. As formative influences for the Scotch-Irish Professor Ford emphasizes Calvinistic religious teaching, which provided justification for resistance to absolute rule like that of Charles I, Presbyterian Church discipline as a principle of "institutional order," the massacres of 1641, the civil war, and the social revolution caused by the distress of the years 1653 to 1660, resulting from the war, famine and plague.

In describing the movement of population to America, the author develops at some length the statement that "Ulster emigration upon any important scale is to be attributed to economic and not to religious causes." He has gathered all available information on the obscure subject of the emigration in the seventeenth century to the Chesapeake Bay region, paying particular attention to the presence in it of Presbyterian ministers, one of whom was Francis Makemie. Then he recounts the more familiar story of the eighteenth century emigration, quoting interesting contemporary references.

The properly American part of the book begins with chapters on the settlement of Ulster folk in New England and in "New York and the Jerseys." By tracing individuals and families Professor Ford shows that the Scotch-Irish constituted a considerably more important element of the population of New England and of "up-state" New York than is generally supposed. There follow two chapters on Pennsylvania, "the Scotch-Irish center," in one of which the Ulstermen are effectively defended against the charge of cruelty to the Indians.

Five chapters are given to the origin and development before the Revolution of Presbyterianism. Here the author contributes a good deal of significant detail, particularly biographical. Such information as is contained in the chapters on "Expansion South and West" and "Pioneer Preachers" is a valuable addition to American religious history. Unfortunately Professor Ford in this part of his book shows something of the Scotch-Irish tendency to follow the celebrated advice of a national political chairman and "claim everything." It is fair to say that he represents American Presbyterianism of the colonial period as chiefly a Scotch-Irish production. But facts which he himself adduces show the indispensable contribution to Presbyterianism of another racial element, New Englanders of English Puritan stock. What the Scotch-Irish did was great enough not to need exaggeration. The division of 1741 in the Presbyterian Church is very lightly passed over, in spite of the fact that in this there appear some most striking examples of the effect of the Scotch-Irish element on Presbyterianism in America. In this connection, as in some others, it must be remarked that the book would be more historical if it recognized any defects in the Scotch-Irish type of character.

Two good chapters are occupied with the invaluable service of the Scotch-Irish to education, beginning with Tennent's "Log College." Professor Ford describes most interestingly the founda-

tion of Princeton University, and does not surprise us by saying that "Princeton is undoubtedly a Scotch-Irish educational foundation." This sweeping conclusion does not follow from the evidence he presents, particularly not from his account of the activities of the two Jonathans from Massachusetts, Belcher and Dickinson. He is within his rights in his story of the founding of colleges in Pennsylvania and the South by Scotch-Irish teachers. But in view of what New England men did in the West, he cannot be allowed to say without challenge that the Scotch-Irish "laid the foundation of popular education throughout the South and West." Finally there are two chapters on "The Revolutionary Period" and "The Birth of the Nation." What the Scotch-Irish did for American independence, by agitation and on the field, is not yet generally understood, and the author has done a service by exhibiting it.

Professor Ford's book is so truly illuminating as to some phases of American history that it is a pity it is marred by unnecessary bragging. There are a number of misprints. For instance, on p. 199, 1829 should be 1729; on p. 424, "Synod of New Jersey" should be "Synod of New York;" on p. 538, President Monroe's name is misspelled. A surprising omission from the list of authorities is that of Dr. R. E. Thompson's "History of the Presbyterian Churches in the United States."

ROBERT HASTINGS NICHOLS.

SOCIAL AND INDUSTRIAL HISTORY OF ENGLAND, by F. W. Tickner, D.Lit., M.A. Illustrated. (Longmans, Green & Co., New York, 1915. xii+721 pp. 12mo. \$1.00 net.)

Dr. Tickner has written his book chiefly for "young students as part of their work in history." It is therefore simple in both treatment and language. But while it is admirably adapted to its primary purpose, it will fulfill the author's hope that it may be of value also to general readers. For it is a sound and interesting account of the social and industrial, and also economic, aspects of English history from the eleventh century to the present time. In certain parts it quite passes the limits of its title, dealing with matters belonging to political, constitutional and literary history. But except those who have English political and constitutional events clearly in mind, readers will be entirely willing to have this background furnished for the facts strictly belonging to the book's province. And the literary history is in general so treated as to throw light on the state of society. Education, bookmaking, agriculture, manufacturing,

finance, military organization, architecture both domestic and public, morals, philanthropy, are all made to contribute to the description of English life in successive ages. The fashion in social history is such that it is a bit surprising to find religion and the church receiving large and sympathetic attention.

Naturally, advanced students will not find in this book the discussions that would specially interest them. But, although it has no footnotes, it obviously rests upon extensive and accurate learning. It also shows—and this is one of its chief merits—the results of much experience in teaching. Another merit lies in the vivid pictures of the way people lived with which the book abounds, such as the chapters on “A Mediaeval Town at Work” and “A Mediaeval Town at Play.” Some forty illustrations, mostly from contemporary sources, add much to the book’s value. Its print is particularly good and its price remarkably low.

ROBERT HASTINGS NICHOLS.

THE MIGHTY AND THE LOWLY, by Katrina Trask. (The Macmillan Company, New York, 1915. 154 pp. 12mo. \$1.00 net.)

Of this eloquent essay in interpretation of the life and teaching of Jesus the burden is that His message is the same for every man, whether of “the mighty” or “the lowly,” the rich or the poor. “His message is to the individual soul.” He calls for “the regeneration of the heart and life;” He leads men to “at-one-ment with the everlasting source of all good, of all life.” Jesus did not attach Himself to the rich over against the poor, or to the poor over against the rich. He did not condemn or praise wealth or poverty in themselves. Neither was His mission “solely to preach an economic and social gospel.” “He advocated no social reform whatsoever; He organized no economic changes whatsoever.” His work was to bring about those changes in the souls of men without which external betterment must be only transient.

We have heard this often from prosperous stand-patters and their tame editors and ministers, and have heard with impatience caused by perception of their motives. But Mrs. Trask is different. She has much to say about Jesus’ denunciation of social and economic sins and the tempers that cause them. The book contains no comfort for those who want to ignore these evils, either as they appear in the Gospels or as they exist at present. Moreover Mrs. Trask believes passionately in radical social reform. As she says, in her pages “is no lack of sympathy nor of approval for the economic

revolution that is moving the world." She feels most keenly the crying injustices of the present order. "Outward conditions . . . cannot be changed too soon; everyone should be willing to lay down his life to change them." "The principles of Jesus" require of all who have learned them such endeavor. Her only qualification regarding changes of conditions is that alone they can do no lasting good.

The strength of the book lies in the fact that Jesus' fundamental message of spiritual regeneration is pressed home by an author of these views and sympathies. This will gain a hearing for it in some quarters where otherwise its main contention might be slighted. Mrs. Trask writes with much conviction and feeling, sometimes with too free expression of feeling. The amount of good thought which the book contains is sometimes obscured by a tropical and exclamatory style. But it will have power to emphasize something that needs emphasizing.

ROBERT HASTINGS NICHOLS.

THE TEN COMMANDMENTS: with a Christian Application to Modern Conditions, by Henry Sloane Coffin. (George H. Doran Company, New York. 1915. 216 pp. 12mo. \$1.00 net).

These sermons were preached to Dr. Coffin's congregation a year ago. The impulse toward their preaching was given by the outbreak of the war, he says in his preface. Amid the shaking of many things he felt required to study anew with his people "the moral bases of life." This he did by a fresh consideration of the decalogue, constantly interpreted in and corrected by the light of Jesus. The outstanding quality of the sermons is the characteristic for which Dr. Coffin makes us grateful in all his thinking—they are thoroughly Christian. Starting usually with an enlightening brief statement of the relation of the commandment under consideration to Hebrew thought and life, they always urge moral principles and appeal to motives that belong to Jesus. They are free from the legalism which hangs around many sermons on the commandments. Some preachers upon them, avoiding this danger in the cases of all the others, become entangled in the yoke of bondage when dealing with the fourth; but Dr. Coffin stands fast in entire Christian freedom. The sermons contain much bold penetrating thought on urgent moral questions; and the "application to modern conditions" is made with sympathetic knowledge of the life of our times, unqualified fidelity to Christian principles, and with very plain speech about some forms

of evil to which well-to-do church-going folks are prone. They would be stronger for somewhat more moral indignation. While the war is often alluded to, its ethical problem is grappled with only once, in the sermon on "Thou Shalt Not Kill." Dr. Coffin says that it can never be Christian to take arms with a view to killing men. Yet he holds that it may be a duty to fight in defense of country or for a principle. The Civil War, he says, was fought for a principle and conferred a moral benefit; and moral issues are at stake in Europe. This seems to amount to saying that there are non-Christian morals, which is not satisfactory. But we are all in such a maze over this subject that nobody is in a position to find fault with anybody else. To the reviewer, the sermons on the fourth and eighth commandments seem the best—the latter partly because of its exposition of Christian teachings concerning property. But all are searching, illuminating and inspiring.

ROBERT HASTINGS NICHOLS.

HISTORY OF CHRISTIAN MISSIONS, by Charles Henry Robinson, D.D., Honorary Canon of Ripon, and Editorial Secretary of the Society for the Propagation of the Gospel. International Theological Library. (Charles Scribner's Sons, New York, 1915. xiv+533 pp. 8vo. \$2.50 net).

Canon Robinson is qualified for the stupendous undertaking to which this title points by years of service for his society, during which he has traveled extensively in the mission field. This experience has made him one of the best-informed students of modern missions. It must be said at once that he has written a book of very great value, the best book in English on Christian missions of the modern period. To this period, that is to missions since the latter part of the eighteenth century, most of the book is devoted. As the author says, a history of missions from the beginning could not be put into one volume.

After an introduction, there is a chapter on "Methods of Missionary Work," eminently sound in knowledge and judgment, though so brief as to be not much more than an outline of its very large subject. There follows a sketch of "The Dawn of Modern Missions," that is of missionary interest and work outside the Roman Catholic Church between 1580 and 1750. Then, with a chapter on "India," the principal part of the book begins. The history of missions is traced in each of seventeen divisions of the non-Christian world; and after these chapters are two on missions to Moslems and to

Jews. Next comes a chapter on "Missionary Societies," giving summary accounts of the origin and activities of the largest societies of all countries; and the last is on "The Outlook."

In the case of each division of the field the author begins with a description of whatever Christian missionary work was done before the modern period. Some of the best pages in the book are to be found in these portions. This is particularly true regarding early Roman Catholic missions. Canon Robinson's painstakingly accurate and scrupulously fair accounts of them impress the reader, far more than hostile reports could, with the inherent defects of their form of Christianity and their methods, despite the heroism of many of the missionaries. These earlier events considered, most of the space is given in each case to modern missions. While no one plan is followed in all the chapters, the usual method is to describe the efforts and achievements of the various missionary societies. These are classified as Anglican (including all churches in communion with the Church of England), Protestant and Roman Catholic. The missions last named are not described as fully as the other two kinds, but their work is everywhere noticed, with mention of its principal facts. Nowhere else is so much information about Roman Catholic missions conveniently accessible. This is a very valuable feature of Canon Robinson's book, for the average Protestant reader knows almost nothing about the great modern missionary activity of the Roman Church. The Russian Orthodox Church's work in Asia and Alaska also receives attention.

The separation of Anglicans from Protestants will be liked by some "Anglicans," and disliked by others of them. With this family difference outsiders need not meddle. Its only effect upon the author's presentation of mission work is that "Anglican" missions have somewhat greater space than their relative importance warrants. Another cause of this fact is that Canon Robinson has "tried to lay special emphasis upon the beginnings of missionary enterprise, and . . . in many countries . . . missionary enterprise was initiated by Anglican missionaries." In only one place does the greater space given to the missions of the author's communion result in any serious slighting of other work. In the section on missions to the American Indians in the eighteenth century, four pages are given to Anglican missions, and ten lines to David Brainerd, whose work was certainly as important, estimated by its influence, as that of all the Anglican missionaries together. But in describing and judging the missions of the various

churches, Canon Robinson does not exaggerate the importance of Anglican work. One is constantly impressed with the breadth of his knowledge and sympathy and with his impartial temper.

The ideal method of writing a history of missions would seem to be something like this: First to describe the condition of the people of each field before Christianity's arrival, as it were stating the problem; then to record the progress made in the spread of Christianity and the establishment of the Church; and finally to show the effect on the people of the presence of Christianity as a force in their life. In comparison with this, Canon Robinson's method of describing the work of the various societies in each field has obvious defects. To be sure, he does very well with it. In several cases, for example Japan, he gives admirable accounts of the conditions, old and new, that make the task of Christianity. In his narrative of the societies' activities he intersperses enlightening estimates of their broad effect upon the people, information about social and political situations, and valuable observations regarding missionary methods and policy. In his writing one feels the enthusiasm born of sure faith, which gets freest expression in the chapter on "The Outlook." He finds space for matter that gives color and "human interest." Yet his method compels him to fill many pages with dates and statistics as to the stations and missionaries and converts and adherents of this and that society. And the method inevitably gives a fragmentary impression of the effect of missionary work. One does not often receive, in the body of the book, a sense of a great unitary movement, of the power and progress of the life that comes through the Gospel. But is not the cause of this elsewhere than in the plan of this book? The fundamental difficulty is the divided state of Christendom. This has really forced his method upon the author.

It is surprising that there is no description of the Edinburgh Conference, and so little reference to the work of its Continuation Committee. Emphasis on the Conference would have done something toward removing the impression of disunity just mentioned. In an appendix of eight pages Canon Robinson discusses "Christian Reunion in the Mission Field." Lack of space, he says, has prevented him from fuller dealing with this subject, whose importance he appreciates. He says, "If, or rather when, Christian unity is achieved throughout Christendom, it will probably be a direct result of foreign missions," but expresses no opinion about the future. He acknowledges that the chief obstacle to "reunion as between the Anglican and Protestant Churches is the insistence . . . by the former on 'the

historic episcopate' " and on this point he quotes with apparent sympathy the somewhat promising views of Bishop Whitehead of Madras. The author's tone in this appendix is very cautious, and his treatment of its subject is the least satisfactory feature of the book. Space ought to have been made for discussion of this most urgent and vital missionary question.

It would be unjust to fail to speak of the immense industry and care which Canon Robinson has obviously expended. The collection and arrangement of the material was a staggering task; and it has been done with unfailing thoroughness and fidelity. No one man could presume to pronounce on the accuracy of the book; but so far as the present reviewer has been able to check its statements, it is reliable. A few mistakes have been made. For example, there are too many adjectives in "American Presbyterian Dutch Reformed Church" (p. 184); and no reference is made to Presbyterian work in the Philippines. There is a usefully complete index.

Canon Robinson's history will surely be a much studied book of reference. It ought also to be a book widely read. To go through it, with all its details of the vast work of spreading the gospel in the earth, is a more substantially inspiring experience than much reading of "inspirational" missionary literature.

ROBERT HASTINGS NICHOLS.

CHRISTIANITY AND POLITICS, by William Cunningham, D.D., F.B.A., Archdeacon of Ely. (Houghton Mifflin Company, Boston and New York, 1915. xi+271 pp. 8vo. \$1.50 net.)

Archdeacon Cunningham gave the Lowell Lectures for 1914 on "Christianity and Economic Science." Rewriting them for publication, he felt that the war required him to add consideration of international affairs to that of internal affairs, to which the lectures as delivered had been confined. The result is the volume before us, discussing the relation of Christianity, including both Christian principles and the Christian organization, to all that side of human life which is comprehended under the term "politics." The particular interest of the author is the endeavor, however made, to bring action in the field of politics under the rule of Christianity. The subject is treated largely by exhibition of historical examples, and these are taken mostly from British history.

The author begins by maintaining, on the strength of the experience of the Roman Church in the Middle Ages and in modern times, that an authoritative church cannot secure the dominance of Chris-

tianity in the sphere of politics. He then discusses the monarchy of Elizabeth and the Stuarts, as "the first attempt to establish a Christian polity on a national basis." "This national Christian polity was a complete failure," he says, the reason being the element of coercion which was inevitably present. "Presbyterianism and the Supremacy of Scripture" is next considered, with examples from Scotland and the Puritan regime in England. Here Archdeacon Cunningham comments instructively on the social effect of Calvinism's approval of capitalism and *laissez-faire*. "The Presbyterian theocracy," grounding on the Bible, he considers another failure to realize Christianity in politics, for it was a "social system which proved very one-sided and failed to provide against . . . injustice toward labour." An entirely different idea of the relation of Christianity and politics was expressed by the Independents and the Friends. "The conception of a Christian polity . . . was abandoned in favor of the view that the two spheres, the civil and the religious, were distinct." The church, a society of religious individuals, was under the government of God as the state was not. This "resulted in the disparagement of civil and political society as merely mundane, and led to the abandonment of efforts to control them by means of religious influence."

Next in order of time the author describes a phase of the religious life of the late seventeenth and eighteenth centuries, the efforts of Anglican preachers to rouse the spirit of care for the common good. While he here brings to light a neglected merit of the pulpit of the Church of England in those times, he does not properly recognize the effect of the eighteenth century revival in producing the growth of public spirit and of philanthropic activity which marked the latter part of the century. The next chapter tells of "the abandonment of *laissez-faire*," because of experience of its evil social results, and the corresponding rise in favor, in the late nineteenth century, of what the Archdeacon calls "State interference." Concerning the merits of this he is about as doubtful as he is concerning *laissez-faire*. He particularly deplores one result of governmental action toward social reform, that it tends to draw the churches, and especially their clergy, into political agitation. This is to make the church "only . . . the handmaid of politicians." A chapter on "Class Interests and National Interests" points to experience showing that the former are no sufficient substitute for moral motives with respect to the achievement of social progress, and cites the war as proving that consideration of national interests, instead of national duty, is no safeguard of international welfare.

In the last chapter Archdeacon Cunningham states his positive conclusions. He forsakes all thought of political activity by the Christian organization, and of effort to make the action of social groups conform to Christian principles. He would confine the part of Christianity in the political field to influence on individuals. "Christianity will work along the lines of least resistance if it appeals, not to society as a whole or to men in masses, but to individuals personally." On this basis he expounds, with ripe wisdom, though without much enthusiasm, the duty of the Christian citizen.

Archdeacon Cunningham's book shows throughout his distinguished learning in its province, his long-sustained reflection on the problems of the subject, and his balanced judgment. It is thus a valuable book, particularly for enthusiasts whose views differ from his, and who very probably know less than he does. It is hardly an inspiring volume, but it is solidly instructive.

ROBERT HASTINGS NICHOLS.

THE LATIN CHURCH IN THE MIDDLE AGES, by Andre Lagarde. International Theological Library. (Charles Scribner's Sons, New York, 1915. vii+600 pp. 8vo. \$2.50 net.)

This very important book, a boon to the student of mediaeval religious history, will receive further comment in the May number of the RECORD.

WHAT IS A CHRISTIAN? A Book for the Times, by John Walker Powell. (The Macmillan Co., New York, 1915. xxvii, 101 pp. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ in. \$1.00.)

Our author finds the answer to his question in the principles rather than in the words of Jesus and in their application to modern economic and social conditions. Jesus' emphasis is not upon things but upon folks, not upon truth or life in the sense of theory but upon both as they actually lie before us in the world. He was not an economist or a socialist, but he set in motion forces which eventually abolished slavery and will eventually equalize human conditions so as to make it possible for every human being to stand erect a free man and to devote himself freely to the service of God.

Here we find the main outlines of the Christian religion, its fundamental convictions, its ethical demands, its individual and social ideals, as our author conceives them. With a view to setting these before his readers, and showing their application to certain phases of modern thought and action, he discusses the faith of a Christian,

the ethics of Jesus, the Christian in relation to war and to wealth, the Christian ideal and hope and church. He earnestly urges the use of common sense in the consideration of these matters and he practices what he preaches, for he is sane in all of his discussions. In his chapter on "War" it is refreshing to read his sober and balanced judgments in these days when weak or cowardly pacificists are nauseating us with their twaddle. His conception of the Church as the sole depository of the spiritual Gospel and as the chosen agent for the application of the spiritual power of this Gospel to the present social order is to be commended.

This book is to be welcomed as a straightforward and stimulating attempt to fit the vitality of the historic Jesus in a vital way to the life of this day.

GEO. B. STEWART.

"J. B." J. BRIERLEY, HIS LIFE AND WORK, by H. Jeffs. (The Pilgrim Press, Boston, Mass., 1915. 268 pp. 5¼x7¾ in. \$1.25 net.)

This is not a great book, nor is it equally interesting in all parts. In fact, in these days when the number of books is legion and the tax they make upon one's time is great, it is difficult to justify to the general public 247 pages devoted to the life of even so good and useful a man as J. Brierley. When many of these pages are given to quotations from a diary and letters that at the best can only be called trivial, the justification is nigh impossible. It might be interesting to the members of his family to read at the time "Bad night through thorough wakefulness. Got up tired." (p. 59), but it is difficult to see its value to the rest of mankind. When it is one of eighteen quotations on six pages, most of these longer, but of scarcely more value, the reader wishes that the author had been more discriminating.

Nevertheless, the book has value as a piece of religious biography and will be of interest to the wide circle of readers who rejoiced through many years to sit at "J. B's" table and to feast on his good things. No minister can read this book without higher ideals of his ministry and without saner thoughts concerning his task.

GEO. B. STEWART.

RELIGION AND THE MIND, by George Richmond Grose, President of De Pauw University. (The Abingdon Press, New York, 1915. 112 pp. 5x7¾ in. 75 cents net.)

A series of short chapters dealing with the relation of culture and religion, the education of the mind and Christian character,

spiritual experience and intellectual efficiency, the moral obligations of culture, and the message of Jesus to the mind. These and similar topics are treated in a sane, Christian way. The author says the book "is the outgrowth of twenty years' contact with young people who want to have faith in God and to keep on their feet intellectually. They have both the will to believe and the unwillingness to quit thinking." A common condition and a commendable one. For all such this is an excellent book.

JOHN QUINCY ADAMS.

THE MEANING OF PRAYER, by Harry Emerson Fosdick. (Association Press, New York, 1915. 196 pp. 50 cents.)

If you read nothing else on prayer in 1916 let it be this book, if you have not already read it, but if you have re-read it. Buy it, study it, and get your people to read it; it will give many a new understanding of the meaning and power of prayer. An indication of its value is given when it is said that more than 15,000 copies were sold within four months of publication.

THE DYNAMIC OF ALL PRAYER, by G. Granger Fleming (Oliphants, London, 1915. 193 pp.)

An excellent volume, dealing with prayer not "as an extraordinary power or agent," but "one of the ordinary forces." This does not belittle prayer but gives "it a place beside those mighty forces and agents which are fundamental and elemental. Prayer is an integral part of the cosmos." This view is developed in a series of short chapters, and is in harmony with the view presented in that remarkable book, Hogg, "Christ's Message of the Kingdom."

PRAYER AND SOME OF ITS DIFFICULTIES, by Walter J. Carey. (The Young Churchman Co., Milwaukee, 1915. 94 pp. 60 cents.)

A helpful little volume which ought not to be overlooked.

WINNING THE WORLD FOR CHRIST, by Walter Russell Lambuth, One of the Bishops of the Methodist Episcopal Church, South. (Fleming H. Revell Co., New York, 1916. 295 pp. \$1.25.)

This is the latest volume of the "Cole Lectures," and is worthy to be placed by the side of its predecessors. It is a volume of inspiration and outlook. The pastor who is at a loss to know what his next missionary sermon shall be, or whose zeal for missions is flagging, ought

to read it. It is an inspiring call to greater zeal on the part of the disciples of Christ in the greatest and most heroic task ever undertaken by men and women.

JOHN QUINCY ADAMS.

BIBLICAL NATURE STUDIES, by Andrew Archibald. (The Pilgrim Press, Boston, 1915. xi+220 pp. 5¼x7½. \$1.00 net.)

This is distinctly an out-of-doors book. It calls to one's mind those delightful occasions of intimate fellowship with nature in woods and fields, by mountain stream and the shore of the sea.

Dr. Archibald has gathered together an unusually large number of quotations on various phases of nature from a wide variety of sources. Ancient and modern prose and poetry at his call bring their tributes to the beauty and the glory of the world in which we live. The green grass, the trees, the autumn leaves, the sea, the mountains, the stars, are all examined and an effort is made to expound their message.

In view of the title it is but natural to expect that the Bible should occupy a much larger place than is actually found to be the case. Many of the studies use a quotation from the Bible as a starting place for a flight of the imagination or an excursion into the broad fields of literature. They are in the main delightful excursions, but they are hardly Biblical. For example—the study entitled "Sitting Down Upon the Green Grass" twice refers to this saying in connection with the feeding of the five thousand, twice quotes parts of sentences from other parts of the Bible, entirely apart from their setting, and once alludes to Mary and Martha. There are twelve quotations from the poets, including Wordsworth, Gray, Bryant, Cowper and Virgil and numerous prose quotations and classical allusions. About this same relative proportion is maintained throughout the book.

The Bible has so much to say about the wonders and the beauty of nature that it is too bad more of it did not find its way into the pages of this book. As nature studies these essays are interesting but it is a distinct disappointment that the promise of the title is not fulfilled.

HARRIS B. STEWART.

STORIES OF THRIFT FOR YOUNG AMERICANS, by Myron T. Pritchard and Grace A. Turkington. (Charles Scribner's Sons, New York, 1916. viii+222 pp. 5¼x7¾ in.)

Conservation and efficiency are the two watchwords of an age that has been all too prodigal of its natural resources and wasteful of its time and energy. One difficulty has been, however, that their

importance and necessity have not been recognized until too late. Many a tragic failure might have been avoided had they played a larger part in the conduct of life.

This makes it desirable that children and youth should have brought home to them the value of starting right. The book before us is a move in this direction. In story fashion it sets forth the why and the how of saving money, energy, and things often regarded as worthless. It emphasizes the value of keeping accounts, even by children, of wise spending and right giving, of the making the most of what we have.

Children should be encouraged both in school and at home in habits of thrift and these interesting stories will greatly help, for they will be read with keen enjoyment.

HARRIS B. STEWART.

ETHICAL READINGS FROM THE BIBLE, by Harriet L. Keeler and Laura H. Wild. (Charles Scribner's Sons, New York, 1915. ix+79 pp. 5½x7¼ in.)

The purpose of this book according to its preface is to "supply a supplementary reader which may be used as occasion offers" in home or school or public function. "Many educators as well as parents feel that there is a distinct place in our schools for the ethical precepts of the Bible. They believe that our youth should be familiar with the terse and pungent proverbs, the simple and picturesque parables, and the sublime expressions of reverence which the Bible contains."

In accordance with this belief the authors have taken from the Bible short passages, except in three of the sections, rarely more than a single verse or a part of a verse, sometimes they have stopped in the middle of a sentence, and have grouped them under appropriate headings. Some of these headings are; Reverence for the Creator, Wisdom, Right Conduct in General, Hatred and Anger, Kindness and Generosity, Civic Righteousness, Poverty and Intemperance, Personal Thinking, Stories and Longer Parables, and Prayers.

It is a good collection of disjointed sayings from the Bible, but there is so little connection between the various selections that it would hardly seem to be a satisfactory reader, or entirely suitable for public use. It may be that there is a need for just such an ethical reader from which distinctly Christian ideas have been carefully removed, in which case this book exactly meets the need.

HARRIS B. STEWART.

THE BOY SCOUT MOVEMENT APPLIED BY THE CHURCH, by Norman E. Richardson, Ph.D., and Ormond E. Loomis. (Charles Scribner's Sons, New York, 1915. xx+445 pp. 5¼x7½ in. \$1.50).

The boy scout movement has reached such proportions and has given such proof of its value that those who are interested in the development and training of boys can no longer afford to be ignorant of it. Those who know a little about it and would like to know more, those who are not quite convinced that it should have a place in the organized work of the church, and those who wish to do effective work with boys, whether within or without the church can hardly do better than to read carefully this book.

Professor Richardson and Scout Commissioner Loomis are both well qualified to speak with authority on this matter and they have treated it most thoroughly, leaving no phase or activity of the boy scout movement untouched. But the real purpose of the book, and they have been most successful in accomplishing it, seems to be to make clear the great opportunity that it presents for the development of character, for training in leadership, for helping a boy to find his proper place in the world, and that there are within the movement moral possibilities to which the church should be keenly alive.

Of course it is not intended as a compendium of scout law or practice, nor in any sense does it take the place of the Scout Master's Manual, but for its helpful suggestions, its understanding of the problems that arise and its solution of them, it is an invaluable book for scout masters and leaders of boys' clubs.

Especially interesting and suggestive are the chapters on Development of Leadership, Steps in Character Building, Camping, Vocational Guidance, and The Moral and Religious Significance of Scouting.

Those who read this book will have a truer understanding of boy nature and a keener appreciation of its possibilities, together with a knowledge of the best means by which boys can be reached and helped to make the most of themselves.

HARRIS B. STEWART.

THE CRADLE ROLL DEPARTMENT, by Elizabeth W. Sudlow. (Philadelphia: The Westminster Press, 1915. 108 pp. 5x7¼ in. \$.35 net).

This little book treats of every phase of the work of this interesting and important department of the Sunday School. It tells the

history of the movement to enroll the babies as a part of the school and then gives practical suggestions as to how to organize, equip and carry forward the work of the department. Programs and schemes and ideas by which mothers can be made to feel that the Sunday School is deeply interested in them and their children are given with much detail.

The cradle roll superintendent who is just beginning should find this book of great practical assistance, and those who have been in the work longer will get from it a large vision of the possibilities of the department and of how results beneficial to the families and the churches may be achieved.

HARRIS B. STEWART.

ON NAZARETH HILL, by Albert Edward Bailey. (The Pilgrim Press, Boston, 1915. vii+100 pp. 5x7 $\frac{1}{4}$ in. \$1.00 net.)

Mr. Bailey himself must have stood on the hill back of the village of Nazareth and have seen the wonderful panorama that is spread out before the eye or he never could have described it so accurately and so sympathetically.

In this beautifully written little story he imagines a carpenter taking his young son of nearly twelve up to the top of this hill and having him tell or telling him the historical incidents connected with many of the places that were in sight. He gives us an insight into the child's understanding of his nation's religious history and there is a foreshadowing of much of Jesus' later life. The remarks that the child makes with reference to his mother give us an attractive portrait of Mary and show how instrumental the author conceives her to have been in the formation of some of Jesus' great ideas.

A score or more of pictures of the places described together with a map giving their location add much to the beauty and interest of a little book that in conception and execution is most pleasing.

HARRIS B. STEWART.

THEIR CALL TO SERVICE, by Philip E. Howard. (Philadelphia: The Westminster Press, 1915. 157 pp. 4 $\frac{3}{4}$ x7 in. 60 cents net.)

A sub-title announces that the book is "a study in the partnership of business and religion," and the author describes it as "an excursion into life, life of varied scope and significance, particularly for the sake of young men whose eyes are eagerly scanning the road ahead, and who want to win to the uplands in clean and straight-forward fashion, without trampling others under by the way."

The book is composed of brief but interesting accounts of the lives of men who "proved by their deeds that one's business or profession and one's religion are partners which are able to get on eminently well together, for big ends in varied service." It includes: Samuel Chapman Armstrong, Soldier and Pioneer Educator; Sir George Williams, Founder of the Y. M. C. A.; John H. Converse, Builder of Locomotives and Christian Enterprise; John S. Huyler, Friend of the Outcasts; William E. Dodge, Master of Big Business and Philanthropy; Cyrus H. McCormick, Inventor and Business Builder; Henry Clay Trumbull, Business Man, Missionary, Army Chaplain, and Editor; and others.

By his examples Mr. Howard makes it very evident that business and religion are not opposed to each other and that a man can make a success in both of them. This should be a help and encouragement to those who are tempted to compromise their religious principles in an endeavor to win business success.

HARRIS B. STEWART.

The RECORD acknowledges the receipt of the following pamphlets from the Westminster Press, Philadelphia, Penn.

PRESBYTERIAN HANDBOOK, 1916. 5 cents net.

THE PRESBYTERIAN CHRISTIAN ENDEAVOR MANUAL, 1916. 10 cents net.

TEN MINUTE LESSON ON THE PRESBYTERIAN CHURCH, by E. Morris Fergusson. 15 cents net.

THE WESTMINSTER SUPERINTENDENT'S SERVICE BOOK for 1916, by E. Morris Fergusson. 15 cents net.

THE CHURCH'S CHILDREN, a Manual for the parents of baptized Children, by Edgar Whitaker Work. 25 cents net.

A PASTOR'S INSTRUCTION CLASS FOR CHILDREN, by Victor Herbert Lukens. 10 cents net.

CHRISTIAN SCIENCE AND THE BIBLE, by George N. Luccock, D. D. 10 cents net.

JOHN HUSS, THE MAN AND THE MARYTYR, by James Carter. 10 cents net.

BREVE COMPENDIO DE DOCTRINA CRISTIANA, EL CATECISMO INTERMEDIO DE LA IGLESIA PRESBITERIANA.

QUIET TALKS ON JOHN'S GOSPEL, by S. D. Gordon. (Fleming H. Revell, New York, 1915. 256 pp. 5x7½ in. 75 cents net.)

From the prolific pen of S. D. Gordon we have another of his "Quiet Talks," and a most illuminating revelation of the core of John's Gospel. There is no pretense of theological commentary or of exhaustive exposition. In terse, simple diction the author has woven the threads of the story about the woof of God's love for mankind. His method is not that of the exegete who would compel the narrative to emphasize some particular dogma. In homely phrases, that any seeker after truth may understand, the impression is deepened and intensified that "Jesus was God on a wooing errand to the earth." The headings of the chapters, "The Wooing Lover," "The Lover Wooing," "Closer Wooing," "The Greatest Wooing," "An Appointed Tryst Unexpectedly Kept," "Another Tryst," are the woof that binds the theme together. And after one has read the book, and closed it, there remains the abiding consciousness of a luminous picture of the Christ-love seeking to win men back to the great Father heart of God. It is a book for the quiet hour, when one would learn more of the winsomeness of Divine Love. As a contribution to devotional literature it far excels some of the other "Quiet Talks" by the same author. The message helps to clinch in the mind of the humble reader the fact that Jesus is in reality the unveiling of the Father. And its dominant note, "wooing," expresses vividly God's concern for those to whom He has sent His Son. As another has said, it is "a book of the winning voice, of outstretched hands."

WILLIAM C. SPICER.

LIVING WITHOUT WORRY, by J. R. Miller, D.D. (George H. Doran Company, New York, 1914. x, 272 pp. 5¼x7½ n. \$1.25 net).

The announcement of a new volume by Dr. J. R. Miller is always hailed by a wide circle of appreciative readers. His books are said to have the largest circulation of those of any devotional writer. "Living Without Worry" will be prized especially for it bears the "touch of a vanished hand." But the book is for life and is full of life. Dr. Faris's foreword quotes the author's explanation of his usually efficient life. "I never hurry and I never worry." This might be taken as the motto of this book, from the pen of one who was called a "Divinely guided economist in the art of life."

A few chapter titles give us hints of his message,— "Starting Right," and "Learning to be Content," "Building on God's Plan," "Are

Beautiful Things True?" "Converted Tongues or Christian Conversation," "Helping by Not Hindering," "The Cost of Carelessness," "Widening Our Lives," etc.

Underlying his precepts for a happy, useful life, is the grandly simple Christ-philosophy of living,—daily duty, divine guidance, forgiveness of the past and new beginnings, the help of holy lives and of Christ's life, the privilege and joy of helping others, the value of reflection and a simple gladness of habit and spirit.

The chapters are sprinkled with anecdote, and the book would be profitable to the preacher for its homiletic points. A book with this title and which treats it so wholesomely is the sort of book our generation needs.

FREDERICK W. PALMER.

THE NEW PERSONALITY AND OTHER SERMONS, by Rev. Frederick F. Shannon, D.D. (Fleming H. Revell Company, New York, 1915. 205 pp. 5¼x7½ in. \$1.00 net.)

Dr. Shannon is pastor of the Reformed Church on the Heights, Brooklyn. The publishers of his sermons say that he is purposeful, more than ordinarily eloquent, and has the undoubted gifts of felicitous and epigrammatic expression.

It seems a great pity to the reviewer that a preacher should be so conscious of his own gifts, that he should constantly seek to use epigrammatic and unusual expressions. Dr. Shannon is doubtless purposeful and has spiritual insight, but his love of poetry causes him to use it on every possible occasion, whether it fits the point or not; and it strikes this reviewer that his illustrations are forced. Here is one which is a fair example of the illustrations of the volume.

"One twilight many years ago, a stranger came to our home in the country and asked for my father. Mother answered, 'He is hoeing in the garden.' The man replied, 'Then I will go into the garden and see him.' And I followed the man through that fragrant June twilight into the garden where we found my father hoeing. What ridges of green, what patches of white, what spots of yellow and gold! Like soft chiming bells of forgotten heavens the memories of these old elemental poetries of childhood make us break into the dear human chat: 'O rich and various man! thou palace of sight and sound, carrying in thy senses the morning and the night, and the unfathomable

galaxies; in thy brain the geometry of the City of God; in thy heart the bower of life, and the realms of right and wrong.'"

PETER EDWIN HUYLER.

THE NEW WORLD, by Hugh Black. (Fleming H. Revell Company, New York. 1915. 240 pp. 5x7½ in. \$1.00 net).

The "New World" that is described for us in this book is not one of space or time but of religious thought. An almost blinding revelation of knowledge has come to us in the last hundred years. Our ideas of nature, of history, of life, have been completely revolutionized. And this knowledge makes void a large part, if not all, of the theological statements of the past. The temptation has been to ignore the new knowledge and go on as though nothing had happened, quite content to leave things as they always had been. This policy, as it was sure to do, brought on a period of bitter controversy and much misunderstanding. Now that the smoke of that conflict has cleared away it is the duty of the church to courageously face the facts and set forth the truth in terms of modern mind and modern experience. This will not mean a reduced Christianity but a more vital, deeper, broader faith.

Professor Black is not the first scholar to face the facts and to attempt a restatement of the essentials of religious faith. Many pioneers have gone over the same ground before him and have stated the results of their investigations but few of them have been so well equipped by natural gifts and unusual opportunity for setting forth in attractive and popular style subjects that are too often made obscure by their form of presentation. Some of these chapters had the advantage of being prepared for publication in a popular magazine which necessitated the avoidance of technical language and labored discussion. Not that any chapter is treated lightly, as would be unbecoming such serious thought, yet they are so written that the average man would find it intelligible without being made to think too much, which the modern man is supposed to be unwilling to do.

To one who has gone rapidly through the book, its chief excellence lies in burning conviction all through it that though traditional opinions have been rudely shaken and sometimes overturned, yet the greater things remain. And not the least of these is the assurance that religious knowledge can justify itself at the bar of the most rigorous scientific investigation and adapt itself to ever changing forms of ex-

CHARLES MCKENZIE.

DIVINE INSPIRATION, by Rev. George Preston Mains, D.D. (George H. Doran Company, New York, 1915. xvii, 156 pp. 5½x7¾ in. \$1.00 net).

Dr. Mains takes as his theme Richards Rothe's definition that revelation is manifestation on the part of God; inspiration, an illumination of the mind for the interpretation of that which is given in manifestation.

Taking for granted that God,—Sovereignty, Will, Intelligence, Holiness, Love, Fatherhood,—exists, Dr. Mains makes his first point the likelihood of such a God illuminating the human mind, in such a way as to reveal Himself. This illumination will be universal however, and not confined to one chosen race. But, for reasons not made clear, the Hebrew race was more fully illuminated, and the Bible is the result.

The Bible, then in spite of various views as to its inerrancy, contains the human records of men whose minds were illuminated to perceive God in larger measure than were the minds of their contemporaries.

Such illumination by the Spirit of God is progressive and continuous, and is the hope of the Church and of the world today. Souls thus nurtured and inspired by the Spirit of God, are the best proof of their own immortality.

The modern tone of the volume is indicated in such chapter headings as "The Bible a Human Book," "The Bible Not Inerrant," "Revelation Progressive," and by such sub-titles as "The production of an infallible book an impossibility," "The theory of an infallible book makes no adequate provision for intellectual and moral growth of race." It is a matter of striking significance that these views are expressed by a leading minister in the Methodist Church whose orthodoxy and evangelical spirit are unchallenged.

PETER EDWIN HUYLER.

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ALUMNIANA

CALLS

- BARTHOLOMEW, NEVIN D., '11, to North Presbyterian Church, Rochester, N. Y. Declines.
- DIVEN, ROBERT J., '96, to Grace Presbyterian Church, Albany, Ore. Accepts.
- GARDNER, O. F., '07, to be associate pastor First Presbyterian Church, Princeton, N. J. Accepts.
- KETCHUM, IRVING W., '02, to Calvary Presbyterian Church, Auburn, N. Y. Accepts.
- LEONARD, FRANK O., '07, to Presbyterian Church, Cuba, N. Y. Accepts.
- MCCAULEY, F. L., '08, to East Side Presbyterian Church, Rochester, N. Y. Accepts.
- NORTH, EARL R., '04, to Chaplaincy of State Prison, Michigan City, Ind. Accepts.
- SCOVILLE, CLARENCE B., '15, to Presbyterian Church, Smithville Flats, N. Y. Accepts.

RESIGNATIONS

- MCCAULEY, F. L., '08, from Presbyterian Church, Ellicottville, N. Y.
- NORTH, EARL R., '04, from Presbyterian Church, Shelbyville, Ind.

CHANGES OF ADDRESS

- BROKAW, HARVEY, '96, from Williamsport, Pa., to Kure, Japan.
- DIVEN, ROBERT J., '96, from Sitka, Alaska, to Albany, Ore.
- MCCAULEY, F. L., '08, from Ellicottville, N. Y., to Rochester, N. Y.
- NORTH, EARL R., '04, from Shelbyville, Ind., to Michigan City, Ind.
- SHORT, EDGAR C., '15, from Fremont, Ohio, to Rua da Federacao, Bahia, Brazil.

DEATHS

- BEAUMONT, JAMES B., '62, February 9, 1916, aet. 84.
- HAMLIN, CHARLES W., '63, 1908.
- MACNAUGHTON, ALEXANDER KENNETH, '91, December 14, 1915, aet. 52.
- WAUGH, JOSEPH L., '73, January 8, 1916, aet. 71.
- YERGIN, VERNON NOYES, '81, December 31, 1915, aet. 65.

OBITUARIES

1862. JAMES BROWN BEAUMONT, aet 84.

Mr. Beaumont was born in Dresden, June 5, 1831; was graduated from Amherst College in 1858, and from Auburn Seminary in 1862. He was ordained and installed as pastor at Olean, by the Presbytery of Genesee Valley, June, 1862. Here he remained until 1867, and this was followed by pastorates at Waverly, 1867-71; Washingtonville, 1871-82, and Chatham, N. J., 1882-91. Subsequently he supplied various churches in Morristown, N. J., and vicinity, until he retired. Mr. Beaumont frequently taught Latin and Greek for a time in the Waverly and Canandaigua Academies. He had also published several sermons.

Mr. Beaumont was twice married; first to Anna Phoebe Gaylord, and second, to Harriet Newell Morris, who died some nine years ago. He leaves an adopted daughter.

Mr. Beaumont died at his home, Chatham, N. J., February 9, 1916, 1863. CHARLES W. HAMLIN.

Mr. Hamlin was graduated from Union College, 1859. He matriculated in the Seminary September 5, 1860, with the class of 1863, but remained in the Seminary only two months. Leaving Auburn he went to Buffalo and engaged in the practice of law and died in 1908. We have no further information regarding him and have learned of his death only very recently.

1873. JOSEPH LEONARD WAUGH, aet. 71.

Mr. Waugh was born in Saquoit, October 21, 1844; was graduated from Hamilton College in 1867; taught at Carthage, 1867-68, and in Webster Academy, 1869-70; and was graduated from Auburn with the class of 1873. He was ordained and installed pastor of the Presbyterian Church, Brasher Falls, by the Presbytery of St. Lawrence, July 3, 1873, where he remained until 1879. He lived for a time in St. Albans, Vt., and then settled in Cohocton, N. Y., where he has since resided, engaged in business.

Mr. Waugh was twice married; to Miss Elizabeth M. Chapin of Russell, September 17, 1873, who died in March, 1875; to Miss Isabelle H. Taylor of Brasher Falls, April 16, 1876, who with one daughter survives him. Rev. Arthur J. Waugh of the class of 1878 is a brother.

Mr. Waugh died at the Masonic Home, Utica, January 8, 1916.

1881. VERNON NOYES YERGIN, aet 65.

Mr. Yergin was born in Wooster, Ohio, October 3, 1850; was graduated from Wabash College, 1878, from which later he received his Master's degree, and from Auburn Seminary in 1881. He was ordained by the Presbytery of Syracuse, October 17, 1881, at Jordan, N. Y., where he remained until 1889; then had the following pastorates: First Congregational Church, Fargo, N. Dakota, March 21, 1889—August 1, 1895; Presbyterian Church, Clyde, N. Y., January 1, 1896, to September 30, 1907; Calvary Church, Auburn, October 1, 1907, until his death.

Mr. Yergin was married August 12, 1884, to Miss Harriet A. Swetland of Baldwinsville, who, with five children, survives him. The oldest son, Rev. Howard V. Yergin, B.D., now of St. Louis, was graduated from Auburn Seminary in the class of 1913.

Mr. Yergin died just as the old year was passing, December 31, 1915, after a long and painful illness, borne with great faith and patience. He had been active in many good works in the city, had brought new life and activity to Calvary Church and was greatly beloved by his people.

1891. ALEXANDER KENNETH MACNAUGHTON, aet 52.

Mr. Macnaughton was born at Loch Katrine, Nova Scotia, August 29, 1863; studied at Queen's University, Kingston, Ontario; took his Junior year in Auburn with the class of 1890, and the two other years with that of 1891. He was ordained by the Presbytery of Geneva, May 19, 1891, and had the following pastorates: Dexter, June 1, 1891-June 1, 1897; Marcellus, June 1, 1897-January 1, 1907; Camillus, January 1, 1907-October 1, 1910; Walden Avenue, Buffalo, October 1, 1910, until his death.

Mr. MacNaughton was twice married; to Miss Elsie Casselman of Chesterville, Ontario, September 9, 1891, and July 8, 1903, to Miss Margaret B. Dietz of New Rochelle, who with three children survives him. He died in Buffalo, December 14, 1915.

ALUMNI NOTES

'45. ARTEMAS DEAN celebrated his ninety-second birthday on February 9th at his home in Mt. Carmel, Pennsylvania. A recent number of the *Mt. Carmel Item* prints a picture of Dr. Dean together with a short sketch of his life and a sermon on the "Loveliness of Christ" that he had preached in the Presbyterian Church there in August, 1905.

Mr. Dean is the oldest living alumnus of the Seminary as well as of Amherst College.

'65. HENRY WARD, who has been pastor of the East Presbyterian Church, Buffalo, N. Y., for over fifty years, has resigned and been made pastor emeritus. As was told in a recent number of the RECORD the completion of his fifty years of service in the church last fall was fittingly celebrated both by the church and the Presbytery.

'68. WILLIAM H. BATES, Washington, D. C., keeps his pen active in writing scholarly and readable articles for the various religious papers. The latest that has come to our notice are some articles on "The Acts of the Apostles," contributed in January to *The Wesleyan Methodist*.

'75. MORTON F. TRIPPE has been ministering to the Indians on the reservations in the western part of New York State for over a third of a century, but lately his health has been somewhat broken and it was feared that he might have to give up the work to which he has given himself with such splendid devotion. The RECORD learns with pleasure that Dr. Trippe's health is improving and it hopes that he may be spared for many more years of useful service.

'84. ALFRED T. VAIL, pastor of the Presbyterian Church, Skaneateles, N. Y., has recently been giving a series of special addresses at his morning services on questions of vital importance which men are generally asking. Among these are the following:

Reasonable Inquiry in Religion; If a Man Does the Best He Can, Will He Be Saved?; Some Reasons for Believing the Bible is the Word of God; How do the Present Books Come to Have a Place in the Bible?; How is the Bible Divinely Inspired?; The Bible and Science; Some By-Products of Foreign Missions; Popular Objections to some Things in the Bible; Some Questions Asked About Uniting With the Church; Miracles; How Can God Answer Prayer?; Easter, Proofs of the Resurrection of Jesus Christ; What Can We Know of the Future Life?

'87. WILLIAM C. BURNS of Monroe, Michigan, wrote concerning the New Year in *The Presbyterian* a couple of months ago. Dr. Burns said that it was not so much what the New Year had in store for us as what we took into the New Year that mattered. He closed the brief article with a four stanza prayer for things that he desired the old year to carry off and other things for the new year to bring.

'88. SMITH ORDWAY, pastor of the Kilburn Memorial Presbyterian Church, Newark, New Jersey, is doing splendid work among his young

people. They are well organized into senior and junior Christian Endeavor societies, Camp Fire Girls, Boy Scouts and kindred organizations and he is developing an enthusiastic corps of workers for the church. The Sunday School has an enrolment of over 400.

'89. DAVID S. BROWN has sustained a great loss in the death of his wife, Mrs. Martha Doty Brown, who died in the hospital at North Yakima, Washington, on December 8, 1915. Mr. and Mrs. Brown were married in 1897 at Kimball, South Dakota, where Mr. Brown was pastor of the Presbyterian Church.

'89. LOUIS F. RUF and the Windermere Presbyterian Church of Cleveland, of which he is the pastor, are planning to erect a building for the Sunday school. Some years ago when the congregation went into its handsome new building, the old chapel was turned over to the Sunday school, which has now outgrown it. The new building for which they expect soon to break ground will cost in the neighborhood of \$25,000, most of which has already been pledged.

'90. HERBERT A. MANCHESTER, writing recently from Rio de Janeiro, where he is pastor of the American Church, says:

"Life in Rio is even more of a joy than it was in Auburn twenty-five years ago, but it is also more expensive. It is also much hotter and just now we begin to pant for cooling streams. Scenery, sunshine, immoralities, all become uninteresting when the heat gets great. There is good doctrine in the orthodox conception of the hereafter. But even in the heat and wonderful beauty of Rio I recall the good times I had in Auburn."

'90. THOMAS E. SHERMAN, Williamsburg, Iowa, has just completed his seven years as pastor of the Presbyterian Church in that town. A short while ago he received 31 new members of whom 28 were on examination. This accession brought up the membership to a total of 311. His church is one of the best organized churches in the Presbytery and has the only graded Sunday school in the county. In view of the proximity of Williamsburg to the State University and Coe College, the young people have an unusual ambition for higher education and are thus drawn away from the church and the village. Mr. Sherman is president of the Board of Home Missions of the Iowa City Presbytery.

'91. GEORGE H. MARSH has the sympathy of his many friends who mourn with him the death of his wife, Mrs. Celia Whiteman Marsh. Mrs. Marsh died at their home in Vineland, New Jersey, on December 5, 1915. Mr. and Mrs. Marsh were married in 1888.

'94. JOHN TIMOTHY STONE and Mrs. Stone were presented on Christmas by the members of the Fourth Presbyterian Church of Chicago, of which he is the pastor, with a Pierce-Arrow automobile together with a chauffeur and a permanent endowment for the machine.

Dr. Stone recently addressed the ministers of Chicago on the theme—"The Soul Winning Agencies of the Church." He told of successful methods that were used in his own and in other churches.

'94. CARL W. SCOVEL is preaching a series of sermons on Sunday evenings during March on the Four Johns. These include: John Calvin, Switzerland's Christian Reformer; John Knox, who made over Scotland; John Witherspoon, our Revolutionary Preacher; John Wesley, England's Evangelistic Reformer.

'95. A. F. VON TOBEL, pastor of the Presbyterian Church at Corvallis, Oregon, is rejoicing in the fact that the church is now free from debt. A year ago the indebtedness amounted to nearly \$16,000. Toward this the joint committee of the Boards of Church Erection and Education offered \$10,000 on condition that the church should raise the balance. In less than a week the church raised \$600 more than the necessary \$6,000. Mr. von Tobel and the church are ministering in a large way to the Oregon Agricultural College with its 2,000 students that is located near the church.

'96. HARVEY BROKAW and Mrs. Brokaw, who have been spending their furlough in Williamsport, Pennsylvania, sailed on the S. S. Chiyo Maru from San Francisco on March 2 for Japan. Dr. Brokaw's station is at Kure. They leave their three daughters in this country to continue their education.

'96. ROBERT J. DIVEN, who has accepted a call to the Grace Presbyterian Church of Portland, Oregon, tells in a recent issue of the *Presbyterian Banner* of a trip which he and several members of the church at Sitka, Alaska, of which he was then pastor, made to a nearby village.

"When the two gas-boats, Golden Rod and Alice, sailed out of Sitka harbor at noon on December 10, 1915, they carried a happy and congenial company of members of the Sitka native church and were bound for Angoon. Angoon is a purely native village, some seventy-five miles from Sitka. Angoon has neither school, church nor minister. The children go to school in Killisnoo, a neighboring village, and must reside in Killisnoo during the school year. In religious things Angoon has the weekly visit of a representative of the Salva-

tion Army, and the necessarily far-apart visits of Rev. George J. Beck, of the Presbyterian mission at Kake. Angoon is closely related to the native church of Sitka by the ties of both friendship and kinship, and for several years four members of the Sitka church have resided in Angoon.

"When this company of Sitka native Christians arrived in Angoon, accompanied by their minister, Rev. Robert J. Diven, they found the Angoon people eagerly awaiting them. One of the largest houses in the village had been freshly papered and painted within, just for the occasion, and the entire village turned out to the meetings. Each meeting was marked for its orderliness and the evidence of thoughtfulness. The message of the gospel of Christ, very simply told, was given to the people as something to think about, and they were exhorted to think for themselves, to test their own lives by Christ's rule. As a result of the meetings the Greek native, the Salvation Army native, the Presbyterian native and the native of no religious profession were instructed and strengthened, and twenty asked to be received into the membership of the Sitka native church."

'96. THOMAS A. FENTON, pastor of the Fourth Presbyterian Church of Syracuse, N. Y., in an effort to conserve some of the results of the recent Sunday Campaign in that city, has issued an attractive little folder setting forth with appropriate cuts the work in which the Fourth Church is engaged. The motto of the church is "In the city's heart to serve," and the illustrations and printed matter set forth the various means by which the church is working out the realization of this ideal.

'96. JOHN KENNEDY, who is the pastor of the Walnut Street Presbyterian Church, Evansville, Indiana, was elected moderator of the Synod of Indiana at its regular meeting last fall.

'96. JOHN H. STEWART, after having served churches in New Brunswick and Nova Scotia for over eighteen years, has become pastor of the Presbyterian Church at Dutton, Ontario.

'97. HARRY LATHROP REED and Mrs. Reed are rejoicing in the birth of Laura Chamberlin Reed. She was born Tuesday, December 21, 1915, at Auburn, N. Y.

'98. SAMUEL G. PALMER is pastor of the Presbyterian Church at Falls Creek, Pennsylvania. During the past two years the church has greatly improved its property and has expended over thirteen hundred dollars, including the installation of a new heating apparatus. The membership also has grown, eighty-six having been added during the same period.

'99. HOWELL M. HAYDN, professor of Biblical Literature in the Western Reserve University at Cleveland, published recently in their *University Bulletin* a translation of three Psalms into English rhythm. Professor Haydn selected Psalms that illustrated the "three most common measures of Old Testament poetry, the three-beat, four-beat and five-beat measures." They were respectively Psalms 3, 46 and 5. The translation reproduces as nearly as possible in the English the rhythm of the Hebrew.

'00. LEON ARPEE on December 31st closed the sixth year of his pastorate in Nelsonville, Ohio, which makes the longest single pastorate in the history of that church. During that period he baptized 42 infants and 39 adults, solemnized 18 marriages, officiated at 63 funerals, made over 2,500 pastoral calls and received 36 persons by letter and 73 on confession of faith. His church membership now numbers 187.

'00. MURRAY SHIPLEY HOWLAND, pastor of the Lafayette Avenue Church of Buffalo, has been making an effort to solve what is commonly called the prayer meeting problem. Dinner is served in the church on Wednesday evening. After dinner those present gather in various groups according to their interest and purpose for three quarters of an hour for study along a given line. There are classes in normal training for Sunday school teachers, for the instruction of the "friendly visitors" of the church in their peculiar social problems, and for high school boys and girls on personal problems. For those who do not belong to any one of these groups there is a general class where there are addresses on the application of Christianity to life. The evening closes with a half hour's devotional service in which all join. Mr. Howland is greatly encouraged by the manner in which the people have responded and the church is sure to derive much benefit from the increasing attendance.

'01. CLARENCE W. DUNHAM was the chairman of a committee of the pastors of seven churches in South Boston that united to hold a two weeks' evangelistic campaign in January. Mr. Dunham writes of the meetings:

"Our two weeks' union evangelistic services were most successful. The last service was attended by about a thousand people in our church, with an after service to which 450 remained. Several decisions for Christ were made during the meetings by our young people, and the spirit of fellowship among the churches was splendid. We held the services in rotation among the churches, with two meetings in succession in each church, the pastors doing the preaching. One

of the interesting facts was that out of the offerings taken each evening we paid for our special hymn books, printing, etc., and had a balance which allowed us to refund about nine dollars to the treasury of each church. The people were genuinely pleased with the entire movement."

The past year has been a good one in the history of the Phillips Congregational Church of which he is the pastor. The evening congregations have greatly increased and the average attendance at the prayer meeting has been one hundred and seven, an increase of about thirty-five per cent.

'01. GEORGE WALES KING, pastor of the Markham Memorial Church in St. Louis, has been unanimously nominated as a candidate for the office of Permanent Clerk of the General Assembly by the Presbytery of St. Louis. One of the St. Louis papers said in commenting on the action of the Presbytery, "St. Louisians believe that Mr. King is particularly fitted for this work."

'01. CASSIUS JAY SARGENT, pastor of the Presbyterian Church at Liverpool, New York, prints each quarter and distributes to the Sunday School the report for the quarter, including attendance, enrolment and finances. With the report for the fourth quarter issued shortly after the opening of the year there was a summary for the entire year. Mr. Sargent has found that it greatly stimulates interest and promotes attendance and the work of the School.

'04. WILLIAM J. LONSDALE preached an anniversary sermon on the completion recently of his first year as pastor of the Second Reformed Church of Paterson, N. J. He summed up the year's work telling of the growth and progress that the church had made along all lines. So successful had the year's work been that it was unanimously decided to increase the salary of the pastor by four hundred dollars, and the announcement to this effect was made at the anniversary service.

'04. HUBERT S. LYLE, pastor of the New Providence Presbyterian Church of Maryville, Tennessee, believes in being his own evangelist. For some weeks he has made his evening service definitely evangelistic with most gratifying results. Very careful preparations were made before beginning the campaign to which all the services of the church are made to contribute. Mr. Lyle reports that the church is having a genuine revival of spiritual religion. A recent number of the Presbyterian Advance printed a sermon of Mr. Lyle's on the theme "What Must I Do to Be Saved?"

'04. MALCOLM L. MACPHAIL has recently completed a survey of the downtown section of the north side of Pittsburgh, in which his church is located. Some of the interesting facts that he discovered were that in the section surveyed out of a population of 60,000, 15,000 were foreign born. He shows that there are forty-eight churches and ten denominations at work, that there are 133 retail and twenty-one wholesale liquor stores or saloons, twenty-seven public dance halls, thirty-five pool rooms, and twenty moving picture shows. During the last ten years the five Presbyterian Churches in the section have lost 700 members and 500 Sunday School scholars. Dr. MacPhail plans to bring his facts to the attention of Presbytery in order that something may be done toward solving the problem which they present.

'04. JAMES H. NICOL, who has been detained in this country by reason of the war has at last been able to return to his work at Tripoli, Syria. Many of his friends received a copy of the following letter which he sent shortly before he sailed:

Dear Friends:—An opportunity has been offered very unexpectedly for me to sail for Syria, and I shall sail from New York on the King Constantine of the Greek line, January 20. The party will be composed of several of the workers of the Syrian Protestant College and myself. We expect to be met at Piraeus by the United States Cruiser Des Moines which will take us on to Beirut, Syria.

This note will serve very inadequately to say Good-Bye to many of the good friends it has been my pleasure to make and meet this year, and to express once more my appreciation for the delightful hospitality I have enjoyed in many of your churches and homes.

As it would seem very unwise to take little children to Syria at present, Mrs. Nicol and the children are remaining with her family in Minneapolis, at 516 Sixth Avenue, South East.

'04. EARL R. NORTH has been appointed chaplain of the state prison at Michigan City, Indiana and has accepted the appointment. For the past five years Mr. North has been the pastor of the Presbyterian Church at Shelbyville, Indiana. Under his leadership the church has prospered and grown. The membership was increased by about 170 and approximately \$40,000 has been raised for the carrying on of the various activities of the church.

The Shelbyville Democrat speaking of Mr. North's appointment said: "He has been a worker since coming to Shelbyville and has shown himself to be the kind of man that counts in pushing the good

things toward the front in any city. Though Shelbyville will regret to lose Mr. North and his estimable wife, who have been most agreeable in all their relations with the church and as citizens, they will leave here with the best wishes of all who knew them."

'04. SUSUMU TAJIMA, who is located in Tokyo, writes that in addition to his regular duties as a pastor in the city, he is teaching Christian Apologetics in the theological department of Meiji Gakuin. He also tells us that three Auburn men were present at the reception given Dr. Speer at Tokyo last October.

'06. J. V. AXTELL and the Presbyterian Church of Wickliffe, Ohio, of which he is the pastor, have issued the first number of The Wickliffe Booster. They feel that there is a large opportunity for the church to serve the community in this fashion. The purpose and aim are thus set forth:

"This paper can be an uplift to the town and each inhabitant of the town. It can set before the public the good, the desirable, the advantages of Wickliffe; it can propose and agitate changes and new things for the betterment of the place; it can bring to light the festering places, if any exist; it can denounce the wrong and demand the right; it can be a broadminded critic of community affairs; it can be the clearing house of community ideas and plans."

The first issue, which makes a most pleasing impression, is in the nature of a trial. But if the reception accorded it was in keeping with the merits of the issue, there is no doubt but that it will appear regularly hereafter. We wish it abundant success.

'06. MANLEY F. ALLBRIGHT was installed pastor of the Allston Congregational Church of Boston on the evening of January 26. Among others taking part in the service were Rev. Martin D. Kneeland, '73 and Isaac Fleming, '06. A recent number of the Congregationalist extended a cordial welcome to Mr. Allbright saying among other things:

"Mr. Allbright has had a remarkably wide and successful ministry for a young man. He has a very gracious and charming wife, and leaves a host of friends in the Middle West who will follow with keenest interest his work at Allston. At a largely attended farewell reception the church and the people of La Grange showed their esteem not only by the most hearty testimonials, but by valuable gifts; gold watches for the pastor and his wife, a purse of \$225 and many other tokens of affection."

'06. HENRY G. HANSON, pastor of the Fourth Presbyterian Church of Portland, Oregon, recently made an effort to see if he could not get more men into the church. He sent out a questionnaire to about seventy-five men in the vicinity asking them their reasons for attendance or nonattendance at church, what sermons were helpful, what the church could do to extend its influence, and similar questions. Using his replies as a basis he preached a series of sermons on the themes: "What the Men of South Portland Think of the Church," "Why Men Go to Church," "Why Men Stay Away from Church," "What Men Expect from the Church," and "What Advice Men Give to the Church."

'07. PAUL R. ABBOTT in a recent letter with regard to conditions in China said:

"We find evidence of the ripening harvests everywhere. Men have the Bible or a portion of it. There is an interest in the teachings of Christianity such as has never been seen before. There is greater freedom about inquiring and reading Christian literature. There is greater willingness to "suffer for the Name." There are more young men offering themselves for membership. There is more self-support than ever before. All of which is deeply encouraging and gratifying. When the Chinese Christians begin to put in the sickle there is going to be a mighty harvest in the country field."

'07. JOHN R. FRASER was installed pastor of the Memorial Presbyterian Church of Troy, New York on the evening of February 9. Two Auburn alumni took part in the service; Rev. George Fairlee '80, who presided and Rev. William L. Sawtelle, '98, who preached the sermon.

'07. O. F. GARDNER, who for the past few years has been engaged as the manager of the Ute Mt. Ranch at San Acacio, Colorado, has been called as the associate pastor of the First Presbyterian Church of Princeton, New Jersey. Mr. Gardner, while connected with the Church will also be one of the staff of the Philadelphian Society of the University, which corresponds to the Y. M. C. A., and will be a sort of Presbyterian pastor for the University students. Mr. Gardner is a graduate of Princeton University and was at one time the secretary of the Philadelphian Society so that he would seem to be well adapted to this new work. He leaves an attractive work in Colorado where he was really the bishop of a large territory. He was recently elected president of the Farmers' Congress of the State of Colorado.

'07. FRANK O. LEONARD, who since his graduation has been engaged in work in Utah, has resigned his pastorate of the church in

Salt Lake City and has returned to the east. He has accepted a call to the Presbyterian Church of Cuba, N. Y., and has already begun his work there.

'08. WILLIAM C. KERR wrote a very interesting article on Problems of the Korean Church, which appeared in the February number of the Assembly Herald. He tells of the great financial burden that has been laid upon the church by reason of the fact that the farmers can only get about half what they were accustomed to receive for their staple product, rice. But he also calls attention to the even greater spiritual problems with which they are confronted.

'09. REUBEN L. GRESS has only been at Okema, Oklahoma for about six months but already the results of his work are apparent. Eighteen persons have been received into membership, several hundred dollars are being spent on improvements and further expenditure is being discussed. This is the only Presbyterian Church in the county and under Mr. Gress's leadership the people, who are responding nobly, hope to make it a center of Presbyterianism.

'09. HENRY C. NATION, who is working among the Laguna Indians in New Mexico, tells in the February Assembly Herald something of the social and industrial advance that they are making. This progress he attributes in part to the return of those young people who have attended schools, but more especially to the activity of the Presbyterian Church, of which the most progressive Indians are members.

'10. DONALD MACCLUER and the Presbyterian Church of Coldwater, Michigan of which he is the pastor, have recently completed a most successful year. Despite the fact that there were many extra calls for other things the church was able to close the year without any deficit. The annual congregational meeting at which the reports were made was followed by a Parish Supper to which about 350 members of the church and congregation sat down. All the organizations reported growth and progress. The Sunday School is now the largest in the city and is larger than it has been for over thirty years.

'11. EDWARD U. A. BROOKS, pastor of a church in Saratoga Springs, N. Y., and Miss Maude Anna Reed were married at the home of the bride's parents in Auburn on the afternoon of Wednesday the twenty-ninth of December. Mr. and Mrs. Brooks are now at home at 21 High Rock Avenue, Saratoga Springs.

'11. GEORGE HOYT ALLEN, JR., during the latter part of January and throughout February had a series of illustrated studies of the Holy

Land at his mid-week service. Some of the subjects, most of which were treated by some one from outside, were; "Palestine in Art"; "The Road from Jerusalem to Jericho;" "Palestine Today;" "What I Saw at Bethlehem." The meetings aroused much interest and greatly increased the attendance.

'12. CLARENCE A. SPAULDING is the father of Clarence A. Spaulding, Jr., born to him and Mrs. Spaulding in Pasadena, California on January 6.

'13. W. W. ASTLES has been pastor of the church at Bearden, Tenn. for only a short length of time, but already the community has been greatly helped. Mr. Astles recently held a series of meetings covering two weeks the results of which are thus described by a local paper: "Truly it can be called a revival for the Spirit was manifested from the first. Bearden has been stirred as it has not been in years. Twenty-three persons have accepted Christ."

'14. JOHN D. FINLAYSON and Mrs. Finlayson are very happy over the birth of a little girl, Joyce Louise, born to them at Cambridge on January 21. Mr. Finlayson reports he is greatly enjoying his work at Harvard as the Joshua I. Maxwell Fellow of the Seminary.

'14. IRA L. PARVIN, Niagara Falls, N. Y., has recently published a "Directory and Financial Statement" of the Church of Christ in that city of which he is pastor. The church sustains two missionaries and gives a total for missions of \$1,627, with a total of contributions for all purposes of over \$5,000.

'15. KO DEMURA is having marked success in his work among the Japanese in and around Pasadena, Calif. The Congregationalist and Christian World of Feb. 17, says, "Let us note the prosperity of the Union Japanese Church in Pasadena with Rev. Mr. Demura, pastor, whose membership has increased from thirty-three to seventy during the year. For small children a kindergarten has been established, and among the Japanese at Sierra Madre and Lamanda Park evangelistic meetings are being held."

'15 EDGAR C. SHORT is now at Bahia, Brazil. Of his new work he writes: "Mrs. Short and I were assigned to the Central Brazil Mission and for the ensuing year I am loaded up—in addition to my main business of language study—with the mission treasury, a book concern business; and beginning in May I am to have turned over to me three young men finishing their training for the ministry. I am to undertake to lead them in senior homiletics and senior theology. Pity the lads and me!"

'15. **HARDY LUMB** was installed as pastor of the Presbyterian Church at Corfu, New York on the evening of March 8. The Moderator of the Presbytery, Stanley U. Mock, '03, presided and put the Constitutional Questions, J. Van Kirk Wells, '99, gave the charge to the people, Evan M. Jones, '09, the charge to the pastor, and John M. Van Tilburg, who was in the same class with Mr. Lumb at the Seminary, read the Scripture.

Mr. and Mrs. Lumb rejoice in the birth of a daughter, Barbara Emily, who was born to them in Corfu on December 13, 1915.

LETTERS FROM FELLOWS

FROM THE ALUMNI FELLOW

NEW YORK CITY,
December 18, 1915.

There were two reasons which led the Alumni fellow this year to choose New York City as his place of study. In the first place, the unsettled conditions in Europe. In the second place, the advantages of New York as a place for the study of social problems. Therefore, with the approval of the faculty and under the direction of the department of Sociology I decided to enter the graduate school of Columbia University.

I expect to complete the requirements for the master's degree. My master's essay is to be a study of "The Religious Agencies in New York City Dealing with the Immigrant." It seemed best to start, at least, with a survey of the work being done by all of the important agencies before narrowing to particular problems. As a first step I have gotten into touch with the principal religious headquarters, and have studied their reports. Then I have been visiting particular institutions as time permits. Under the direction of Reverend Norman Thomas I have been teaching a class of young men in an Italian mission church. I have been asked to act as a judge in a debate to be held tomorrow evening at Union Settlement. I have visited Ellis Island to see the work actually being done at the port of entry. There are a number of representatives of religious organizations who are stationed at the island to assist the incoming immigrants. I have also visited the immigrant homes near Battery Park which offer temporary quarters for those without relatives or friends in the city. Then I have been visiting some of the settlement houses, institutional churches, and charitable societies which help the foreigner who has already settled in the city.

I am taking five courses this first semester. All of them are interesting and valuable. First, a Seminar in Social Economy under Dr. Devine and Professor Lindsay. Second, a survey of Social Work under Dr. Devine. Third, Social Legislation under Professor Lindsay. Fourth, Psychology of Religion under Prof. Coe in Union Seminary. Fifth, Educational Psychology under Prof. Norsworthy in Teacher's College.

There are so many opportunities to hear great preachers and lecturers that it is almost distracting even to select. It would be hard to improve upon the Auburn method of ministers in residence. Furthermore, it would be hard to improve upon the summer social-service fellowship plan.

We saw Stanley Smith and his bride off for England September 29. My only regret is that we could not have studied together. With grateful thanks to the Seminary which has so deeply impressed upon me the value of the "Auburn Spirit," and given me the opportunity for this year of graduate study, I remain,

Yours sincerely,

FRANK D. SCOTT

FROM THE JOSHUA I. MAXWELL FELLOW

Cambridge, England, January, 5, 1916.

It is now nearly three months since Mrs. Smith and I landed in England and yet the time has gone so quickly and has been filled with such new and interesting experiences that we have not noticed the flight of time.

Strange as it may sound the war has been a great boon to the working class of England. In Walworth where the settlement (Browning Hall) is located and which is one of the most thickly populated parts of London the condition of the working people, financially, is better than it has ever been. There is practically no unemployment. Mr. Stead said he never saw the children look so well-fed and well-clothed. The evidences of prosperity can be seen even in the increased drunkenness among both men and women. I never saw so many drunken men and women, and especially women, as I saw in Walworth on Christmas Day and the Sunday following. Mr. Stead is authority for the statement that makers of cheap jewelry and cheap ready-made dresses were never as busy as now. The women of Walworth have far more money than they ever had before and this in spite of the great increase in the cost of foodstuffs.

The way that women are taking the place of men in industry is truly revolutionary. Women are even acting as conductors on the busses and here in Cambridge they are delivering the mail. Surely this war is bringing in another industrial revolution in England and I suppose equally so on the Continent.

Last night coming from London we had three most interesting companions—three soldiers of the regular army. One just returning from Simlu Bay in the Dardanelles and two from the Arabian Expeditionary Force. They told us some interesting tales. The soldiers from the Dardanelles spoke very highly of the fighting ability and good spirit of the Turks. I asked one of them how the soldiers felt about the final outcome. He said they were certain of ultimate victory but that they looked for the war to last much longer than most people expect. He said until 1918.

I think he is right in placing the end of the war a couple of years away. I believe the Allies will ultimately win but I also believe they are going to have a longer and harder fight ahead of them than most people think. Everyone is confident of victory and feel that their cause is just. There is a very high spirit of idealism among both people and soldiers. England, so far, is united in its determination to carry the war to ultimate victory. All classes have this determination. They differ somewhat, however, as to the method of accomplishing their end.

I find that with each new submarine outrage in which United States citizens are killed without any action being taken by our government other than a new note, the respect of the average Englishman for the United States goes down several degrees. While most of the thinking people we have talked with would not want to see the United States enter the war they do feel that some action ought to be taken by our government to protect its own citizens and to stop the heartless murder of noncombatants.

You may well imagine that it is somewhat difficult in the midst of the present excitement to keep one's mind on his books. Somehow books seem unreal at a time when everything calls for action. This afternoon as I looked out over the commons before our lodgings I saw a squad of young soldiers practising a bayonet charge.

Yet in spite of all this difficulty I have had a very helpful and I hope not unprofitable term's work. My work in New Testament under Prof. Scott has been very interesting while Prof. Oman's lectures in theology have been a revelation.

Sincerely yours,
STANLEY SMITH.

SEMINARY ANNALS

CALENDAR

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|----------|--------|--|
| January | 3. | The Reverend W. P. Shriver: "Constructive Work Among Immigrants." |
| January | 10. | Professor Dulles: "Loyalty to the Church." |
| January | 17-19. | The Reverend Henry Churchill King, D.D., LL.D., Minister-in-Residence. |
| January | 24. | Professor Adams: "Some Characteristics of Paul's Ministry." |
| January | 31. | Professor Hinke: "The Message of Habakkuk." |
| February | 7-9. | The Reverend T. S. McWilliams, D.D., Minister-in-Residence. |
| February | 14. | The Reverend Walter Foss: "South Africa." |
| February | 21. | Professor Creelman: "Our Attitude Towards Others." |
| February | 22. | Professor Edgar A. Emmons: "Greek Civilization in Sculpture and Architecture."
Conference of the American Section of the World Presbyterian and Reformed Alliance.
Social Life.
Visitors.
Special Lecturers.
Items. |

THE REV. W. P. SHRIVER, of the Board of Home Missions of the Presbyterian Church, delivered an address in Willard Memorial Chapel, January 3 on "Constructive Work Among the Immigrants." He spoke in part as follows:

"I wish to speak of our church's industrial and immigrant work in the cities of our land. When I say city I am referring to the downtown portion of the city. The immigrant is testing the social and religious forces at work. In the great manufacturing centers east of the Mississippi River and north of the Mason and Dixon line, the immigrant problem is present in its largest proportions. We are facing the problem of a new civilization—a new democracy—in all of these centers.

"In the first place there is need of a great deal of research work and painstaking, scientific inquiry, if the immigrant is going to be properly understood. It is not the genius of us Americans to know much about the Europeans in our midst. Many pastors know little about these new forces at work. No one seems to have any adequate understanding of the problems of the downtown church. Scientific research is needed to build up a method. The question of the races that have come to America and who are destined to become a part of the evangelical church is one that we must face. There are three million Poles in this country. It will not be long before Polish and Italians will become the most spoken languages here outside of English. A new pamphlet is soon to be issued by the Home Board on the Poles in America. It will be the most careful and authoritative study on the subject. The program of all the churches must be based on a thorough-going scientific spirit.

"If the church is to make good, we must bring to bear upon the problem the very best educational ideals that we can command. I congratulate the Seminary upon its new chair of religious education. The questions we are facing are primarily those of education. Education means evoking a life and putting it in right relationship to its environment. Fire this through with the spirit of Christ and the mighty purposes of God and you have religious education. Immigrants come—men and women—and yet they have the minds of children. The great need among them is for religious education, to awaken aspirations for democracy, for God, and for ordered society. So many of the old downtown churches have a poor equipment for religious education work. I am not interested with the institutional church so much as I am with the religious education church.

"In the third place there is need for community reconstruction.

"We have not lost our interest in the value of the individual soul but we have learned the social nature of personality. The destiny of every man, woman and child is conditioned by the kind of community he lives in. Our interest is in a reconstruction of the community patterned after the kingdom of God, that is where justice, righteousness, proper comradeship, and all the social virtues will prevail.

"The crime of the Protestant Church is the competition between little churches. We must get our churches together that we may have a common work and common program. We Presbyterians are doing our best to bring this about. We have a new plan of grouping several small churches into a single parish. We are thus able to put a

stronger man on the field and organize the work on scientific lines. In one district in the Cascade Mountains, we have joined several small churches into one field with one pastor. He now has as his assistant a director of religious education and another assistant will soon be appointed to look after the general social needs of this community. This plan is proving a success and we have several parishes so grouped over the country.

"There is a challenge to the best men to bring every gift they have to this problem in America today. A number of the graduates of Auburn are rendering splendid service in this work all over the country."

PROFESSOR DULLES was in charge of the service in Willard Chapel on January 10, preaching on "Loyalty to the Church." Professor Dulles said:

"My text is found in Psalm 137:5, 'If I forget thee, O Jerusalem, let my right hand forget her cunning.' The devout Jew was passionately devoted to his city, the symbol of his national life as well as of his redemption. In the Apostles' Creed we have five great statements of belief; in the Father, the Son, the Holy Spirit, the Holy Catholic Church, and Redemption. Belief in the Holy Catholic Church occupies an essential link in this important chain.

"But to many the belief in the Holy Catholic Church means little. The idea lacks vitality and does not arouse their enthusiasm. Some say the future of the Protestant Church is doubtful. Some think that belief in the Church will pass away.

"The Church is the human agency through which God is to work out his redeeming purpose. We have seen other institutions come in and assume the same functions formerly belonging to the Church, such as that of education, benevolence, ethical achievements, which are outside and not entirely within the Church.

"We have seen the loss of much that was valuable in the old days. The enthusiasm of many has cooled. In the apostolic church, belief and hopes were held with enthusiasm. Its old ideas were full of power. Today the power of some of these beliefs is gone. Chief among these was the hope that Christ should soon return. Has any other hope come to take its place? For hope the Church must have. In many churches the Sacraments have lost their significance. The people are held together by accident and value rather than of necessity.

"Protestantism must have a revived sense of the Church. There must be some way found to enkindle love and devotion for it and so bring it back again to the great place of honor in our creed. We believe in the Holy Catholic Church. There is no sufficient ground why we should not be as loyal as in the early days, even though there are changes in its beliefs and hopes. Can we not think of the Church today as Paul thought of it? The Church is the heir of the Kingdom. In the vision of the apostle it is a glorified humanity. It is the glorious company of those who are the recipients of God's redemption. It is the Church for which Jesus lived, for which he gave himself, and which he shall present 'without blame or spot.' It is his Bride.

"Loyalty to the Church is as reasonable and desirable as ever, for loyalty to the Church is loyalty to religion. Such great thinkers as Royce and Eucken proclaim its necessity. If the Church were dissolved, religion would be dissolved with it. The Church keeps alive religion; in this beloved community the grace of God prevails. It is not simply the high church or the low church, or the evangelical or the ritualistic, but the vast company of those who are disciples of Jesus Christ and who recognize him as the elder brother, who have his spirit and who in brotherhood live and work together for God and man. No other institution can take its place. Other societies look after the body and after the mind. The Church alone looks after the soul.

"We must remember that it is God's church, the Church of the Living God, 'the pillar and ground of truth.' It is the Church Christ loved, for which he died, which he cleanses with his blood of righteousness. It is the Church in which the Spirit of God dwells. The Spirit of God is embodied in all the believers who constitute the Church, till all come unto the perfect man in Christ.

"We are to be loyal to this Church also because of its glorious membership. The eleventh chapter of Hebrews makes us thrill when we read the roll of the great and noble personalities who attained the victory of faith. It is not hard to be loyal in that company.

"When one thinks of the history of the Church, he is inspired to devotion. Empires have passed away. The Church abides. The Church has imperishable vitality. We admit its errors which have been many and disastrous, yet we feel that there is a life and power which tells us that the Church is to be the conquering power in the name of the Father and of the Son and of the Holy Spirit.

"Our duty is to work for its purity. Everyone owes his duty to his own particular company as well as to the Church at large. Paul

labored for the building up of the many small churches, seeing in them possible perfected saints. We, too, are working for the perfection of the Church, to make a Church glorious.

"The main work of our ministry is not simply to go about doing good in a haphazard, independent fashion, but it is the good a man can do in connection with a church, making it holy and perfect, assimilating its members, presenting them perfect in Christ. Our object is the perfection of the whole Church of God. For this we are to pray as Jesus prayed.

"Loyalty to the Church becomes a first duty. When this element of our creed: 'I believe in the holy Catholic Church' is vitally believed then the other parts shall come to their triumph. God will be known as Father, Son and Spirit, and the final redemption of mankind in the everlasting life will be near attainment."

PRESIDENT KING. Rev. Henry Churchill King, D.D., president of Oberlin College, was the minister-in-residence at the Seminary January 17-19, preaching in chapel on Monday evening and delivering two lectures on the following afternoons. The theme of his sermon was "The Christian Life as Friendship." The lectures discussed "Reverence for Personality" and "The Way into the Great Values of Life." In the sermon on "The Christian Life as Friendship" President King said:

"One thought is worth more to me than any other. It is the idea that religion may be regarded as a personal relation, of the Christian life as a friendship. If we are persons and God is a person, then our relation to Him must be personal. Our spirit may think of God as Infinite Spirit. But our finite personalities are imperfect and only the Infinite could have a perfect Personality. So we can have a personal relation to Him.

"The conditions of a deepening spiritual life are fulfilled in friendship with God. We find the fundamental laws of the spiritual life in those of a deepening personal relation. They are the same as those of friendship with men. How can this personal relation be deepened?

"There is a three-fold foundation: mutual self-revelation and answering trust, mutual self-surrender, and a community of interest. All friendships are based on mutual self-revelation and answering trust. Without this it is not an intelligent relation. The same is true of trust. Trust upon revelation brings joy and comfort. It is a double trust, trust in the character and in the love of your friend. You must be able to believe in his character as well as in his love.

"Christianity is the supreme revelation of the supreme personality of the universe. It appeals to revelation and trust. These words are not peculiarly religious. They pervade all human relations. The best in our life is knit up with them. God not only asks us to trust Him but He trusts us. I sometimes think that Christ's trust in us is greater than his trust in God. His own glory rests back on the fidelity of his disciples.

"There must also be a mutually equal self-surrender. This must follow mutual self-revelation and answering trust. Love is the giving of self. We do not ask of our friends things, but themselves. There is no friendship without the giving of self. Friendships are graded by the degree of the giving of self. This giving of self is the essence of it. It is not a weakening denial of self, but a strengthening affirmation. This is true in real friendship. It costs, but the cost isn't worth being compared with what it gives. You cannot give trust in friendship to one who is selfish.

"God does not make a peculiar demand in this. Neither is it an arbitrary demand. He cannot give himself to us otherwise. Isn't this what Jesus offers in the cup? He virtually pledges God, saying God stands before us and is willing to enter into a new relation. God is here offering just what we ask of one another. We cannot give ourselves completely in human friendship. There is a limit to which you can go in giving yourself humanly. Isn't that why we throw ourselves on God?

"There must also be a deep community of interest in friendship. Only those who have fulfilled the demand for mutual self-revelation and trust, and for mutual self-surrender can enter into a deep community of interest. It is not necessary for a friend to agree on general opinions, but he must agree in the great fundamental things of life. It is a tragedy to be knit with a soul which cannot share one's deep aspirations and supreme purposes. The supreme and highest must be shared if friendship is to be the highest. Christ asks that in the prayer he taught his disciples, 'Thy kingdom come, Thy Will be done.' It is another way of saying, 'The interests, O God, that are supreme to Thee are supreme to me.'

"All friendship goes back to personal association. We become like those with whom we most associate. Therefore, 'The Word became flesh.' We need this association with the highest things. It is the law of steady, persistent association with Christ. This is fundamental.

"We associate by giving some time. We need opportunity. Christ needs only opportunity to get at us. All fundamental laws

need time. I suppose that lies back of our emphasis upon daily Bible reading and prayer. Three meals a day get the family closer together. Friends must get together regularly. Friendship disappears when it is not kept active through association.

"There is a need for expression in friendship. That which is not expressed dies. In some homes dumbness grows and expression becomes increasingly difficult. These laws hold in our relation to Christ. We may well ask ourselves the question, Does anybody really know how much Christ means to me, that the hopes, convictions, aspirations of my life are right out of him?

"There should be expression of small things. Often our love appears more in trifling things than in great crises. The test in personal relations is not in the great critical problems, but in smaller things, the showing of thoughtfulness in little things. We are often heedless of what we owe in these closer relationships. Frequently young people are heedlessly selfish. Later they discover hungry hearts that needed the word spoken. The same is true of children who are often hungry for the parent's recognition. How surely we need it in our relation to God! We cannot count over the great mass of mercies that have been bestowed upon us without feeling this.

"Another form of expression is the willingness to share your burdens with your friends. You make a mistake in carrying your load yourself. It keeps your friends out of the deepest part of your life. Christ said to his disciples, 'Ye have been with me in my persecutions.'

"Friendship must have a deep reverence for the personality of another. We must recognize the inviolability of another personality. Those words were not put into the first part of the Lord's Prayer by chance. The words, 'Hallowed be Thy Name' were put there because of this fact.

"We grow into the knowledge and acquaintance of great personalities in sharing other friends. This also is true in the Christian life. Fellowship with those who are in fellowship with God is of great value.

"The office of a friend is to make you do what you can, to hold you up to your best. He makes it easier for you to be true and honest. He makes it easier to live in the world of the spirit and to catch glimpses of the Eternal. We can bring to God something He prizes and wants."

In discussing Reverence for Personality on Tuesday afternoon President King said in part:

"Reverence for personality is the supreme principle in morals and religion. It is the basis for true individualism and true socialism. It is

the truest test to apply to humanity. It is a great critical thing for a man to come to insight into this great underlying principle.

"The pessimist has no value of the person as such. We are in danger of taking life's experiences and merely checking them off, and failing to see what they really mean. We are made for personal relations both in body and spirit.

"The whole man comes out only in personal relations. We are made for them. Persons are made for us. Persons are more certain to us than anything else. They are important. Character roots back into personal relations. Love does not exist separate from personality. The highest condition of life is the highest condition of personal relations.

"Reverence for personality means the treatment of persons as an end and not as a means. The inner spiritual life of another must not be forgotten. Every man is a child of God and capable of fellowship with Him.

"Reverence for personality involves self-respect. To be what you ought—character—to count what you can—influence—to enjoy what you make—happiness—these require self-respect. I do not mean self-conceit nor self-depreciation. Either attitude is not helpful or hopeful. It is a sense of self as a person, a child of God.

"Self-respect is the basis to character. We understand others as we are able to use ourselves as a key. There must be a fundamental likeness. How you use the Golden Rule depends on how great a claim you make on life. Your sense of your own dignity is the measure of your obligation to others. Whatever cheapens you, cheapens every one else in your estimation.

"Influence requires self-respect. We owe growth to our friends. I have no right to bring back to my friends a personality no richer than last year. If a man forgets himself in mistaken imitation of another, he cannot grow and he has nothing to give that another can prize. The net result of experience, one's own honest reaction, is what every man ought to give. Next to the discovery of God is to find oneself. To find that is a great discovery.

"Happiness requires self-respect. Man cannot be happy unless he feels he has a part to play. The ultimate miracle of history is this miracle of individuality. It is marvelous that there are so many noses and eyes and mouths, and yet there are no imitations. They indicate uniqueness in individuality.

"Reverence for personality also involves respect for the liberty of another man and the inviolability of his personality. He becomes a slave who treats another as a slave. The law of character requires

that you cannot take a boss attitude toward another without deteriorating. We need, not arbitrary power but, a sense of responsibility. A willingness to boss, a desire to dominate another, is the worst sin.

"Influence requires respect for another's liberty. There can be no influence unless you call out another's personality. We exert true influence only when we call another's will out. Every man has the inalienable right to make his own blunders. We must win action from a child and not force obedience. Patterson Du Bois has expressed the true attitude here, in his contrast between the old and the new conceptions of fatherhood. The true father, he maintains, says not, 'I will conquer that child whatever it cost *him*, but, 'I will help that child to help himself, whatever it costs *me*.' This is God's attitude toward us.

"Reverence for personality also involves respect for the sacredness and inviolability of another's inner personality. How much of your inner life does anybody know? You live in most of your life absolutely alone. The consciousness of this fact drives us back to God.

"The solitariness of the soul of the humblest shows us the one sacred thing. One cannot rush in; he must stand without and knock. In all friendship, one is to ask, not demand; the door must be opened from within, it must not be forced from without.

"Happiness requires that you respect the personality of your friend. Tyrannically benevolent parents err here. Some natures seem essentially tyrannical everywhere, even in their closest friendships. They may be very devoted but they have no respect for the liberty or individuality of others; and they have forgotten Miss Yonge's penetrating remark: 'It is a great thing to sacrifice; but it is greater to consent not to sacrifice in one's own way.' Many have not made this personal sacrifice. This is fundamental to morals and religion."

In his lecture on Wednesday afternoon, President King said in part:

"Our age is sometimes called irreligious. This is not true. But it does want and seek reality. In this scientific age it is natural for us to emphasize law. I have been trying to point out the underlying principle in the various relations of life. The analogy today brings a sense of unity and law unto life. It is for us to find the key.

"Part of the business of life is to come into a sense of its values. The artist and the poet keep for us the value of the commonplace. In God's world the common things are the most valuable. And it is for us to keep them fresh. The great aim of education is to bring us into the realms of literature and art, into the wealth of music and poetry, the true and the beautiful.

"The way into all these values is essentially the same. They give us a sense of unity. This unity is fourfold. First, we are introduced to the way into the great values of life through the testimony of those who have preceded us in the appreciation of these values. The law of imitation makes it certain that we will get much in this way. For no man can discover all the values for himself.

"At every point we are familiar with this process of introduction. Somewhere somebody introduced you. Since 'art is long and time is fleeting,' you must depend upon others to introduce you to the best in art. The same is true of religion. The conquest of Christianity in the world is by a campaign of witnesses. 'There came a man sent from God whose name was John. The same came for a witness.'

"We may render two supreme services to our fellows. One is the impress of a high and noble character, the witness of life. The other is the witness of our words. Both are side by side. By these two things a man renders the only service of supreme value.

"An important question is, What are the qualities of effective witness. The answer is fourfold. There must be conviction, character and judgment, disinterested love, and the power to put your testimony home.

"The man who speaks must believe what he is talking about. His witness depends upon his conviction. The conviction back of your creed gives it power. The deeper it goes the wider it reaches. It is not opinions, but convictions that rule. Convictions are a fulcrum.

"Character and judgment cannot be made to order. No school can turn them out in a few hours. Character and judgment are necessary to effective witness. You must be able to trust a man and his judgment. Five words of one man may go farther than a whole speech of another. You must have competence in the sphere in which you speak.

"Disinterested love is necessary to effective witness. You must be able to believe that the man advocating a cause has your interest in mind. We insist that public men should not make profit out of their office. For this reason a minister ought to keep out of sidelines. You must have the conviction yourself that you have a sound interest at heart of the man you are addressing.

"Conviction, character and judgment, and disinterested love will make a man an effective witness. But you must also have the power to put your testimony home. You must have the power to make it real, rational, and vital. It must be as real in religion as it is in books, in college studies, and in athletics. It must be rational and based on good sense. And it must be so vital as to be a very part of life.

"In addition to being introduced to the way of life's values by those that have preceded us, we must have honesty. There must be honesty in the original experience. No sham must enter it. Many pretend to enjoy things they do not enjoy, just because they think they ought to. But we ought to get our own honest reaction first.

"Modesty must be in the values of life. Some men are so honest that they bend backwards and fail to be modest. It is not modest to say there is nothing more in a thing than you see. And we do count consistently on what time, thought, and attention will bring. We cannot get a full religious experience without it. By following others in these realms, we also may attain.

"We also come into the way of the values of life by staying persistently in the best in a certain sphere of value. Stay persistently in the best sphere in which you seek achievement with honesty, and the rest will take care of its self. Hear the best in music, read the best in literature, cultivate the best in art, stay with the best in character. It will have its effect.

"You can count upon the law of association. Stay with the best things. That law will have weight. In the realm of religion we need simply to give the great realities opportunity on us. Let the great things have their legitimate impression. But the analogy is not quite perfect. In the realm of the aesthetic the response is admiration. This is not so in the ethical and religious. You cannot stand before Christ without meeting a challenge. You must stand in the attitude of volition. He demands of you an act of will.

"But all these values rest back upon some personality. Our great task is to come with honesty and conviction into the presence of the great personalities of history. We must obey the law of steady persistent association with the supreme life in Christ, the supreme insights and the supreme dynamic."

On Wednesday evening President King was the dinner guest of the students in Silliman Clubhouse, and discussed briefly "The Best." President King said:

"Over against the best is pessimism, which some one has defined as fletcherizing all one's bitter pills. But you can make your philosophy of life gather around the best. There are four things to keep in mind.

"First, the good is the enemy of the best. The good as well as the bad is the enemy of the best. 'What is the harm?' is a bad question to ask yourself. The greatest peril in America is the peril of the lower attainment.

"Secondly, we are to keep persistently at our own best. That is the only safe law. Get back to your best whenever you feel yourself falling. The same is true of health. You get back as soon as you feel yourself slipping. Aim at plus health, a surplus of nervous energy. Much depends upon physical freshness for presentation. Health is necessary to vitality, and vitality is necessary to inspiration. Keep a wide margin and you will be near what you ought to be. Growth comes only by keeping always at your best. We must keep at our best to attain the highest character.

"Thirdly, we must stay in the presence of the best. Having spoken of that this afternoon, I shall not dwell on it now. It is a great method.

"In the fourth place, render your best service. It is a double witness of life and lips. If you are trying to bring your best character and witness, you will be serving in a way that is bound to count. It is consoling to remember that the thing that means much to you will mean much to others. Have you anything worth while? If you have seen something that is worth while to you, it will also mean much to others if your witness is true.

"Remember that the good is the enemy of the best, and keep persistently at your best by staying in the presence of the best in all spheres, and it will give you the qualities of witness for service. The way to get it is to stay with the great personalities. The minister gets it through companionship with Christ. Keep in contact with the Scriptures and let God reach you through them. Share your best vision. That is what I wish for you, and it will bring to you a joyful, successful ministry."

DOCTOR ADAMS preached the sermon in Willard Chapel on January 24, taking for his theme, "Some Characteristics of Paul's Ministry." Doctor Adams said:

"Most people think St. Paul's second Epistle to the Thessalonians is less important than his other ones. Few find Paul's theology there. I well remember how my study of it gave me a thrill. It was a new revelation. It presents Paul as a great, big human, a man among men. The character of Paul is frankly disclosed. His was a great nature absorbed in great aims.

"Let us consider the characteristics of Paul's ministry as revealed in this Epistle. First of all, he had a steward's fidelity. Paul recognizes that he had received his message from God. It was not of his own making. It was something he had received from another. Yet it came through his own personality. It was his gospel.

"It is always true that that which we give we have first received. We are so to deliver that message, so to speak that truth, as though it were the principal himself speaking it.

"It was hard for Paul to carry out his fidelity. It was a constant challenge to every element of character in him, and it was also a stimulant. This fidelity deals with the messenger. Paul suffered persecution. Today we do not meet that sort of persecution which he endured. But I sometimes wonder if persecution would not be easier to endure than the petty criticism one meets with in his fidelity of delivering his message today. Possibly this takes the place of persecution.

"Fidelity has also to do with the message. It is not of error but of truth. It is no sham, no makebelieve. It must not seek the praise of men. It must not be given with flattery, nor for self-glorification. It must have the approval of God. This is true both of the message and of the messenger. We must seek God's approval.

"The word steward suggests responsibility as well as opportunity. To represent another involves a great responsibility. To take the responsibility of representing God puts supreme emphasis upon the honor of the office.

"But fidelity alone does not always lead to success. Sometimes that is the reason for apparent failure. We must pass on to other vital characteristics.

"Paul was as gentle as a nurse. The word used in the Epistle suggests a nursing mother cherishing her own children. Think of the great, strong, virile, aggressive Apostle being gentle! That is a suggestive, tender, affectionate loving word. They tell us that love is blind. Love is not blind. Passion is blind. Love is the most elevating and discerning of qualities that can come into a life. If you have not learned what it means, spend time with Jesus Christ. Love rightly estimates life. And Paul does that.

"Paul had something of that love of his Master that could see the possibilities of the men among whom he labored. It was a personal love. You cannot love men in the mass. Only as we touch individuals do we love them. We do not love classes. Paul's love was intense in its hatred of sin and all that marred the Christian character of his friends. Something of this gentleness must be ours. But even this is not enough to characterize Paul fully.

"Paul had a father's sympathy. He writes, 'We dealt with each one of you as a father with his own children.' It is a father's sympathy for the immature child. It is hard to tell whether gentleness or

sympathy is the more attractive. Some of us may have missed the latter just when as boys we needed a father's sympathy. Others lose sympathy and patience with a boy and he needs just what his father can give him at that time. Some of you look back and thank God for just that experience during those years when you needed it. That is what Paul gave to the Thessalonians.

"This is not easy. Not for the preacher will be the highest level if he neglects his work. He must put himself into it. It was an agony of soul with Paul. God forbid that your trained mind and accumulated understanding and familiarity with the work and methods of the Church of Jesus Christ should be used other than as true instruments. But something back of them must give them power. It is your character that will count.

"You should face your specific problems. But if they are only problems to you to be looked at from the outside, then God have mercy upon you. You must put yourself into them with an abandon which will emulate that of the great Apostle. This is possible to every one of us. It is not beyond our reach. But into our work must go an intense passion as well as sympathy, and tenderness and fidelity.

"The gift of the Holy Spirit is that He may make us adequate for any task that is set us. This He does by keeping us in companionship with Jesus Christ. He will keep us in the aim of our ministry to walk worthily of God."

PROFESSOR HINKE. At the weekly chapel service on January 31, Professor Hinke spoke on the "Message of Habakkuk," choosing as his text Hab. 2:4 "But the righteous shall live by his faith." He said in part:

"A Jewish rabbi is reported in the Talmud to have said, Moses gave 613 laws, David reduced them to eleven, Isaiah to five, Micah to three, second Isaiah to two, but Habakkuk to one: 'The righteous shall live by his faith.' By this statement he declared that this utterance of Habakkuk was the one great motto of Judaism. Just as it became later the keystone in the theology of Paul and the watchword of Luther in the Reformation. Habakkuk the prophet may be unknown, but this word has lived through the ages because it gives expression to one of the profoundest truths of religion.

"A man who uttered such a striking statement cannot have been a mediocre man. He was a thinker, whose prophecy deserves our study. The exact time of his life is not known, but he must have lived after the rise of the Neo-Babylonian empire, for it was the entrance of Babylonia upon the stage of the world's history that called forth his prophecy. He lived most likely during the reign of Jehoia-

kim, 608-598 B. C. It was a dark period. The King was a godless and heartless man. Oppression and violence were rampant throughout the land. To the internal troubles was added the danger of a Babylonian invasion.

"Habakkuk was not a copy of the earlier prophets. He was an original man, who approached a new situation in an original way. He was not a preacher like Amos, but a writer and theologian. While the earlier prophets spoke on behalf of God to the people, Habakkuk spoke on behalf of the people to God. While the problem of the older prophets was Israel's sin and punishment his burden was the problem of life, the meaning of divine providence and of evil in the world. The facts of life bewilder him, he seeks their solution and when he finds it at last he comes like the author of Job to justify the ways of God to men. He begins as a doubter and speculator and ends by becoming a profound theologian. His book is the result of a prolonged mental struggle. He fights his way from darkness to light, from doubt to faith.

"The new message which he brings he offers in a new dress. He introduces for the first time the dialogue as a medium of instruction. He writes in a classic style, full of striking metaphors. Thus Habakkuk appears in his book as an original thinker, a penetrating theologian and a poet of no mean order.

"The prophecy begins with an appeal to Jehovah. Will violence, strife and contention never end? Can Jehovah allow injustice to go on unpunished forever? The answer of Jehovah is, that he is not indifferent. A well merited judgment is about to follow Israel and the Chaldean will be the executioner of this judgment. Such a solution only increases the perplexity of the prophet. How can Jehovah use such a godless agent? To have Judah crushed by the Chaldean seemed to the prophet to correct one evil by introducing another, vastly greater. When the answer to this question comes, the prophet is told to take a tablet and write upon it. 'Behold the wicked, his soul is puffed up, but the righteous shall live by his faith.' By these words the prophet understood that pride and wickedness, though temporarily exalted, shall ultimately perish, while faithfulness and righteousness shall endure. The prophecy of Habakkuk has the true prophetic ring. It is a message of consolation and patience. A message of faith, endurance and triumph.

"The teaching of Habakkuk can be summarized under two heads. First, the moral government of Jehovah is universal. His most uplifting thought is: 'Jehovah is in his holy temple, let all the earth keep silence before him' (2:20). The whole earth is Jehovah's temple;

he is its ruler and king, not men nor armies. Such a conception of providence alone was adequate. The same is true today. There is no use to believe in any God, unless he is greater than the world in which he rules, unless his providence embraces all forms and interests of life. Our belief must be: God is supreme in the world, whatever men may do. To understand his providence we must not look at a small part, but upon the whole. When Habakkuk saw that Israel's sin and the Chaldean's pride and ferocity were both included in the providence of God, he came to the conclusion that wickedness will perish, but faithfulness must live. 'There is good in everything in God's universe,' said Ruskin. If that is true, we must conclude: Then the good will ultimately triumph. We cannot expect it here and now. Habakkuk too needed the divine injunction: 'Though it tarry, wait for it' (2:3). Moreover, if God is Lord and his providence rules the world, we can well afford to trust where we cannot see. Even doubt and perplexity are not unmixed evils, if they lead us to the search for truth.

The second point in the teaching of Habakkuk is that faithfulness is the guarantee of life. The Hebrew word used in this case is not an active principle like faith. It is passive. It expresses the thought of firmness, steadfastness. The righteous Israelite, who is sincere in heart and purpose, has in his character a principle of permanence, which shall be to him a source of security. Integrity is the guarantee of life. This is more than physical life. It is moral integrity and divine approval.

"The text brings before us the great contrasts in life, as a result of human conduct. Righteousness is life, sin is death. The emphasis of the prophet lies on character as the determining factor in life. Righteousness lives in nations and individuals. You may hate it, persecute it, slander it, but it will live. And only that nation and individual will live, which carries this spark of immortality within.

"Earthly prosperity has nothing to do with the deepest realities of life. The Chaldeans were heaping up treasures and building great cities, but the work of dissolution was in reality gnawing at the vitals of the empire. The Jews were outwardly small and weak, with no prospect of permanence. But while these nations perished, they survived. Their religion planted something within them that made them unconquerable. The great things of life, the permanent things are not temporal, external and visible. They are invisible. They are kindness, patience, long-suffering, hope, love, faith. They endure, they are immortal, because they have their source in God himself.

"Possessing faithfulness we can feel sure whatever the outward condition of life may be. The spiritual treasures of the soul cannot be taken away by outward vicissitudes of life.

"Later ages have found more in the words of the prophet than he seemed to express. The Greek translators read this text: 'The righteous shall live by his faith' or trust. This is the natural development of the prophet's thought for integrity and fidelity spring from loyalty to Jehovah, trust in him. Thus Paul found the passage in his Greek Old Testament, and made it the starting point of a new line of thought, for he said trust God as revealed in Christ. He points the Galatians to the death of Christ as the power that saves men from sin. This trust means to the apostle reception of Christ into our soul. Christ in us is to him the hope of glory. Finally Luther changed the emphasis once more. He put it on the first word. The man who has been declared just by God, he shall live through his faith in Christ. There is truth in all these interpretations.

"Each new generation found in this text a new message of comfort and hope, based on its own, actual experience. This must be our attitude. If the Old Testament is to be for us a living book, we must re-interpret it in the light of our experience. Then we shall find it the voice of God that gives us courage and endurance and assures us of the triumph of God's righteousness in this world."

DOCTOR MCWILLIAMS. Rev. Thomas S. McWilliams, D.D., until recently pastor of the Calvary Presbyterian Church of Cleveland, Ohio, was the minister-in-residence at the Seminary February 7-9. "Jewels of the Bible" was the theme of his sermon on Monday evening. On the two following afternoons he lectured on the general subject of "A Voice from the Trenches." In his sermon on "Jewels of the Bible" Doctor McWilliams said:

"In the wondrous wallet called memory I carry about with me a few truths that are worth more than many gems. As I travel alone, or sit in solitude, or toss in wakefulness, I like to draw forth one of these gems of scriptural truth and let it flash into my soul. Some will agree with me as to their worth; others regard them as commonplace.

"The first is found in Isaiah 41:10, 'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.' That precious promise of companionship in the lonely hour is a gem of the first water, and I would have you drop it into the casket of memory where you can look it over often.

"There is another jewel in the Old Testament that I should like to place before you. It is found in Psalm 46:11. 'The Lord of hosts is

with us; the God of Jacob is our Refuge.' Glance at two facets of that jewel. God is called the God of Jacob. He is not called the God of Abraham, who was such a great man; neither is He called the God of Joseph, who was a man of such impregnable purity. But Jacob seems to be compounded of our kind of clay. He was an example of what God can do with unpromising material.

"He is also called the Lord of hosts. He is the Lord of heaven. Try to count the millions of stars, remembering each as a sun and the center of a vast system like our own. Then think of the myriads of disease germs that have been the hosts that have been many an army's undoing. Think of the hosts of spiritual beings that the prophets and Paul and Jesus saw. Think of the millions of electrons of which there are more in one pin point than we can count in a million years. All these are the hosts of which He is Lord.

"One more gem from the Old Testament is found in Micah 6:8, 'He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God.' This is the high water mark of the Old Testament. Here is religion reduced to its lowest and simplest terms. Here is religion put into compact and portable form.

"From the New Testament I must take one or two gems. Notice Luke 10:27, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. The great Lincoln was not a member of a church, but he was a regular attendant at a Presbyterian church. The reason he did not join was because he said he had found himself unable to subscribe to an elaborate creed.' 'When the church will inscribe this verse on its altars, that church will I join with all my heart,' he said. Be sure to put this verse into the wallet of your memory.

"Here is another comprehensive utterance of the New Testament. 'All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.' This might be called an ethical compass. It will guide any man who wants to steer his course aright.

"The most precious stone for its weight is a pigeon blood ruby. Here is the ruby of the New Testament. It is red with the blood of the Lamb. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life.'

"I venture to offer one verse which may seem inappropriate in this place. But the most brilliant orator I knew made shipwreck

through intemperance. So I venture to offer this as a word of warning. 'Be not drunken with wine wherein is excess, but be filled with the Spirit.'

"I want to give you a closing word of Scripture. It is the blessing of the Lord. It is the voice of the Gospel. 'The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.' "

On Tuesday afternoon Dr. McWilliams said:

"George Wharton Pepper calls his Yale Lectures 'A Voice from the Crowd.' That book is worth reading by every man here. These little talks that I am giving you here might be called 'A Voice from the trenches.'

"Auburn is a sort of West Point, training officers for the Church military. I come as a soldier from the front to tell you of the battle and its big guns and munitions and engagements. You ought to be able to take the experience of such men as we who come to you and build upon it. The young man of today is apt to look upon the men of a generation before as being a generation behind the times. It is with some feeling of sympathetic weariness that I speak to you.

"The path before you is a hard, steep, and rough road. The soldier who comes back from this war and talks about the fun of furloughs and campfire stories, would not tempt many suckers to enlist. He would rather dwell on the greatness of the issues, the tremendous tasks, and the mistakes that have been made.

"If you ask me as a soldier from the front, How goes the warfare? I must say that all is not well with the church militant today. I take it you want the true news. Why try to believe that the war has always been conducted with far-seeing wisdom? Why deny the costly mistakes? No more should we dodge the facts in the reverses of the Christian forces.

"It is true that some time ago the bombardment by the big guns against brave scholars was tragic. The attempt of the Church to wage warfare against science in trying to beat back the onrushing tide, was futile. And I have to acknowledge the alienation of whole classes from the church.

"This is not the cry of a discouraged man. I am not pessimistic. I am confident of the ultimate triumph of Christ. But costly mistakes should be admitted and we should profit by them. The Church has always managed to persist. Ours is not the only day when the Church has been pronounced moribund and dead. The assailants die; Christianity lives on.

"But there are stronger reasons for optimism about the ultimate triumph of Christianity. 'Man is incurably religious.' Christianity has a strong ally in every man's breast. Christ reveals the Father and men recognize Him as their Father. When Christ tells of immortality, men feel that that must be so. So, far from being alarmed that mystical Christianity will be scored through forever, I find in this war abundant reasons for believing in Christianity. In the midst of battle scenes there is an abundance of good will and service. Whatever else happens this war will not destroy Christianity.

"But the Church as it is at present organized has a fight for its life on its hands. As Doctor McGiffert says, 'The change in emphasis and accent of the Church's teaching in the last twenty-five years has been nothing less than revolutionary.' This is seen in its great principles of faith, hope and love.

"Faith meant belief in certain dogmas regarding Christ and God twenty-five years ago. Today faith has as its chief ingredient belief in our brother man, that he is the child of God and can be saved from his own wrong doing.

"Hope was otherworldly twenty-five years ago. Today Christian hope seizes upon the possibilities of the present life. It believes that the Kingdom of Heaven is within you.

"Love meant charity twenty-five years ago. It was the giving of alms, which had its reward in the personal satisfaction of giving. Today love is a far bigger thing than mere charity. Its thought is the benefit it can give.

"The nations are warring because they did not trust one another. Their hope was in personal greed. They were envious of one another's power. The task of the Church is to exorcise war from the world by preaching faith, hope, and love that are not otherworldly or selfish."

On Wednesday Doctor McWilliams said:

"The weapon for the fight must be the sword of the Spirit, which is the Word of God. The men whom I find doing the most effective work in their own hearts and in society about them, are the men who are wielding the sword of the Spirit. Let no man think it is too old or that it is outworn.

"But you will have to use it in new and different ways. The world stands now face to face with the historic view of the Scriptures. You cannot use any cryptic method in interpreting the Bible, finding mysteries in every letter, and allegorizing plain statements.

"The task of your teachers is to show you how to use this great Book. Your task is to get through the outworn dress to the vital soul

back of it. Time was when we could use any miracle stories to adorn a tale. People were expected to believe these things because they were in the Bible. You cannot count on that today. People have come to such a background of law and order that belief in miracles is hard for them.

"Preaching is not only the reading of the Bible from the pulpit. The great business of the preacher is to reveal God to man. We need wayside preaching. This means the opportunities afforded by social life. Christ's and Paul's preaching was ordinary everyday work. The preacher has the privilege of guiding the conversation of people. This demands tact and skill. He must always be standing by to open up God's truth. This does not mean that he is to be constantly mouthing religious phrases. But our day needs spiritualizing of ordinary topics. We must lend our energies to this.

"I did want to speak about your teaching work, but time will not permit it. I regard the teaching propaganda as vastly more important than the emotional, evangelistic propaganda.

"I hope you will go forth with the determination not merely to be preachers and pastors and prophets, but also to be ministers. Give life wherever life is needed, combat sin, and promote righteousness. Be friends of union for cooperation is service. Thus the family of Christendom may come together in splendid unity."

In a brief speech after dinner in the Silliman Clubhouse Wednesday evening, Doctor McWilliams told several amusing stories, commenting favorably on the democratic spirit which he noticed among the student body, and particularly manifest in the club life. He called attention to the fact that brainwork was more or less evident, but the thing that this country needs is a combination of brainwork and earnest piety, such as plays such a strong part in the religious life of Scotland. Today there is a great demand for real brainwork linked up with a strong, sincere, earnest piety.

MR. FOSS. Rev. Walter Foss of the class of 1908, who has been a missionary under the American Board at Durban, Natal, South Africa, spoke in Willard Chapel on February 14. The meeting was in charge of Charles K. Imbrie of the Senior Class. Mr. Foss said in part:

"I am glad to bring greetings to Auburn from South Africa. Two other Auburn men are there, Taylor and LeRoy. The Auburn spirit and ideals are often referred to.

"It is practically impossible to give an adequate idea of South Africa, for you can hardly understand it rightly until you have seen it and breathed its atmosphere. But I should like to give you the main

historical dates in order to get the situation in mind. At the present all of the central section is British territory. And I can truthfully say that conditions are far better under British rule than under that of any other power.

"The Cape of Good Hope was discovered in 1488 and Port Natal in 1497 in the search for a route to Asia. However, no real settlement was made till over 100 years later when a Dutch trading vessel was wrecked off the coast. The survivors found it a country of possibilities. The Dutch built a fort and planted gardens at Cape Town making it a provisioning post for trading vessels on the route to India.

"Not till 200 years after that did the country become of note. The Dutch governors were tyrannical and ruled with a high hand. Therefore the spirit of the colony became one of oppression and slavery for the natives. Early in the nineteenth century Zulu tribes came down from the north east and tried to check the Dutch in their advancing settlements. The tyranny of the Dutch in Cape Colony continued till 1814 when this territory was turned over to England.

"In 1820 the British prohibited further growth of the slave trade. Every man was declared to be on an equality with every other. And in 1834 the Slavery Emancipation Act freed all slaves in the British Empire. This was a hard hit for the Dutch in Cape Colony, who migrated by thousands into the Transvaal and Natal in 1836-1840. It was just about this time that the first missionary arrived among the Zulus. But the feeling against the white man was so bitter because of the ill-treatment by the Dutch that the missionaries soon had to leave Zululand and return to Durban. In 1843 the American Board decided to recall the missionaries. But Cape Town friends raised support for one of them and then later persuaded the Board to keep up the work. That year Natal came under the British flag and hope was revived.

"It took eleven years before the first convert to Christianity was won. Once a start was made, however, the work grew rapidly. In the next 10 years about 175 converts were made and during this time the solid establishment of the mission work was effected.

"In 1849 nine missionary families went from America making 26 missionaries in the field. A higher school for training leaders was established. But the ten years following 1856 showed a growing opposition. For the fathers of the Zulus became alarmed because their daughters joined the Church and no longer observed the native customs. Likewise they saw their sons join the Church and then break

away from the family life.

"The following ten years from 1866 to 1876 were darker still. They marked a period of recrudescence of heathenism. The Christians felt lonely and became weakened and many of them fell victims to temptation. It was a great time of backsliding.

"But the next ten years showed the reestablishment of the work. The people were brought together again. The Church gained power. A code of rules was adopted in the Church forbidding polygamy, the selling of wives, and the drinking of native beer.

"The following decade brought great revivals among the people, which were carried on by the missionaries assisted by evangelists from America.

"The natives have felt the need of a spirit of industry. A higher sense of manhood made them desire to build up their independence. Several agencies have cooperated to bring about this spirit.

"The government taxed the natives and took control of the reserves of the missionaries who had been the guardians of the people. Then, too, the workers in the mines of Johannesburg returned telling of the freer life there. About this time came a message from America asking the natives to assume a larger support of their own churches. They decided to do this. The spirit of self control grew, and even secession.

"The period since 1906 has been one of great problems and has seen the reuniting of forces with the missionaries. The natives came to realize that the latter were their real friends. And they have sought cooperation. During the present war things are lying quiet. At the end of the war I feel that there will be a renewed and united effort to solve some of these great problems.

"There are three problems outside the direct missionary work which affect it. First is the question of land. The natives are living practically as foreigners in their own country, for Europeans control the land. The white man is afraid of the native industrially.

"The second problem is one of morality as it is misled from the great labor centers. The natives who work there carry back the evil they learn, though some of them get good from their contact with the missionaries.

"The native doctors present the third problem. The native doctor works on the superstition of the people. They believe a man is sick because a spiteful spirit is working upon him. The government licenses these native doctors on a chief's recommendation and a small fee. They spread superstition.

"There are also direct missionary problems. Our Church admits no polygamist. This raises acute problems, especially with women who become Christians and who may be wives of the same man. To let down the bars would be to open the way to polygamy itself.

"A similar trouble is found in the drinking of native beer, which is forbidden by the Church. But there are all gradations of sour drinks, some of which are intoxicating. The question of discipline in the churches is hard. The problem is how to transfer the churches from this legal basis to a broader spiritual basis.

"Another problem is the training of native leaders. Many of our leading men have slid down into vice. Those people have not come to a realization of what sin means. They are overgrown children. There is a need for real men, for the natives are not yet ready to manage their own affairs. Patience and the spirit of Christ will enable the black man of South Africa to rise and take his place in the world."

PROFESSOR CREELMAN led the service in Willard Chapel on February 21, preaching on the theme "Our Attitude Toward Others." Choosing for his text, Isaiah 11:13, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Professor Creelman said in part:

"This sentence possesses the great ideal of our attitude toward others. Misunderstanding, mistakes, and wrongs of the past often affect our present relationships. Memories of the past affect the present strongly, whether it be subjectively or objectively, whether it be of nations or of individuals.

"Often it is difficult to effect a change in the realm of thought, such as in theology. It may mean a great mental struggle and upheaval. Yet through it all our attitudes may remain largely the same. The way we treat others may be determined by the events of the past.

"Emancipation from life's yesterdays is a great achievement. It is a challenge to our faith and endeavor. The effect of the past is often found in our attitude. Our text shows that there had been past animosities between Ephraim and Judah. There had been a division into two kingdoms. That feud was perpetuated by succeeding generations who made it the ruling force of their lives. Nations have kept alive past memories of evils and devastating wars. The attitude toward other nations may be that of previous generations. For memories of evils last long and die hard.

"We often inherit the prejudices of our locality. And in many cases our political adherences are determined by our fathers. The influence from our personal past also operates. Our todays have

incorporated in them our yesterdays. There are precious contributions from the past, such as friendship, and the ministrations of those who have gone. These are sacred and precious possessions which ennoble life and inspire to high endeavor.

"On the other hand, who is not influenced by evil deeds of the past, the unkind word, the selfish action. Such unhappy memories stand in the way of our best spiritual expression. They are bad for our health of body and peace of mind. We need to be free from these dominating influences.

"How can we be free? The general answer tells us that it is by the transforming power of God in the hearts of men. This cannot be realized without divine aid. The answer in particular that the better change of our disposition toward others is caused by more than feeling and ecstasy. It is due to conscience and reason being called into action. When men live in the spirit of this ideal, they will not be guided by blind prejudices nor impulsive benevolence, but by wise action. Unfortunately good men are not always controlled by sound judgment.

"God never leaves any person or nation without the witness of some truth. We must exercise our best judgment in the light of the truth we have each day. What are these truths of today which are to be substituted for yesterday's mistakes?

"In the first place how unworthy the spirit of animosity is. No good would come of it for Judah and Israel. Envy not only affects those against whom it is directed, but also those who are guilty of it, when Ephraim envied Judah and Judah vexed Ephraim each struck a blow at its own highest national ideals. The exhibition of this spirit is folly.

"Misapprehension is due to dislike. Often it is true that we do not like the person we do not know. Knowledge leads to more sympathetic understanding. The spirit of animosity under the influence of truer light will grow less.

"Interdependence helps our attitude. Each kingdom needed the other. When men realize their need for each other, when religious bodies recognize their dependence on each other, when nations become aware that each needs the other, then the spirit of understanding has a good effect on their attitude. Paul was debtor to both greek and barbarian. This was due to his sympathetic appreciation of other classes. He recognized that the humblest man could contribute something to him. It is good for us to realize that the humblest immigrant who comes to our shores has something to contribute to our life.

"But far deeper than these is that which leads to the expression of good will. Armed neutrality will not bring this. The best is revealed in each by giving each other the best. It must be more than a passive attitude. Each could not turn back on the other. One of the best methods of changing the unfriendly attitude of others is to change our own by love and good works. If you will be noble, the nobleness in other men will rise to meet your own.

"So we find encouragement and gleams of better days. The bitter feeling between the north and the south has passed away. There is denominational union now through cordial fellowship. Many have shaken off the past in their lives.

"For this conviction divine help is essential. He who understands best his own heart and human nature, knows how impossible it is to overcome in his own strength the impressions due to experiences of the past. It must come from the God of wisdom and power.

"This is the teaching of the world's best teachers. There is a need for the quickening power of God. The direct, personal, healing touch of the divine is needed in humanity. It is in God we see light. The vision of the exalted Christ changed Paul's attitude. The idol of the ancient seer found assurance in Him who has the power to say 'Behold I make all things new.' "

PROFESSOR EDGAR A. EMMONS of the Greek Department of Syracuse University delivered an interesting illustrated lecture on "Greek Civilization as Shown by Sculpture and Architecture" in Willard Chapel on February 22, under the auspices of the Auburn branch of the Archaeological Institute of America. Professor Emmons said in part:

"The Greeks first appreciated the idea of freedom in politics, thought, and religion. It was thus that they developed art. They had a strong feeling of democracy which developed freedom in religion.

"Greece is a small country. But great contributions to civilization need not come from a large country. In a list of ten of the world's greatest men five or six would come from Greece. The nature of the country affects the people. Two qualities were combined in the Greek character, the bravery and hardihood of the mountaineer with the adventurousness of the seafarer.

"Investigations by Doctor Schliemann have shown that there existed a prehistoric life of Greece about 1,200 B. C. He discovered much good work which the people had developed in art.

"But history traces back even farther to about 3,000 B. C. to the Cretan civilization. Its influence was considerable. Some evidences of that life have been discovered in huge jars.

"The Acropolis has been excavated recently and statues have been found which date back to the pre-Persian period about 490 B. C. There are about 30 of them, mostly women. The intricate hairdressing shows the extreme fashion of the time.

"The Persian Wars were an inspiration to the Greeks. The result was a different character in sculpture. A spirit of freedom and independence is evident. The figures are powerful and strong, a fact which is due to the Persian Wars. The figures of Hercules fighting the lion and helping Atlas, show fine human expression.

"The Peloponnesian school was famous for its athletic figures. Recently a shipload of marble figures was discovered by men who were diving for pearls. This collection shows many athletic figures which were probably wrecked while being conveyed to Rome.

"The Periclean Age was the Golden Age of Greece, dominated by Pericles, the great general and statesman, who had an ideal of a great Athens. The accumulation of tribute at that time was used to beautify the city. An architect has said that one column of the great Parthenon today would cost \$1,666; that no one could make one today; and that no one could even learn to make one today. Athena was the guardian goddess of Athens and was represented by a beautiful figure in the Parthenon by Phidias, which shows Greek art and architecture at its height. This figure of Athena was 40 feet high and was made of ivory.

"In its architecture Greece used few straight lines, but many curves were introduced. The columns have a slightly bulging effect part way up for an optical effect. And the Greeks were the first to use the human form for supporting columns. The exquisite finish of the frieze decorations is excellent, and shows that the workmen were not in a hurry.

"Athletics and the theatre played an important part in the life of the Greeks. The theatre was of a religious character and was sacred. Performances or exercises were not frequent, being held about once each year and lasting four or five days, at which time three or four tragedies and the same number of comedies were played in the large open air theatres. The acoustic properties were perfect.

"The sculptors carved many funeral reliefs, which represent scenes in Greek life. There is nothing sorrowful in them, but they show scenes from daily life."

Professor Emmons then threw on the screen the Laocoon group which shows the beginning of the decline of Greek art, for realism had crept in. He concluded his lecture by showing several pictures of modern Athens.

PRESBYTERIAN ALLIANCE. The Conference of the Executive Commission of the Western Section of the alliance of the reformed churches throughout the world, holding the Presbyterian system, was held in Auburn on Wednesday and Thursday, February 2 and 3. The first session of the Alliance met in Willard Chapel on Wednesday morning, being presided over by Rev. J. Preston Searle, D.D., President of Rutgers Theological Seminary, New Brunswick, N. J. On Wednesday afternoon the Conference convened at Second Presbyterian Church. At this meeting two addresses were delivered before the members of the Commission. On Wednesday evening the members of the Conference were guests of the Presbyterian churches of Auburn and the Seminary, at a banquet given at Silliman Clubhouse at 6:30 o'clock. The committee which arranged for the banquet consisted of F. E. Swift, R. H. Nichols, and S. W. Salisbury. About 150 guests were present, including the ladies of the Faculty and a large delegation from the Presbyterian Churches in the city. The tables were attractively decorated with narcissus. Rev. Robert Hunter, D.D., of Philadelphia, Pa., was toastmaster and introduced fittingly and appreciatively the four speakers of the evening. Rev. William H. Roberts, D.D., stated clerk of the Presbyterian General Assembly, U. S. A., delivered the opening address on "The Present Status of the Movement Towards Church Unity." He was followed by Rev. Principal Clarence MacKinnon, D.D., of the Presbyterian College, Halifax, N. S., who spoke on "Present Questions In Relation to Church and State." The third speaker was Rev. R. C. Reed, D.D., of Columbia, S. C., whose subject was "Is the Church a Vital Force in Modern Society?" Rev. William H. Black, D.D., president of Missouri Valley College, Marshall, Mo., closed the program with a speech on "The Present Place of the Church in Individual Life."

The final service of the Conference was held Thursday evening in the First Presbyterian Church. Two addresses were delivered, one on "Calvinism and Civil Government," the subject of the other address being "The Church and the Present General Situation."

JUNIOR STUNT NIGHT. On the evening of February 11, the Junior class put on its Stunt Night performance. About two hundred invited guests were present on this great occasion. From the moment that the curtain rose till the end of the performance the audience showed its appreciation of the First Year men's efforts by continuous laughter and applause, and by repeated curtain calls. The program of the evening was divided into three parts. The fun began with a

song by Hammurabi and chorus, entitled "The Jelly Roll," after which followed in quick succession six distinct sketches, some in serious vein, but for the most part keeping to the comic, by different members of the class. The theme which formed a basis of this opening part of the program was Amateur Night at Seminary Vaudevil Circuit. Part two consisted of but one individual effort, but with all a mighty one, an earnest attempt on the part of one Professor Hugge A. Boom to convince the audience of the advisability of Preparedness. The worthy gentleman spoke with great conviction and completely won the sympathy of all present by his clever arguments, incidentally nearly convulsing them with laughter by the mock seriousness of his asseverations.

The final act of the performance consisted of a missionary play with a real cast-off characters. The scene of this appealing plot was laid in Zululand in the heart of Africa. The plot itself was concerned with the harrowing experiences of a missionary and his wife with the cannibal inhabitants of the land, their gentle parishoners. There were three scenes in this swiftly moving drama, every one replete with all manner of thrills.

A delightful spirit of good fellowship prevaded the evening's fun.

A delightful tea was given by Mrs. George B. Stewart and Mrs. John Q. Adams in Silliman Clubhouse Friday afternoon, February 18, from four to six o'clock. Mrs. John Evans and Miss Hildegarde Hoyt poured. A majority of the faculty and students were present availing themselves of the opportunity to become better acquainted. Several young ladies of the city also helped to make the occasion most enjoyable.

VISITORS. Dr. A. H. Brown, ex-commissioner of Public Health at Auburn, was the guest of the evening December 16 at Silliman Clubhouse. He said: "The greatest work in the world is saving souls. To render the greatest service in the shortest time is efficiency. Any one can go out and quote the Bible, make personal acquaintances and influence a certain class of people; but it takes a lot of time and education to fit oneself to meet all classes of people on their own basis and instruct them.

"The next big thing in life is the saving of life. The important thing is not the curing of disease but the prevention of it. The Federal government has been working along this line for many years. It was only about thirty years ago that a method of certain prevention was discovered. When it was possible to convey something from one animal to another and always produce a specific result, the way was

pointed out and the rest was easy. Year by year germs were discovered which produced various diseases. Now nearly every disease can be traced down to a germ as a primary cause.

"As a result we can prevent smallpox by vaccination. Many of the diseases which from time to time have devastated the country are now under control. Yellow fever and the bubonic plague are no longer feared. People get the wrong idea about acquiring disease. There is not much danger in getting disease germs. If they had the disease whenever they got a germ everybody would die soon. It takes a long process of infection to contract a disease because the germs are killed one after another as they enter the body. The body must be thoroughly inoculated with germs until the germ-killing forces are exhausted before the disease is contracted.

"Germs are carried not in the air but as a result of personal contact. Malarial fever is carried not by dirty water or by the air of the country but by a certain mosquito which has been infected. Yellow fever is spread in a similar manner. It is fair to say that the larger number of diseases are carried by insects and animals in one way or another.

"New York State is one of the progressive states regarding the prevention of disease. The matter is regulated by state control rather than by local ordinances. The state is divided into sanitary districts over each of which is a Supervisor of health. This control extends widely. Even the child in school is subject to it. The health law of New York State is regarded as a model one. It is one of the most practical and efficient laws in operation in any state.

"The minister should be interested in having such a law in operation in the place he works. The public health affects his work to a considerable degree. Where you find a sick body you find also a sick brain and a sick mind. An ill person never has a vigorous, alert, highly efficient mind. The minister's aim is to persuade people. He has much difficulty in attracting the attention of men whose minds are below par on account of disease. He can do a great deal more for men who are in normal health."

The Reverend Paul Micou, International Y. M. C. A. secretary for theological seminaries and Clancy D. Connell, New York State student secretary of the Y. M. C. A. were at the seminary during the week of January seventeenth. They conferred with the leaders of the student Y. M. C. A. in regard to the local work and also concerning the sending of deputations to colleges and universities to interest young men in the ministry. In co-operation with Professor

Nichols and the vocational committee they are helping to arrange for the tri-seminary conference of Colgate, Rochester, and Auburn, for college men, which is to be held at Auburn Seminary, March 18-19.

SPECIAL LECTURES. In the Department of Religious Education two new lecturers have just completed a series of lectures that take the place of the course given during the past three years by the Reverend A. H. McKinney Ph.D. of New York City. Professor Ralph Hickok of the Department of English Bible at Wells College, and the Reverend W. H. Boocock, Director of Religious Education, First Presbyterian Church, Buffalo, lectured on different phases of the subject "Religious Education." A large number of men elected these two short courses which have proved very popular.

ITEMS. The Vocational Committee supplied 16 men as speakers in the churches of Auburn and vicinity on Vocation Day, Sunday, February 20.

Special programs were arranged for many of the Sunday schools to which these men went and in some cases they had a part in the regular church service.

These deputations took up a consideration of life-work problems, discussing the importance of choosing a vocation and presenting also the claims of the Christian ministry. The plan worked so successfully last year that it was repeated again this year on a slightly larger scale.

The following assignments of speakers were made: David H. Thomas, before the Sunday school of the Central Presbyterian Church; Milo A. V. Hogan, the Christian Endeavor Society at Calvary Presbyterian Church; Bert N. Weaver, the Christian Endeavor Society of the Westminster Presbyterian Church; George A. Percival and Charles A. Anderson spent the day in Genoa, speaking in all the services of the Presbyterian Church; Stanton W. Salisbury and Seth N. Genung at the Presbyterian Church in Scipio in the morning and at the Presbyterian Church in Skaneateles in the evening; Lawrence Van Slyke in the Presbyterian Church at Phelps in the morning and at Oaks Corners in the evening; in the First Presbyterian Church at Geneva, H. Victor Frelick and John B. Landon; Edward W. Perry, Charles H. Dayton and Livingston Bentley at Cortland.

In addition to these special speakers and services about a dozen men occupied pulpits as regular supplies in the vicinity of Auburn, and they observed Vocation Day in one form or another.

DEATH OF A FORMER PROFESSOR

The Rev. Theodore Weld Hopkins, D.D., from 1893-95, professor of Church History in Auburn Theological Seminary, died at his home in Rochester, January 23, 1916, aged 75. Dr. Hopkins was a graduate of Yale University and Rochester Theological Seminary. He was for a time professor of Church History in Chicago Theological Seminary, and was pastor of Central Presbyterian Church, Rochester, 1881-87. In 1881, Dr. Hopkins privately printed a small volume entitled "The Doctrine of Inspiration; an Outline Historical Study," which attracted considerable attention. He never married, but with a sister who survives him, had made his home in Rochester for many years. It was regarded as singular that one bearing the name of Hopkins should be the successor of Dr. S. M. Hopkins who was for so many years in the chair of Church History in our Seminary. The two men were not related.

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Auburn Seminary Record

Volume 12

May 10, 1916

No. 2

President's Report
Senior Class
Necrology

Auburn Seminary Record

[ENTERED AS SECOND CLASS MATTER]

PUBLISHED DURING THE MONTHS

OF

JANUARY, FEBRUARY, MARCH, MAY, JULY, SEPTEMBER
AND NOVEMBER

BY

AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

EDITORS

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Subscription price \$1.00 per year, in advance. Single copies, 20c.
Make all remittances and address all communications to AUBURN
SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

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Auburn Seminary Record

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MINISTERS-IN-RESIDENCE

THE Resident Preachers for the Seminary year just closing have been unusually individual and yet widely representative of different regions and types of thought in the American Church. A well known preacher and teacher of the South was followed by the Moderator of the Canadian Presbyterian Church. The best known preacher of Boston was matched with a Bishop of the Methodist Episcopal Church from the far West. The President of a college noted for his theological and ethical writings was followed by men devoted to the pastorate and bent on giving the Gospel in a saving way to the common man. They have not been conventional or ecclesiastical, but have given truth through personality. They uttered no shibboleths of party, yet they stood for distinct types of religious experience and service.

Most of them were thinkers and scholars, yet all had popular gifts of expression, devoted to positive teaching, not to a game of bowls; entirely free from a narrow dogmatism, nobly tolerant in the Christian sense, yet aiming to be constructive in matters of faith and practical life.

They frankly met the difficulties that sincere students are meeting concerning the critical questions of religion and the practical matters of Christian ethics and showed how men could use their reasons with simple loyalty to Christ.

They have been modern men, knowing the actual life of the age, a majority giving the social and ethical note but as part of the great harmony of redemption.

We have high regard for the men who have come to us and we appreciate their services. They are examples, and let us hope, prophecies of a comprehensive Church, as inclusive and magnanimous as the mind of Christ. Only such men are fit to be the teachers or judges of open-minded, aspiring youth. They shame the littleness of men who would limit the "mystery of godliness" to their human formulas.

CONFERENCE ON CHRISTIAN MINISTRY

A SIGNIFICANT meeting of college students took place at the Seminary on March 18 and 19. On that Saturday and Sunday, Auburn, Colgate and Rochester Seminaries held for the fourth time a conference of students of the universities and colleges of "up-state" New York, to consider the Christian ministry. In preparing for the conference and conducting it, the seminaries had indispensable help from two general officers of the Y. M. C. A., the secretary for theological seminaries and the state student secretary.

All who had seen the earlier conferences agreed that this year's was by far the most successful from every point of view. Thirty-nine college students were present throughout. They came from Alfred, Colgate, Cornell, Hamilton, Hobart and Syracuse, the Cornell and Syracuse delegations being the largest. Obviously they were above the average of college men in ability and promise. At other conferences on the ministry in other parts of the country, the traveling expenses of students in attendance have been paid, but these men came to Auburn at their own charges. More than half of them had not before they came decided to enter the ministry; they came seeking guidance as to their attitude toward it. The atmosphere of the conference was that of serious thought about the problem of life-work. Thus the aim of these conferences was in good measure attained; that is, a group of men who would be useful ministers was gathered together, in a favoring environment, and the ministry as an opportunity of service was effectively held before their minds for a considerable time.

All this means something, and something encouraging. It is surely significant that twenty-five promising men of several colleges should take two days and travel some distance in order to consider seriously whether or not they should spend their lives in the Christian ministry. Here is one of many signs that the ministry is appealing to college men with increasing power. That this is the fact is unquestionable; and the Auburn conference gave impressive revelations of what is going on in the minds of college men.

The program of the conference appears elsewhere in this issue of the Record. One thing may be said here about the addresses, that they were remarkable for their vigorous grappling with the practical problem confronting the speakers. All were directed forcibly to the definite question in hand. None of the speakers is now the pastor of a church. But every one of them has had long experience in the pastorate, and it was noticeable that every one drew attention to this staple general work of the ministry, not to its specialized tasks, as the place of its greatest opportunities.

Those who have had charge of these four conferences on the ministry have been impelled by the conviction that it is possible to work out an enterprise of recruiting for the ministry quite equal in enthusiasm and power to the Student Volunteer Movement. Certainly there is no reason why this should not be the case. There is no reason why conferences in the interest of the ministry should not be as largely attended and as fruitful in spiritual results as the Student Volunteer conferences. What took place in Auburn this year shows that good progress is being made in the business of systematically enlisting our best men for the greatest work open to them.

THE SUMMER SCHOOLS IN PROSPECT

THE folders describing the Auburn Summer Schools for this coming summer have just come from the press and they present a most alluring opportunity. They offer a vacation of a few weeks in enjoyable surroundings and delightful fellowship, that will provide stimulus and inspiration and practical aid for better Christian service.

The schools of past summers have set a high standard for they have had able professors and attractive courses. The standard will not be lowered but will be maintained at the same high level this summer. In proof of this it is but necessary to mention a few of the men who have been secured. Professor Richard S. Lull of Yale University and Professor Philip M. Brown of Princeton University are to be on the Faculty of the School of Theology, and Professor H. H. Horne of New York University, Dr. A. H. McKinney, the well-known Sun-

day-school expert, and Dr. Joseph Clark of the New York State Sunday-school Association will be among the professors in the School for Christian Workers.

The School for Christian Workers this year will have the added attraction of devoting much time to practical Sunday-school work, both as to the local school and to town and county organizations. The New York State Sunday-school Association is cooperating with the Seminary and will have its trained corps of workers assisting in the instruction and ready to be of service. This should greatly increase the practical value of the School.

The aims and purposes of the Schools are by this time well known. Real work is done, for these are schools and not inspirational assemblies. Those who attend may expect to have a good time, but the primary object of their coming should be to acquire new knowledge, new power and better methods of service. The good time will follow as a by-product.

The wholesome, progressive, reverent spirit that pervades the life of the Seminary is characteristic also of the Summer Schools. It is remarkable that professors and students, here for only a short period should so quickly adapt themselves to the atmosphere of the place, and for a time at least adopt it and make to it their own contribution.

The RECORD rejoices in all that the Summer Schools have been able to accomplish in the past and looks forward to the coming Schools with the hope that they may be instrumental in building up those who attend in knowledge and power and through them render large service to the Church.

The School of Theology will be held from July 10 to 29, and School for Christian Workers from July 31 to August 12. The indications are that the attendance will be larger than in previous years.

MR. LEVI S. GATES

IT was in the spring of 1897 that the then Board of Trustees was in search of a Treasurer for the Seminary and its attention was called to Mr. Levi S. Gates, who for many years had been and at that time was the confidential secretary of Mr. Nelson Holland of Buffalo. The Seminary was in need of a man who was absolutely honest and in all respects trustworthy. This as a matter of course. Beyond this it needed a man who was a good accountant, and who had ability in the management of property, and who knew how to make and take care of investments. These were no ordinary abilities and just at that time the Seminary's treasurer must possess them to more than an ordinary degree.

Those who best knew Mr. Gates certified that he was just the man the Trustees were looking for and that he would meet these requirements in the amplest measure. He was elected to the position and began his duties with September, 1897. During these nineteen years in which he has held this office, there has never been a day that Mr. Gates has failed to justify the expectations of those responsible for the business of the Seminary, which were awakened by his reputation at the time of his election. He has shown punctilious care for even the smallest interest of the Seminary, and most admirable judgment in the management of its funds.

Beyond all this Mr. Gates has had a lively interest in the highest concerns of the Seminary. He has not been content with a mere official performance of duty, but has delighted in the life and purposes of the institution, and has completely identified himself with these. He and Mrs. Gates, whose death a year ago was a great loss to the Seminary as well as to other religious and philanthropic interests of the city, have been welcome members in the Seminary family and its social life.

Mr. Gates has always been identified with the Church, for many years having played the pipe organ in the Lafayette Avenue Presbyterian Church, Buffalo, having been a Sunday-school teacher in that city and in Auburn, and having also served the church as an elder. He has had a keen interest in Free Masonry, being at this time a 32nd degree Mason. His

love for books has made him a constant reader of the best literature and has given him a wide and intelligent acquaintance with it.

It is, therefore, with more than the usual feeling of regret that the Seminary receives the announcement that Mr. Gates resigns his office, the resignation to take effect at the end of this Commencement. We understand that he expects to make his home with his daughter, Mrs. Dickson, whose husband is the General Secretary of the Y. M. C. A. of Dayton, Ohio. At seventy-eight he carries with him to his retirement the best wishes and the sincere regard of his associates in the Seminary.



ANNUAL REPORT OF THE PRESIDENT TO THE BOARD OF DIRECTORS OF AUBURN THEOLOGICAL SEMINARY

THE past year has been much like its predecessors, without any event to signalize it. The work of the class-rooms has been carried forward by the several professors and instructors with regularity and the work of the students has been somewhat above the average for fidelity and satisfactoriness.

Professor Youtz elected to take, during the Second Semester of this year the second half of the year's leave of absence granted him. By arrangement with other professors he was able to give in the First Semester the lectures of the whole year. He has spent the time since the Christmas Holidays in study in Boston University and Harvard University. In no other respect has the normal schedule of lectures been disturbed.

It is probably inevitable, although it may seem surprising, that the religious life of a theological seminary should vary from year to year. Such is the case, however, and I am happy to report that for the past year this phase of our life has been quite above the average of several preceding years. The attendance upon chapel services and student prayer-meetings, being properly voluntary, necessarily vary. During this year the attendance and interest of the men has been most gratifying. There has been a marked spiritual tone to the daily life of the Seminary.

The physical health of the students has been as hitherto free from serious illness. Toward the end of the year a case of measles disturbed the minds of some for a few days, but as it proved to be the only case there was no panic. It did however, emphasize the need of an infirmary to which I have frequently called attention. Our long immunity from a case of serious illness is no guaranty of continued good fortune in this respect. The day may come when we will regret too late that we made no provision for the care of our sick. Of course, the Board is not to blame for this failure, for you are only too willing to provide an infirmary as soon as some friend of the Seminary furnishes the funds for it. As you know the plans for the Club House, which await some generous friend to put them into effect, contain a fully equipped infirmary.

Morgan Hall is in need of a thorough overhauling and re-furnishing. It is a number of years since anything has been done to this building, except replacing wornout furniture. When it is repainted and refurnished it should be equipped for electric lighting and certain changes should be made in the vestibule and the stairways to add to the attractiveness of the building and to safety.

Our old heating plant has carried us through another winter, although with increasing expense in the matter of fuel. I am grateful that the evil day when it breaks down has been postponed and I sincerely hope that it may not come for it might be a misfortune of larger proportions than we now foresee.

The rest of our property is in good condition.

I would remind you that we have a beautiful campus, much admired by all, in which are many valuable shrubs and trees. Unfortunately on account of lack of funds we are not able to give these growing things that attention they deserve and demand, with the result that some of them are suffering. I think it highly desirable that the new roadways and walks should be laid out and the planting should be done that is called for in the General Plan adopted by the Board a couple of years ago. If the plans for a fitting celebration of our Centennial now being formulated by your Committee are carried out, it is desirable that at least some of the large possibilities of our extensive Campus should be realized. It takes time for living things to grow and two years are none too long to allow them for this purpose. I commend this matter to your thoughtful consideration.

We have been fortunate this year in the matter of physical culture, so that our students have had the opportunity of regular training in physical exercise, with marked benefit to those, and they have constituted a considerable per centage of the whole number of students, who have availed themselves of it. We are hopeful that the day is not distant when it will be regarded as necessary for a theological student to have thorough training in the development and care of his body as is now accorded to his mind.

THE CENTENNIAL OF THE SEMINARY

The Seminary was founded by the Synod of Geneva, which on August 6, 1818, resolved to found a Theological Seminary at Auburn, and appointed committees to carry out this purpose. This date has been chosen by you as the day of the birth of this institution, and the Joint Committee appointed by you and the Faculty to consider the matter of the centennial observance of it is prepared to report to you at this meeting the result of their deliberations. I commend their report to your thoughtful consideration and I ask you heartily to enter into the plans for making our centennial a noteworthy occasion. Every effort should be made to interest our alumni and friends in the event and to gather at Auburn for it a large and distinguished company.

OUR STUDENT BODY

The registration for this year has been larger than for several years past, being 66, distributed as follows: Fellows, 4, Graduate Class, 7, Senior Class, 13, Middle Class, 17, and Junior Class, 25. There are 48 institutions, 27 States or Countries, and 8 denominations represented in these classes. Park College leads with 4 students, Hamilton, Hobart, Meiji Gakuin, and Yale follow with 3 each. New York State furnishes the largest number, 21, with Pennsylvania second, 7, and Missouri third, 5. The indications are that there will be even a larger enrolment next year, although it is impossible to forecast this with any assurance. It is a matter of no small satisfaction that the most enthusiastic promoters of the Seminary are our students. It is through them and their active advertising of the Seminary among their former college mates that we obtain most of our new students. "A satisfied customer is the best advertisement." We have a just pride in our students, for they are a body of clean, highminded, earnest and consecrated men.

THE CAMPAIGN FOR FUNDS

The campaign for funds which was commenced two years ago and was almost immediately arrested because of the subsequent business depression and the beginning of the great war,

has been resumed. The time does not seem to be most favorable for such a campaign because of the exceptionally large number of appeals of various sorts to the generosity of the persons to whom we must make our appeal. Our constituency is necessarily small, as the number of people interested in the ministry and the spiritual leadership which it represents is inevitably limited. These are the people to whom the largest number of appeals come, and just now the humanitarian call is an imperious one. Nevertheless, we have some encouragement in our effort. Our half million goal is a long way off, and Mrs. Kennedy's challenge of one hundred thousand if the whole amount is subscribed may not be met unless we receive one or two large subscriptions. Yet if we do receive one or two large gifts, that would leave us only a hundred thousand or so to raise in small amounts, I have not the slightest doubt that we can reach the goal.

Our friends should understand that any amount given for any purpose except for current expenses counts in the aggregate. Therefore, if there is some specific thing they wish accomplished here their gifts for its accomplishment are a help toward the larger undertaking.

The amount thus far contributed and subscribed is near to \$50,000.

OUR SUMMER SCHOOLS

These schools have now reached the stage in their development that their future is assured. There is an air of permanence about them. There is a growing public interest in them. They are recognized as a fixed feature of our life. They are referred to as a large part of the usefulness of the Seminary. They are contributing in various ways to the larger effectiveness of the pastors and their religious helpers. This year the State Sunday-school Association has entered into an alliance with our School for Christian Workers and we are anticipating that it will bring to the school a considerable body of students. The field of usefulness for both schools is large and we have only begun to touch the fringes of it. But we are perceptibly moving toward larger effectiveness.

GIFTS DURING THE YEAR

Our friends have been thoughtful of us during the year just closed. The treasurer's report shows that the total of all gifts is \$24,700. Of this amount \$14,000 was for current expenses, and over \$10,000 toward the Campaign Fund. These contributions came from 221 individuals and 93 churches. One of the most gratifying facts with reference to these gifts is that they all come freely and from a sincere desire to promote the work to which the Seminary is committed. So far as I can tell there is not a reluctant giver in this group of benefactors. Their prayers and their good will accompany their gifts. Our Master has taught us to prize such gifts above others not thus sanctified no matter what their size may be.

MR. LEVI S. GATES

After nineteen years of service as treasurer, Mr. Levi S. Gates feels constrained on account of advancing years to resign his position, and for the same reason I am constrained to recommend the acceptance of his resignation which he today tenders. Mr. Gates has been a faithful, painstaking and efficient officer. His expert knowledge in financial matters has been of great value to the Seminary in the investment and conservation of its funds. His business acumen, his high personal integrity, and his official fidelity have led us to repose all confidence in him and in his administration of his office. We have never had the slightest occasion to regret this confidence.

He goes to his well earned leisure carrying the respect and regard of his associates in the government of the Seminary, and their sincerest good wishes for a long, peaceful and happy afternoon before the sun goes down. He is entitled to the satisfaction that comes from a consciousness of duty well done, of disinterested service, and of loyal devotion to his Saviour and Lord.

Respectfully submitted,

GEORGE B. STEWART,
President.

May 11, 1916.

ALUMNI LOYALTY FUND

“ONE hundred dollars through each Alumnus.”

What are Auburn men doing in connection with the campaign to secure the five hundred thousand dollars the Seminary so sorely needs?

This is a pertinent question. The men who have received the benefits of the Seminary in the past should be most eager to insure for their successors even better opportunities for study and training. Gratitude and loyalty should prompt them to make an effort to see that the total amount is raised. Mrs. Kennedy's challenge is peculiarly a challenge to them.

What is proposed is that each alumnus should secure for this fund one hundred dollars, either from his church, his friends, or by giving it himself.

Ninety-seven of the Alumni have already responded to this challenge and their pledges and gifts amount to over \$8,000.

The number of men from the various classes who have made pledges and gifts is as follows:

'65	1	'89	1	'97	5	'05	1
'73	1	'90	2	'98	3	'06	6
'79	1	'91	1	'99	4	'07	6
'80	1	'92	1	'00	8	'08	4
'81	3	'93	1	'01	2	'09	2
'82	1	'94	4	'02	2	'10	3
'84	1	'95	2	'03	3	'11	10
'87	1	'96	7	'04	3	'12	4
						'14	2

Is your class represented in the above list? Are you? Auburn men have the reputation of being unusually loyal to their Seminary, and deservedly. This fund is a chance to give that loyalty substantial expression. Every man will desire to do his share. The time is short, for the whole four hundred thousand must be pledged by December 31 in order to make good Mrs. Kennedy's \$100,000.

Let the Loyalty Fund, Auburn Theological Seminary, Auburn, N. Y., know what you can do.

CLASS
OF
1916



CHARLES ALBERT ANDERSON, B.A.
West Orange, N. J.

Mr. Anderson was born at Orange, N. J., July 10, 1889. He was graduated from Williams College in 1912 and the following year served as general secretary of the Williams College Christian Association. In 1913 he entered the Seminary and during the past year has been president of the student Y. M. C. A. He was ordained in Willard Chapel May 8, 1916, and has accepted a call as assistant pastor of the First Presbyterian Church at Watertown, N. Y.

JOHN DAYTON AXTELL, JR., A.B.
Irvington, N. J.

Mr. Axtell was born in Morristown, N. J., October 26, 1883. Receiving his preparatory school education at Newark High School (N. J.) and Mount Hermon School, he was graduated from Yale University in 1914. The same year he entered Auburn in the Middle Class. He is president of the Senior class. During the past year he has organized a church at Hall, N. Y., and has accepted a call to become its pastor. It is the Union Congregational Church.



VINCENT BELL
Syracuse, N. Y.



Mr. Bell was born at Rome, Italy, December 3, 1888. After attending the Gymnasium in that city, he was graduated from Caprarola College, Rome. For a time he was engaged in the pharmacy business and then came to this country, settling in Syracuse. He entered Auburn in 1913. Throughout his Seminary course he has been in charge of an Italian Mission in Solvay and has recently received a call to become its pastor.



FRANCESCO DESIMONE
Auburn, N. Y.

Mr. DeSimone was born at Santa Lucia di Serino, Italy, November 11, 1881. He took the gymnasium and lyceum courses in Coletta College, Avellino, Italy. After coming to the United States, he was engaged in clerical and newspaper work, entering the Seminary in 1913. He was ordained in Willard Chapel, May 8, 1916. He is under appointment of the Presbyterian Board of Home Missions to work in Hurley, Wis.

ROYAL GLENN HALL, B.A.
Goodman, Mo.

Mr. Hall was born in Crestore, Iowa, January 27, 1888. He was graduated from Park College in 1912 and spent the following year as an instructor in the zoology department of the University of Illinois. He entered Auburn in 1913 and during the past year has been manager of the bookroom. He was ordained in Willard Chapel May 8, 1916. In August he will sail under the appointment of the Presbyterian Board of Foreign Missions for North Siam (Laos).



ANTON HAVRANEK
Caslav, Bohemia

Mr. Havranek was born at Caslav, Bohemia, December 4, 1890, and was graduated from the Gymnasium of that place in 1910. Since coming to the United States he has studied at Dubuque College in Iowa and Union Seminary in New York. He entered Auburn in 1913. He is under care of the Bohemian Presbytery of the Central West and will work in connection with that organization after graduation.





CHARLES K. IMBRIE, B.A.
Auburn, N. Y.

Mr. Imbrie was born of missionary parents at Tokyo, Japan, December 10, 1881. He attended Lawrenceville School and was graduated from Princeton University in 1903. Until 1910 he was with the Pennsylvania Railroad after which he entered the machinery business. He married Miss Margaret Fleming of Harrisburg, Pa., May 16, 1911. They have two daughters. While in Auburn he has served as assistant pastor of the First Presbyterian Church. He becomes pastor of the Presbyterian Church, Lancaster, N. Y.

ALEXANDER EUGENE McLEAN
Grant's Pass, Ore.

Mr. McLean was born at Del Norte, Colo., March 1, 1885. He received his secondary education at Albany College Preparatory Department (Oregon) and later entered Albany College. In 1913 he came to Auburn. Last summer he organized church work in the Middle West and after graduation will continue that work under the appointment of the Presbyterian Board of Home Missions. He will be stationed at Markville, Minn.



KENNETH JOHN McLENNAN
Halifax, N. S.

Mr. McLennan was born at Grand River, N. S., August 20, 1878. He attended Halifax Academy and later entered Dalhousie University. Since leaving college he has been engaged in teaching and in newspaper work. He came to Auburn in 1913 and has continued as a member of the present Senior class. After graduation he will take up the work of assistant pastor of the Central Presbyterian Church in Buffalo, N. Y.





GLENN BYRON OGDEN, B.A.
Norfolk, Neb.

Mr. Ogden was born at Alexandria, S. D., August 14, 1886. He was graduated in 1909 from Wheaton College after which he taught for two years in Santiago, Chile. The next two years were spent in business in the Northwest. He was ordained in Willard Chapel May 8, 1916. Recently he was appointed by the Presbyterian Board of Foreign Missions to the Punjab Mission to which he will sail in August.

GEORGE ALDEN PERCIVAL, B.A.
Omaha, Neb.

Mr. Percival was born at Pierre, S. D., January 12, 1888. Before entering Omaha University from which he was graduated in 1913, he was engaged for a few years in engineering work in the West. The past three years have been spent in Auburn. He was ordained in Willard Chapel May 8, 1916. After graduation from the Seminary he will take up his work as pastor of the Presbyterian Church at Cape Vincent, N. Y.



STANTON WILLARD SALISBURY, B. A.
Stanley, Wis.

Mr. Salisbury was born at Decatur, Neb., January 12, 1891. He was graduated from the University of Omaha in 1913 and came directly to Auburn. In the Seminary he has been an active leader in student life. He was ordained in Willard Chapel May 8, 1916. He has been appointed by the Presbyterian Board of Home Missions to become superintendent of social service and religious education at the Mizpah Presbyterian Mission among the Jews in Philadelphia, Pa.



NECROLOGY

REV. JOHN Q. ADAMS, D.D.

For 1915-16 the Necrologist reports the death of 21 alumni, though only 19 deaths occurred during the year; Mr. Ormsby of the class of 1860 having died in 1912, and Mr. Hamlin who matriculated with the class of 1863 but was only in the Seminary two months, having died in 1908. The oldest alumnus of this group is Dr. Jacob Gerritt Miller of the class of 1851, who was 92, and a close second is Dr. Edward Dafydd Morris of the class of 1852, who was 90. Frank Boughton Carlton of the class of 1892 is the youngest, 49, only one month younger than Mr. Watkins of the class of 1895. Not counting Mr. Hamlin, whose age is unknown to the Necrologist, the average age is 72. All of these twenty men have been pastors for a longer or shorter period, and two of them foreign missionaries, Dr. Henry Samuel Barnum in Turkey, and Graham Cox Campbell in Africa. They average 42 years from graduation until their death. Including the class of 1916 we have 995 living alumni.

1851. JACOB GERRITT MILLER, aet 92.

Dr. Miller was born at Sand Lake, N. Y., Sept. 8, 1823; was graduated from Williams College in 1848, and from Auburn in 1851. He was ordained by the Presbytery of Troy at Whitehall, June 14, 1852, where he remained till 1854, and had the following pastorates: Congregational Church Harwinton, Conn., 1854-57; Presbyterian Church, Green Island, N. Y., 1857-59; Congregational Church, Branford, Conn., 1859-64; Presbyterian Church, Montrose, Pa., 1864-81; Marathon, N. Y., 1881-82; Manchester, Iowa, 1882-88; Alden, N. Y., 1889, when he retired from the active pastorate. He received the degree of D.D. from Maryville College in 1879.

He was twice married; May 5, 1852, to Miss Mary A. Hitchcock of Tomhannock, N. Y.; October 19, 1858, to Mrs. Anna W. Peake of Troy. He is survived by one daughter, Mrs. John E. Fox of New York.

Dr. Miller died at Montour Falls at the home of a grand-daughter, Mrs. George Layton, August 11, 1915. He is the last one of the class of 1851.

1852. EDWARD DAFYDD MORRIS, D.D., LL.D., aet 90.

November 21, 1915, three weeks after celebrating his ninetieth birthday, this patriarch of Presbyterianism and of our alumni fell asleep in his home in Columbus, Ohio, where he had resided since his retirement from Lane Theological Seminary in 1897. In the RECORD

for November, 1914, there is an editorial giving the main facts of his life, and in "Alumniana" an article by him on the famous Class of 1852, of which he was an honored member. There is but little to add to what is there printed, but we give once more the main facts of his life and work.

Dr. Morris was born in Utica, October 31, 1825; was graduated from Yale College in 1849; was ordained at Skaneateles by the Presbytery of Cayuga in 1852; pastor of the 2nd Church, Auburn, 1852-55; of the 2nd Presbyterian Church, Columbus, Ohio, 1855-67; Professor of Ecclesiastical History, Lane Theological Seminary, 1868-74, and Professor of Theology in the same Seminary, 1874 until his retirement in 1897.

Dr. Morris was a leader in the "New School" body, and was moderator of the united General Assembly in 1875. He served on many important committees and was greatly honored within and without his own church. The list of his published volumes is given in the editorial above referred to.

Dr. Morris was married to Miss Frances E. Parmelee of Fair Haven, Conn., in 1852. Mrs. Morris died in 1866. He then married Miss Mary Bryan Treat of Talmage, Ohio, who died in 1893. Dr. Morris is survived by four sons, one of whom is Professor of Latin in Yale University, and one daughter.

1860. MARTIN POWELL ORMSBY, aet 81.

Mr. Ormsby was born in Underhill, Vt., June 1, 1830; studied at Grenville Academy; was admitted to the bar in 1854; and was graduated from Auburn in 1860, ordained by the Presbytery of Illinois, September, 1860, and had the following pastorates: Shelbyville, Wilmington and Mt. Carroll, 1860-64; Minonk, 1864-70; Winchester, 1871-72; Eureka, 1872-80; Monticello, 1880-83; Ontonagon, Mich., 1884-86; Eureka again, 1886, till he was honorably retired in 1906.

He was married to Miss Catherine Huffman of Shelbyville, Ill., December 25, 1860, who survives him. Mr. Ormsby died after months of much suffering, borne with great patience, March 24, 1912, at Hamilton, Ill.

1862. IRVING LYON BEMAN, D.D., aet 80.

Mr. Beman was born in Bethany, Genesee County, N. Y., June 22, 1834; studied at Waterford Academy, Waterford, Erie County, Pa., and at Kingsville Academy, Kingsville, Ohio, and was graduated from Auburn in the class of 1862. He was ordained and installed at

Cortland, N. Y., by the Presbytery of Cortland, in 1863. He held a commission as chaplain during the Civil War, and had the following pastorates: Cortland, N. Y., 1863-65; Philadelphia, Pa., Logan Square Church, 1865-68; was City Missionary, Troy, N. Y., 1868-69; pastorate at Mechanicsville, N. Y., 1869-72; Congregational Churches as follows; Vineland, N. J., 1872-74; Morrisania Station, New York City, 1874-77; Crown Point, N. Y., 1877-81; St. John, N. B., 1882-83; Williamsburg, Mass., 1884-85; in 1891 he made his home in Meadville, Pa., where he resided at the time of his death, June 14, 1915.

Mr. Beman was married to Emma E. Clark, August 30, 1859. Mrs. Beman died March 18, 1875. He is survived by one daughter and three sons.

1862. JAMES BROWN BEAUMONT, aet 84.

Mr. Beaumont was born in Dresden, June 5, 1831; was graduated from Amherst College in 1858, and from Auburn Seminary in 1862. He was ordained and installed as pastor at Olean, by the Presbytery of Genesee Valley, June, 1862. Here he remained until 1867, and this was followed by pastorates at Waverly, 1867-71; Washingtonville, 1871-82, and Chatham, N. J., 1882-91. Subsequently he supplied various churches in Morristown, N. J., and vicinity, until he retired. Mr. Beaumont taught Latin and Greek for a time in the Waverly and Canandaigua Academies.

Mr. Beaumont was twice married; first to Anna Phoebe Gaylord, and second, to Harriet Newell Morris, who died in 1908. He leaves an adopted daughter.

Mr. Beaumont died at his home, Chatham, N. J., February 9, 1916.

1863. CHARLES W. HAMLIN.

Mr. Hamlin was graduated from Union College, 1859. He matriculated in the Seminary September 5, 1860, with the class of 1863, but remained in the Seminary only two months. Leaving Auburn he went to Buffalo and engaged in the practice of law and died in 1908. We have no further information regarding him and have learned of his death only very recently.

1864. WILLIAM WALCOTT WETMORE, aet 74.

Mr. Wetmore was born in Whitesboro, N. Y., February 25, 1842; was graduated from Hamilton College in 1861, and from Auburn in 1864. He was ordained by the Presbytery of Washtenaw (now Detroit) October 26, 1864, and had the following pastorates over Presbyterian churches except as designated: Ann Arbor, 1864-65; Des

Moines, Iowa, 1865-66; Rock Island, Ill., 1867-68; Congregational Church, Clinton, Mich., 1868-70; Albion, 1871; Congregational Church, Wataga, Ill., 1871-74; Deposit, N. Y., 1874-75; Plymouth, Mich., 1882-85; Jonesville, 1886-89; Cassapolis, 1889-90; E. Nankin, 1900-02; from 1902 preaching as opportunity and health permitted. He was also in charge of the Academy at Cannonsville, N. Y., 1875-81.

Mr. Wetmore was married to Miss Martha A. McIntyre, of Ann Arbor, October 31, 1865, who, with six children, survives.

Since 1890, Mr. Wetmore has been a resident of Ann Arbor, where, after a long illness, he died March 13, 1916.

1866. WILLIAM PUTNAM GIBSON, aet 86.

Mr. Gibson was born in Charleston, Vt., June 24, 1829, was graduated from Oberlin College in 1859, and from Auburn Seminary in 1866. He was ordained and installed by the Presbytery of Alton, Ill., at Pana City, and had the following pastorates: Pana City, 1866-70; Kingston, Pa., 1871-75; New Milford, 1875-76; Greenville, N. Y., 1876-81; Conklingville, 1882-83; West Fayette, 1883-86; and subsequently Harbor Springs, Mich., Erie, Pa., and the Congregational Church of Huntsburg, Ohio.

Mr. Gibson was married to Miss Mary M. Root, of Springville, N. Y., March 21, 1854.

He died at his home in Columbus, Ohio, November 18, 1915.

1867. HENRY SAMUEL BARNUM, D.D., aet 78.

Dr. Barnum was born in Stratford, Conn., August 13, 1837; was graduated from Yale in 1862, and from Auburn in 1867. He was ordained by the Presbytery of Cayuga in May, 1867, and went as a missionary under the A. B. C. F. M. He was stationed at Harpoot, Turkey, 1867-72; Van, 1872-83, and Constantinople from 1884 till his retirement. In Constantinople his chief work was the editorship of a paper published in both the Turkish and Armenian languages, and much of his missionary life was given to educational work. Dr. Barnum received the honorary degree of D.D. from Yale in 1898.

Dr. Barnum was married three times; first to Miss Lucretia L. Parker, Guilford, Conn., May 22, 1867; second, to Miss Helen Randle of Norwalk, Conn.; and third to Miss Christine G. Fish of Verona, N. J., who, with one son, survives him.

Dr. Barnum died at Verona, N. J., December 10, 1915.

1868. BRAINERD TAYLOR DEWITT, aet 75.

Mr. DeWitt was born in Marietta, Ohio, April 28, 1840; was graduated from Marietta College in 1865; took one year at Auburn, 1865-66,

and was graduated from Lane Seminary in 1868. He was ordained by Scioto Presbytery in April, 1869, and had the following pastorates: Frankfort, Ohio, 1868-71; Van Wert, 1871-73; Austin, Minn., 1874; Gilroy, Calif., 1874-76; Columbus, Ohio, 1877; Sturgis, Mich., 1878; Fairview, Pa., 1878-84; Round Hill, 1885-90; Waynesburg, 1890-91; Mill Creek, 1892-93. Since 1894 he had been a resident of Wooster, Ohio.

Mr. DeWitt died at Wooster, July 30, 1915.

1871. ALFRED JOHN HUTTON, D.D., aet 73.

Dr. Hutton was born in Brunswick, N. Y., June 20, 1842; was graduated from Williams College in 1866, and from Auburn Seminary in 1871. He was ordained and installed at West Troy by the Classis of Saratoga, June, 1871, where he remained until 1879. Then followed a pastorate of the First Presbyterian Church, Cortland, 1879-81; Reformed Church on the Heights, Brooklyn, 1881-88; St. Peter's Presbyterian Church, Rochester, 1888-95; and First Presbyterian Church, Corning, 1895-07. He then made his home in Rochester, acting as a supply for various churches, among them Memorial, North and Westminster. His alma mater conferred on him the degree of D.D. in 1893. For a number of years Dr. Hutton was a Commissioner to Auburn Seminary and was the President of the Board when Dr. Stewart was inaugurated as President.

October 4, 1871, Dr. Hutton was married to Miss Harriet Wise Hyatt of New York, who with one daughter, Mrs. W. R. Bean of Albany, and two sons, Dr. E. H. Hutton of Corning and Donald Hutton of Houghton, Mich., survives him.

Dr. Hutton died in Corning February 27, 1916.

1873. JAMES SNOW ROOT, aet 70.

Mr. Root was born in Phelps, June 21, 1845; was graduated from Hamilton College in the class of 1870, and from Auburn in the class of 1873. He was ordained and installed pastor of the Presbyterian Church at Camillus by the Presbytery of Syracuse in June, 1873, and had the following pastorates: Camillus, 1873-77; Liverpool, 1877-81; Adams, 1881-85; Brighton, 1885-87; Emmanuel, Rochester, which he helped to organize, 1887-97. Since his retirement from this pastorate Mr. Root has supplied various churches in this State and the Middle West as health and opportunity permitted. For several years he has taught a men's Bible Class in Westminster Church, Rochester, where he has made his home. In failing health and knowing that his days were numbered he faced death with faith and courage.

Mr. Root was married to Miss Emma Leila Cline of Phelps, July 27, 1870, who with one daughter, survives him.

He died in Rochester, September 26, 1915.

1873. JOSEPH LEONARD WAUGH, aet 71.

Mr. Waugh was born in Saquoit, October 21, 1844; was graduated from Hamilton College in 1867; taught at Carthage, 1867-68, and in Webster Academy, 1869-70; and was graduated from Auburn with the class of 1873. He was ordained and installed pastor of the Presbyterian Church, Brasher Falls, by the Presbytery of St. Lawrence, July 3, 1873, where he remained until 1879. He lived for a time in St. Albans, Vt., and then settled in Cohocton, N. Y., where he has since resided, engaged in business.

Mr. Waugh was twice married; to Miss Elizabeth M. Chapin of Russell, September 17, 1873, who died in March, 1875; to Miss Isabelle H. Taylor of Brasher Falls, April 16, 1876, who died several years ago. One daughter survives him.

Mr. Waugh died at the Masonic Home, Utica, January 8, 1916.

1874. HENRY MELVILLE CURTIS, D.D., aet 66.

Dr. Curtis was born in Akron, Ohio, June 28, 1849; was graduated from Western Reserve College in 1871, and from Auburn Seminary with the class of 1874. He was ordained by Cayuga Presbytery in the church at Port Byron in 1873, and had the following pastorates: Olean, 1874-80; Belvedere, 1880-81; Flint, Mich., 1881-90; Mt. Auburn, Cincinnati, 1890-1911, when he retired from the active ministry. Here he did the great work of his life, ministering wisely and effectively to his own Church and taking an important place in the civic life of the community.

Dr. Curtis was married to Miss Evelyn Cramer Goss of Auburn, November 12, 1874. Mrs. Curtis died several years ago.

Since his retirement Dr. Curtis had made his home with a son near Dublin, Ohio, where he died September 6, 1915. He is survived by two sons.

1880. GRAHAM COX CAMBELL, aet 68.

Mr. Campbell was born in Middle Stewiacke, Nova Scotia, November 9, 1847; was graduated from the University of Minnesota in 1877, and from Auburn Seminary in 1880. Mr. Campbell studied for his Junior year under pastors in Minneapolis. He was ordained by the Presbytery of St. Paul, June 7, 1880, and was a missionary at Gaboon, West Africa, from 1880 to 1886. He then became superintendent of

Missions to Freedmen in Arkansas and Indian Territory, 1887-90; President of Ingleside Seminary, Burkeville, Va., from 1890 until his death, acting at the same time as the pastor of Christ Church, Burkeville.

Mr. Campbell was married at Monticello, Minn., August 17, 1880, to Miss Laura A. Krees, who with three children, survives him.

Mr. Campbell was killed in an explosion at Burkeville, December 3, 1915.

1881. VERNON NOYES YERGIN, aet 65.

Mr. Yergin was born in Wooster, Ohio, October 3, 1850; was graduated from Wabash College, 1878, from which later he received his Master's degree, and from Auburn Seminary in 1881. He was ordained by the Presbytery of Syracuse, October 17, 1881, at Jordan, N. Y., where he remained until 1889; then had the following pastorates: First Congregational Church, Fargo, N. Dakota, March 21, 1889—August 1, 1895; Presbyterian Church, Clyde, N. Y., January 1, 1896, to September 30, 1907; Calvary Church, Auburn, October 1, 1907, until his death.

Mr. Yergin was married August 12, 1884, to Miss Harriet A. Swetland of Baldwinsville, who, with five children, survives him. The oldest son, Rev. Howard V. Yergin, B.D., now of St. Louis, was graduated from Auburn Seminary in the class of 1913.

Mr. Yergin died just as the old year was passing, December 31, 1915, after a long and painful illness, borne with great faith and patience. He had been active in many good works in the city, had brought new life and activity to Calvary Church and was greatly beloved by his people.

1884. ALBERT REID CRAWFORD, aet 67.

Mr. Crawford was born in Salamanca, March 25, 1848, studied law and was about to enter upon its practice, when through the advice of friends and following his own desires, he decided to enter the ministry. He was graduated from Auburn in the class of 1884. He became, after graduation, a Home Missionary at Mt. Pleasant, Utah, where the church and out stations and Wasatch Academy greatly prospered under him. On account of health he was obliged to leave these high altitudes and later served as home missionary at Dillon, Montana, where a church building was erected during his pastorate, and then at Ellensburg, Wash., where he did an excellent work of laying foundation for a strong church. He also was pastor at Jasper and Oakfield, N. Y., six years in the former and four in the latter church. Failing health compelled him to retire from the pastorate.

and his later years were spent in Ithaca, preaching as opportunity and health permitted.

Mr. Crawford was married in 1881 to Miss Cora Curran of Ithaca, who, with his aged mother, survives him. He died at Ithaca, June 11, 1915.

1887. LANSING VAN AUKEN, M. D., aet 59.

Dr. Van Auker was born in Vorheesville, October 5, 1856; was graduated from the Albany State Normal College, and then taught for several years at Staat's Island and Stony Hill; he was graduated from Union College in 1884, and from Auburn Seminary in 1887. Soon after graduation he was called to the Presbyterian Church of Watervliet (West Troy, 1st), where he remained until his death. He was graduated from the Albany Medical College in 1892, and has had a large medical practice in connection with his pastorates. Dr. Van Auker always took a large interest in civic matters and was a member of the city water board. He had made a special study of the commission form of government for cities, and largely through his influence the city voted on "Plan C" at the last election. The measure was defeated by a small majority, and Dr. Van Auker at once began to arrange for another vote at the next election. He was also a member of the Chamber of Commerce, and interested in many other forms of activity. He died at his home in Watervliet, November 27, 1915.

Dr. Van Auker is survived by his widow and one daughter.

1891. ALEXANDER KENNETH MACNAUGHTON, aet 52.

Mr. MacNaughton was born at Loch Katrine, Nova Scotia, August 29, 1863; studied at Queen's University, Kingston, Ontario; took his Junior year in Auburn with the class of 1890, and the two other years with that of 1891. He was ordained by the Presbytery of Geneva, May 19, 1891, and had the following pastorates: Dexter, June 1, 1891—June 1, 1897; Marcellus, June 1, 1897—January 1, 1907; Camillus, January 1, 1907—October 1, 1910; Walden Avenue, Buffalo, October 1, 1910, until his death.

Mr. MacNaughton was twice married; to Miss Elsie Casselman of Chesterville, Ontario, September 9, 1891, and July 8, 1903, to Miss Margaret B. Dietz of New Rochelle, who with three children survives him. He died in Buffalo, December 14, 1915.

1892. FRANK BOUGHTON CARLTON, aet 49.

Mr. Carlton was born at Dunkirk, N. Y., September 26, 1866; was graduated from Hamilton College in 1889, and from Auburn in 1892. He was ordained by the Presbytery of Rochester at Livonia,

October, 1892. Here he was pastor from June, 1892, to November, 1896. From 1896 until his death he was pastor of Bethlehem Presbyterian Church, Buffalo.

Mr. Carlton was married to Miss Nellie Hoag Thayer of Auburn, June 22, 1892, who, with three children, survives him.

Mr. Carlton died very suddenly at his home, March 14, 1916.

1895. **FREDERIC HIRAM WATKINS**, aet 49.

Mr. Watkins was born at Pompey, August 23, 1866; was graduated from Syracuse University in 1892; spent his Junior year in Union Seminary, and was graduated from Auburn in the class of 1895. He was ordained by the Presbytery of Syracuse, May 21, 1895, and had the following pastorates: Parish and Hastings, May, 1895, to October 1, 1896; Brandt, Pa., October 8, 1896, to April 1, 1901; Wyoming, Pa., April 1, 1901, to April 1, 1903; Gilbertsville, N. Y., April 1, 1903, to 1913; Ovid, 1913, till his death, August 28, 1915.

Mr. Watkins was married to Miss Mary S. Trowbridge of Camillus, August 1, 1895, who, with two sons, survives him.

Mr. Watkins was a faithful and earnest preacher and pastor, and bore a long illness with great patience till rest came.

ADDENDUM:

1866. **MERRITT GALLEY**.

After the above report was sent to press word came of the death of Mr. Galley of the class of 1866. He was graduated from the University of Rochester in 1863; was ordained by the Presbytery of Lyons in 1866, and was pastor at Marion 1866-67. Owing to a serious throat trouble he was obliged to give up preaching and enter business. Until 1877 his home was in Rochester, since then in New York City. He became widely known as an inventor, and was also an electrician and artist. He died at his home in Brooklyn, March 8, 1916, and is survived by his widow, Mrs. Mary G. Galley, now of 3311 Westside Avenue, Cincinnati.

ALUMNIANA

CALLS

- FOSS, WALTER, '98, to the Grove Avenue Community Church, Buffalo, New York. Accepts.
- HERR, ARTHUR B., '95, to the Presbyterian Church, Watkins, New York. Accepts.
- HOYT, FRANK E., '96, to the Presbyterian Church, Oakfield, New York. Accepts.
- MCLEAN, ROBERT NORRIS, '10, to the First Presbyterian Church, Medford, Oregon.
- PALMER, SAMUEL G., '98, to the Presbyterian Church, Shenandoah, Pennsylvania. Accepts.

RESIGNATIONS

- BURNS, WILLIAM C., '87, from the Presbyterian Church, Monroe, Michigan.
- HERR, ARTHUR B., '98, from the Presbyterian Church, Pittsford, New York.
- MATHER, OLIVER T., '93, from the Bethany Presbyterian Church, Tacoma, Washington.
- PALMER, SAMUEL G., '98, from the Presbyterian Church, Falls Creek, Pennsylvania.

CHANGES OF ADDRESS

- FOSS, WALTER, '08, from Durban, Natal, to 81 Hughes Avenue, Buffalo, New York.
- FRANZ, CARL E., '13, from Superior, Wisconsin, to Austin, Minnesota.
- HERR, ARTHUR B., '98, from Pittsford, New York, to Watkins, New York.
- HOYT, SAMUEL G., '98, from Arkport, New York, to Oakfield, New York.
- PALMER, SAMUEL G., '98, from Falls Creek, Pennsylvania, to Shenandoah, Pennsylvania.
- QUIST, ELI N., '09, from Salmon, Idaho, to Hanford, Washington.

DEATHS

- CARLTON, FRANK B., '92, March 14, 1916, aet. 49.
- GALLEY, MERRITT, '66, March 8, 1916.
- HUTTON, ALFRED JOHN, '71, February 27, 1916, aet. 73.
- WETMORE, WILLIAM WALLACE, '64, March 13, 1916, aet. 74.

THE CLASS OF 1906

We have come back for our tenth re-union, back to the Seminary we all love, back in spirit to our graduating days.

We have asked the editors of the Record to allot us space in the magazine to give a brief history of the men of 1906. They have kindly granted our request.

The account of the years must necessarily be brief: no estimating the growth in Christian character and usefulness. No story of brave struggles, nor recounting of successes in Christian work, just a few lines about each man that the friends of Auburn may know we are all at work in the service of the Kingdom of God.

We'll call the roll as in Seminary days.

MANLEY F. ALLBRIGHT.

"Buzz" we called him, and to the end of his days he will be that to us. He became pastor at Lewiston, N. Y., remaining there two years. He was then called to become assistant to Rev. John Balcolm Shaw in Chicago. While there he did post-graduate work in the University, also renewed his companionship with his college and Seminary chum, Joe Hunter. After two years he was called to LaGrange, Illinois, where for five years he had a successful pastorate, in that time being instrumental in the building of a beautiful church. But Allbright is a Bostonian and has recently obeyed a call to his native city. He is now the pastor of the Allston Congregational Church on the South side of Boston, a church with a membership of 450 and well equipped.

JOHN V. AXTELL.

John, the sweet singer of our class, went right up to the Adirondacks to be a sky pilot in the woods, where he remained for three years. His fondness for outdoor life endeared him to the lumber men. With the stripping of the forest in that section and consequent removal of the people, his work was done. He then became pastor of the Congregational Church of Hamilton, N. Y. Here five years were passed in pastoral work and special study at Colgate University. John was then called to Wickliffe, Ohio, a suburb of Cleveland, where he is now working in the same helpful and kindly way.

FRANK O. EMERSON.

Frank volunteered for the foreign field and was sent to our famous mission field in West Africa. Here, with his fellow missionaries great congregations of believers have been built up at Elat

and other stations. He came home on furlough and because of the war was unable to get back to West Africa until recently when he sailed for Africa.

ISAAC FLEMING.

Mike at graduation became a pastor of the Presbyterian Church at Fair Haven not far from Auburn, where he was for two years and more, being succeeded by Jack Sharpe. After three years in the West, most of which time he ministered to the church at Callistoga, California, he returned to the effete East in the vicinity of Boston. He did some graduate work at Harvard University, subsequently becoming pastor of the Congregational Church at Canton, Massachusetts, where he still is.

HENRY G. HANSOM.

Henry went right out to Montana and there for six years did Home Mission work. Under his care one of the little churches grew from 17 members to 85. Henry then came to Auburn for a year of post-graduate work receiving his B. D. with the class of 1913. He is again back in the West as pastor of the Fourth Presbyterian Church of Portland, Oregon, and doing good work there.

JOEL DU BOIS HUNTER.

We dropped the "I" and called him Joe. From his student days he had a fondness for Chicago, and there he is now. The first six years he was associate pastor with Dr. Graham Taylor in the Tabernacle Congregational Church, also a resident and worker in the Chicago Commons Social Settlement. Then he became assistant superintendent of the Juvenile Protective Association. In 1913 in a competitive examination for Chief Probation Officer of the Juvenile Court of Cook County, Chicago, Joe was successful and was appointed to that position which he now holds. He is also Associate Editor of the Journal of the American Institute of Criminal Law and Criminology, is also studying law at night and expects soon to be a full fledged lawyer.

HENRY PRATT JUDD.

He came from Hawaii and has gone back there, has our Henry. Right after graduation, however, he became pastor of the Presbyterian Church at Allanstand, North Carolina, where he remained two years. He then accepted the call of the Hawiian Evangelical Association to its Sunday School Department. Two years later he

was called to be pastor of the Kahului Union Church on the Island of Maui. In 1915 he was called to be acting Secretary of the Evangelical Board of the Congregational Churches in Hawaii.

THOMAS JERMAIN KIRKWOOD.

Tom first became pastor of Carlisle Presbyterian Church near Albany. Then for four years was a successful pastor at Johnsonville, N. Y. He was then called to Valatie, N. Y., where he is at present. Tom has done well, and has been favorably written up in the newspapers of Albany and Schenectady for his reform work.

ANGUS JOHN MACMILLAN.

Shortened to "Mac," the man who wrote for the Auburn papers the experiences of a "Sem Student." Mac was called to Lima, N. Y., where he remained for three years. His work became known and as a result he was called to be pastor of Calvary Presbyterian Church, Rochester, N. Y. Growth has come and plans are under way for additions. Here is Mac's own testimony: "Nothing in the world to-day like the privilege of preaching and ministering and nothing counts like the plain preaching of the good old Gospel."

FREDERICK LEONARD MENDENHALL.

Mendy was accepted by the Foreign Missionary Board of the Church of Christ and appointed to China. He sailed not long after graduation and so far as we know has been there ever since. We have lost touch with him but the last address that we had for him was Nanking. We doubt not that he is giving a good account of himself.

JOHN WILLIAM NEEL.

Jack started his ministerial life as pastor of the Presbyterian Church at Arlington, Md., a new church in one of the growing suburbs of Baltimore. After four years of successful work there he resigned to go abroad for study and travel for a couple of years. Upon his return he accepted a call to the Kirkwood Presbyterian Church of Bridgeport, Ohio, where he is still doing good work.

MARION BOYD PALMER.

Marion is one of our many missionaries. His assignment was to Prince Royal's College in Chieng Mai, North Siam. He taught there for four years and was then transferred to Nan, where he has since remained. He and his family spent their furlough year, 1914, in Auburn and it was a pleasure to renew the old relationship.

ROBERT B. REED.

Bob accepted an appointment as an instructor in the Syrian Protestant College Beirut, Syria, for three years. His work was of such a high order that at the expiration of his term he was elected professor of economics and sociology and granted a year's leave of absence for study in America. He is making quite a name for himself in the Near East.

NORMAN CRAIG SCHENCK.

The mountains of North Carolina offered an attractive field for Norm and for four years he worked faithfully and successfully at Hot Springs. He came back North however and accepted a call to the Presbyterian Church at Waterloo, N. Y. After completing five years of splendid service he could not resist the call to be near his old friend and former neighbor in the South, Henry Judd, and so he left about a year ago to teach in Mid-Pacific Institute, Honolulu, and to have charge of the work among the Chinese in the Hawaiian Islands carried on by the Evangelical Association.

JOHN SHARPE.

Jack went to the Bahama Islands, British West Indies, to Professor Darling's church, where he spent five months. On his return to the States he spent one year in the Adirondacks in mission work near his boon companion Axtell. He was then called to the Presbyterian Church of Fair Haven, N. Y., where he remained for four years. From there he went to Cleveland Heights, Ohio. About two years ago he was called to be superintendent of work among the foreigners in two Presbyteries of Southeastern Ohio.

ARNOLD SMITH.

Arnold went down to Porto Rico as a home missionary, and located at Anasco. Here for seven years he ministered to the people, and succeeded in building up several out-stations. Furloughed in 1908, he spent the year in Scotland taking post-graduate work in the United Free Church College, Glasgow. He then returned to Porto Rico but on account of the ill health of his wife was obliged to return to the States. Arnold is now pastor of the Presbyterian Church at Vincent, Ohio.

HARRIS B. STEWART.

He is now one of the Seminary faculty as instructor in English Bible and assistant to the president. But before that time he filled several positions well and acceptably. Here they are: Assistant to

Dr. Dulles in the Second Presbyterian Church, Auburn; instructor in the Syrian Protestant College, Beirut, Syria; pastor of the Presbyterian Church, Chittenango, N. Y.

ELMER J. STUART.

Elmer is the tall man in the class rather above the rest of us in size but of a friendly disposition. He was called to the Presbyterian Church of Oneida Castle, N. Y. Here he remained for six years steadily building up the congregation and adding also to the material prosperity of the church. In 1912 he was called to Prattsburg, N. Y., where he is enjoying his work.

There were five other men, who at various times during our course were associated with us, and whom we like to regard as belonging to us.

Theodore Braun, at that time pastor of the German Evangelical Church of Auburn and now in St. Louis, Mo.

Kotaru Hikaru, who was studying here during a leave of absence from his church at Otaru, Japan, to which he returned and where he is still ministering.

Malcolm A. McQueen, who was with us for only a few months and then returned to Canada, of whom we have lost all trace.

Rempei Minami, who was called back to Japan in the service of the government, but who is now connected with the Meiji Gakuin at Toyko.

Frederick A. Pitkin, who was compelled to leave the Seminary owing to ill health and of whom we have lost trace. J. S.

'52. MILTON WALDO in a recent letter making a pledge for the Alumni Fellowship told something of his experiences in the Seminary and as a young minister. He said: "I commenced the ministry on less than \$600. It was all paid in and much more. I had first-class board at 18 shillings a week New York currency (\$2.50) and the best room in town—\$600 wouldn't buy that now. I laid up money that first year. I had a revival and rebuilt the church inside. May Auburn have 100 students next year and rejoice in vigorous life in her great work. Of the old fellows I am about the only one left, I guess."

There are only three men living who have been out of the Seminary longer than Dr. Waldo. They are Dr. Artemas Dean, '45, Rev. Edward Lord, '46, Rev. David Barr, '48.

'66. ALMON R. HEWITT has been a Christian minister for fifty years. The following account of a celebration held in his honor has been written at the request of the Editors of the Record:

"The First Presbyterian Church of Weedsport, N. Y., did honor to itself on Sunday, February 6, 1916, by celebrating the fiftieth anniversary of the ordination of Rev. A. R. Hewitt to the Christian ministry. It was on February 4, 1866, that this then young student of Auburn Seminary drove over to Weedsport to supply the pulpit for the day.

"The civil war had closed the year before and he was a veteran of that war, having left the Seminary at the end of his second year to enlist in the Northern army. He had returned to graduate with the class of '66. The Weedsport church was without a pastor, but the preaching of Mr. Hewitt made such an impression that he became the immediate choice of the church. He was at once engaged to supply until his graduation, and in August of the same year was ordained and installed.

"It was a remarkably successful and happy pastorate and continued unbroken for thirty-nine years, when on January 1, 1905, Mr. Hewitt resigned at his own request to take a well earned rest from not only a long but a very active ministry which extended over a wide territory. He was of an evangelistic turn of mind and was much used of God in the churches of the presbytery. He has in the course of his ministry, preached in nearly every church in the presbytery. He has attended nearly a thousand funerals and performed about six hundred marriage ceremonies. In the early days before the age of trained nurses he was often called upon to lend a hand in caring for the sick. Being especially helpful in this way he did considerable nursing, giving himself unstintedly wherever he could. Being strong of body he was able to stand the strain which would have been impossible to many. His magnetic personality and strong common sense made him naturally successful and desirable in any crisis.

"During the years since his retirement from the active pastorate he has not given up work but has kept in active service in the church through a young men's class which later developed into a Baraca Class. Being a splendid, practical teacher he has been much loved by his class which has been constantly recruited. In fact he has been helpful in all departments of the church and no pastor could ask for a more devoted helper than he has been to the last pastor who succeeded him eleven years ago.

"It was therefore a privilege both to his successor and to the congregation to do honor to his fiftieth anniversary on February 6, 1916.

It was God's good pleasure to favor all the plans and all were carried out as arranged. The two men who had been especially invited to honor the occasion with their presence and words were Rev. George B. Stewart, D.D., president of Auburn Seminary and Rev. Grenville P. Sewall, pastor of the Presbyterian Church of Aurora, N. Y.

"At the morning service Mr. Hewitt began the anniversary services by invoking the divine blessing. Later in the service Mr. Sewall offered prayer. The address of the morning was delivered by President Stewart who had for his subject, 'A Half Century of Living for Others.' The address was full of interest, dealing as it did not only with practical ideals of service but ideals in real and successful achievement. The address splendidly illustrated the life of this devoted servant of God in whose honor it was given, and gave the large audience present an inspiring picture of the life that multiplies itself by living for others. At the afternoon service prayer was offered by the Rev. George E. Hutchings, pastor of the Methodist Episcopal Church of Weedsport. Rev. Grenville P. Sewall made the principal address which was warm with personal feeling because of the long fellowship these two men have had together as brothers in the Cayuga Presbytery. It was a beautiful sight to see these two servants of God together and the junior of the two speaking out of a full heart of admiration and love for the other. Following the address a letter from a classmate of Mr. Hewitt, Rev. Frank H. Seeley, D.D. of Delhi, N. Y., was read by Elder C. M. Adams. The Hewitt Baraca Class through its president, Mr. Ralph Cowell, then presented to the church a window dedicated to Mr. Hewitt in which was wrought a representation of St. Paul preaching on Mars Hill. This was received for the church by Elder C. M. Adams.

"A short address was made by Mr. Hewitt in which he impressively and with characteristic modesty reviewed his call to the ministry, referring to a few of his many interesting personal experiences. When one stops to think that Mr. Hewitt will be eighty-three at his next birthday it was quite a remarkable test of physical endurance to sit through two long services and be so strong at the end. At the close of Mr. Hewitt's address two tiny children, a boy and a girl, marched forward while the organ played softly, and presented him with a tall basket filled with pink carnations. A very interesting offering was a box of curious flowers, fruits and Florida moss from an admirer in Florida.

"Closing remarks and loving congratulations were offered by the pastor after which Mr. Hewitt pronounced the benediction, and an historic event in which the Kingdom of God on earth was more

firmly established as a reality by the reviewing and honoring a life given to God, was marked with a fitting seal of earthly approval and we trust of divine blessing to those present and tens of thousands to come."

I. W. K.

'70. SAMUEL J. FISHER along with his many duties seems to find time for much interesting and stimulating writing. The various religious papers contain frequent contributions from his pen. The latest one that we have noticed was an article in the Presbyterian Banner on London's Great Law Clubs.

'76. BENJAMIN F. SARGENT, who has been living in Berkeley, California, recently sailed from the United States to make an extended trip in the Orient.

'84. ARTHUR W. SPOONER, pastor of the Presbyterian Church at Mt. Carmel, Pennsylvania, was recently elected president of the No-License League of Northumberland County. Under Dr. Spooner's leadership an aggressive campaign is to be waged. The cities, towns, boroughs and wards are to be organized and an effective fighting machine is to be constructed with which they hope to be able to make great gains along temperance lines.

'85. FRANK G. WEEKS, pastor of the Presbyterian Church at Wyoming, Pennsylvania, reports an awakened interest in religious things in his church and community, owing to a series of evangelistic meetings held early in the year. At the March communion seventeen united with the church upon profession of their faith, making a total of twenty-two who came into the church on confession during the year.

'88. SMITH ORDWAY is pastor of the Kilbourne Memorial Presbyterian Church of Newark, New Jersey. The church recently had the misfortune to have its chapel partially destroyed by fire.

'94. GEORGE HAWS FELTUS, pastor of the Presbyterian Church at Elmhurst, Long Island, had an article in a recent number of the Presbyterian entitled, "Efficiency in the Religious Life." He proposed certain questions by which to test one's efficiency in the matter of religion. These were classified under three heads, Expressions of Faith Godward, Manifestation of Belief in Character, Issue of Faith Towards Fellowmen.

'94. ANDREW C. V. SKINNER is leading the Grace Presbyterian Church of Indianapolis, Indiana, out into larger and larger things. A few months ago their new Sunday school building was dedicated.

This is to be used during the week for institutional work and the necessary arrangements were made for this in its construction. A fine gymnasium and basketball court occupy the whole of the basement. Nearly \$2,000 more than enough to pay for it was secured in money and pledges, and this will be used as the basis for a fund for the building of a new auditorium.

'95. ARTHUR B. HERR, who has been the pastor of the Presbyterian Church at Pittsford, New York, for four years, has resigned to accept a call to the Presbyterian Church at Watkins, New York. The local paper says of Mr. Herr: "It was with regret on the part of the congregation and townspeople that his decision was in favor of Watkins. He has worked arduously, not only for church but the town interests, having been most active in the recent no-license campaign here." Mr. Herr began his work in his new field about the middle of April.

It is a curious coincidence that Rev. Louis F. Ruf, '89, now pastor of the Windermere Presbyterian Church, East Cleveland, Ohio, was also called from the Pittsford Church to the church in Watkins and labored there for a number of years prior to his going to Cleveland.

'96. ROBERT J. DIVEN, who has recently given up his work at Sitka to accept a call to a church in Oregon, has received the degree of Doctor of Divinity from Grove City College, his alma mater.

'96. THOMAS A. FENTON has recently had triple expression from the members of the Fourth Presbyterian Church, Syracuse, of their appreciation of his twelve years of service as their pastor. The church has decided to secure a manse and most of the money needed has been subscribed; it has increased his salary \$600 and has lengthened his vacation to six weeks. His pastorate has been marked by a growth of the church in every direction.

'96. FRANK E. HOYT, who resigned from the pastorate of the Presbyterian Church at Arkport, New York, last fall, has been called to the Presbyterian Church, Oakfield, New York. He began his work at Oakfield a couple of months ago.

Mr. Hoyt has the sympathy of his friends in the death of his wife, who had been ill for some time. Mrs. Hoyt died in Arkport in the latter part of February.

'96. DIKRAN H. REJY has been having gratifying success in his work among the Armenians in Troy, New York. When he first took hold of the work about a year ago his congregations averaged about twenty or thirty, now they are between fifty and sixty. The Sunday

school also has more than doubled its membership. Mr. Rejy has not heard from members of his family who are still in Armenia for over five months.

'96. WILLIAM E. VANDERBILT, who returned to Mexico nearly a year ago, has been stationed at Zitacuraro in the state of Michocoacan under the supervision of the Presbyterian Board of Foreign Missions. He and his wife have been able to work in comparative quiet without molestation. But their work is handicapped by the unsettled condition of the country and is in danger of being interrupted by the present uproar.

Typhus fever has been raging unchecked for several weeks. Prices have doubled within a short period and many of the people are too poor to buy soap in order to keep clean and ward off the dread disease. Medical attention is scarce. In Mexico City alone there are 30,000 cases of typhus fever and in the town of Zitacuraro, with a population of 8,000, at least ten are dying every day from the disease.

The cost of living is steadily rising. Corn has increased to 60 cents per quart. Beans are \$2 per quart; muslin, \$6 per yard; cheap calico, \$3 per yard; and shoes from \$30 to \$60 according to quality. These amounts are in the money of the country, worth about five and one-half cents on the dollar of American money. Mr. Vanderbilt states that he had just spent a dollar for a haircut and was paying about \$12 per day for board for himself and wife.

'96. PERCY B. WIGHTMAN had an article in a recent number of Association Men entitled "A Boys' Federation Is a Feeder for the Church." Dr. Wightman tells of the work that has been done among the boys in his church under the leadership of two men interested in the Y. M. C. A. and regards it as being responsible for the fact that there are more boys than girls in his Sunday school.

'96. ABBOTT Y. WILCOX has been pastor of the Presbyterian Church at Athens, Ohio, for less than six months, but during that time fifty-nine persons have been received into membership with the church. At the April communion alone thirty-nine were received. Dr. Wilcox is drawing increasing numbers to the church so that the auditorium is hardly large enough to accommodate the Sunday congregations.

'97. CARL H. DUDLEY has just completed a four years' research course in graduate theology under the direction of the Theological faculty of the Temple University, Philadelphia, and will receive the

degree of S. T. D. in June. He took his major in the History of Religion.

During the past year Mr. Dudley has received ninety-three members into his church, eighty-two of whom were received on confession of faith. During his pastorate the rural membership and constituency has grown about two hundred per cent. Club rooms have been opened for the boys and young men of the church. There is a reading room, the beginnings of a gymnasium and a shower bath. These are open all the time.

'98. HENRY H. BARSTOW was elected moderator of the Presbytery of Rochester at its spring meeting which was held in the Westminster Presbyterian Church of that city, of which he is the pastor.

'98. FRANK P. KNOWLES has been doing a quiet but effective work at Houghton in the center of the copper country of Michigan for the past six or seven years. The Michigan correspondent for one of the religious weeklies writes the following appreciation of Mr. Knowles's work:

"He found a church almost swamped with debt, and also had to face the worst period of commercial prostration that part of Michigan has ever known. How under his leadership the church carried the debt for a while, and even erected a handsome manse, is a story worth telling. Only a small balance of the debt remains, and that carrying no interest. The church has taken its rightful place of leadership in that city, not only the copper metropolis, but the home of the College of Mines. It is a great opportunity to influence for righteousness young men who are to occupy great positions in the future. Mr. Knowles certainly deserves much praise for steering the ship through the heavy seas which seemed for a time likely to engulf it."

'98. SAMUEL G. PALMER after having been pastor of the Presbyterian Church at Falls Creek, Pennsylvania, for several years, has resigned in order that he might accept a call to the Presbyterian Church of Shenandoah in the same state. Mr. Palmer began work in the new field in April.

'99. J. ELMER RUSSELL, now pastor of the Presbyterian Church at Lowville, New York, recently had a Question Box on the Deity of Jesus in the Continent. The method and treatment followed the same general lines as his article some time ago in the same periodical on the Virgin Birth.

'00. PAUL R. HICKOK, pastor of the Metropolitan Presbyterian Church of Washington, held special evangelistic services during the first two weeks of March. The speakers were pastors of other Presbyterian Churches in the city. The meetings were most successful, new members being added to the church and the interest of former members greatly quickened.

'00. ORLANDO B. PERSHING and the church at Ackley, Iowa, of which he is the pastor, recently conducted a successful two weeks evangelistic campaign with the assistance of a neighboring pastor. The work done gives promise of being of a lasting character and many new members were received into the church. Under Mr. Pershing's leadership the church has grown and prospered and the outlook is most bright. One of the improvements has been the organization of a young people's choir and a large orchestra.

'01. CASSIUS J. SARGENT welcomed fifty-eight persons into membership with the Presbyterian Church of Liverpool, New York, of which he is the pastor, on profession of faith during the past year. Others were added by letter, bringing the total membership up to 138, which is more than double the number reported last year.

'03. ARTHUR A. MACKAY reports a year of progress at the Presbyterian Church of Oceanic, New Jersey, of which he is the pastor. The annual meeting of the congregation was held recently and was attended by almost the entire church. Supper was served in the new parish house to nearly two hundred persons. Afterwards the reports for the year were made by the various organizations of the church. They were most encouraging. Twenty-seven persons had been received into membership during the year, which is the largest number in the history of the church. The Sunday School, young people's societies, missionary societies, etc., all showed a gratifying increase in numbers and interest, and the contributions for the various causes at home and abroad were larger than formerly.

The parish house, which has been in use about a year, has proved to be a valuable addition to the church and the community, serving them both in many ways.

'03. FRANK M. WESTON has been the pastor of the Brighton Presbyterian Church, Rochester, New York, for nine years. During that time under his leadership much progress has been made along all lines. The membership has been more than doubled and the congregational and benevolent budgets greatly increased. The total amount contributed for congregational expenses has been over

\$32,000, and for benevolences nearly \$40,000. New buildings valued at \$75,000 have been erected and largely paid for.

'03. HARRY S. ZIMMERMAN received recently into his church, the Cumberland Street Presbyterian, Brooklyn, ten new members, nine of them on confession of faith. In other ways his work is prospering.

'04. HERBERT K. ENGLAND and the Presbyterian Church of Roselle, New Jersey, of which he is the pastor, have had a successful year. The Sunday school and other activities of the church have grown so that the chapel is no longer adequate for their purpose, and it is proposed to build an addition.

'04. WILLIAM MCNAIR KITTREDGE and the Second Presbyterian Church of Delhi, New York, had a most successful year. The membership of the church was increased to 292, the largest number in its history, twenty-nine having been added on profession of their faith. A new pipe organ was installed at a cost of nearly \$3,000, and other improvements to the church and manse were made. The church is now planning, and has already pledged the amount necessary, to modernize the Sunday school and social rooms, including the kitchen, and to build an addition to connect the chapel with the main auditorium.

'04. CHARLES C. MACLEAN has had an encouraging year in the Presbyterian Church at Phelps, New York, where he has been pastor for several years. More than a hundred persons were received into membership with the church during the year, many of these being persons in middle life, prominent in the business life of the community.

'04. LOUIS B. SHERWIN, pastor of the church at Two Harbors, Minnesota, studied the Gospel according to Matthew with his people during this past winter in their regular mid-week service. To assist them in their study and to give it definiteness he prepared and printed an analysis of the Gospel, with notes on some of the more difficult passages. The meetings proved to be very attractive and the study was most profitable.

'05. HERBERT M. COURSE is acquiring a good deal of experience as a manse-builder. His latest effort in this direction is in connection with the church at Moses Lake, Washington. A report published in the Neppel Recorder tells of the progress that the church is making toward the completion of the manse. It contains the list of names of those who have contributed in work and out of a total of 1,300

hours of labor donated, Mr. Course has done 625, or nearly half. The building has probably been completed by this time. The same issue of the paper contained a poem by Mr. Course entitled "Sagebrush," singing the praises of this plant, which he describes as "though crude, uncouth, a jewel.

Mary Margery was born to Mr. and Mrs. Course on March 6.

'06. FRANK O. EMERSON, who has been in this country for a couple of years, unable to return to his field of labor in West Africa because of conditions there growing out of the war, was one of a party of several missionaries that sailed from New York on April 8 on the Spanish steamer Manuel Calvo. They will go to Cadiz and from there to the Canary Islands, landing finally on the Spanish coast of West Africa. Mr. Emerson's station is at Kamerun, which was formerly German, but is now said to be in the hands of the English. Mrs. Emerson and the children remained in this country.

'06. ANGUS J. MACMILLAN is rendering fine service in the Calvary Presbyterian Church of Rochester, New York. Every Monday evening his people are assembled in an intimate and informal prayer meeting, at which time the reports of the fifteen teams of men engaged in personal work are heard. This service does not take the place of the regular mid-week service, which has to be held in the church auditorium as the other rooms of the church are inadequate. The attendance at this meeting averages between two and three hundred.

'06. ARNOLD SMITH has been the pastor of the churches at Vincent and Veto, Ohio, since his return to this country about a year ago. Under his leadership the churches have prospered and grown, many new members having been added on profession of their faith. With a combined membership of a little over a hundred they raised last year for all purposes about \$1,300.

Frank Barclay Smith was born to Mr. and Mrs. Smith at their home on March 18.

'07. FRANK O. LEONARD, who recently became pastor of the Presbyterian Church at Cuba, New York, issued a bulletin in which he outlined plans for the work of the church. The Every Member Canvass was fully explained and the budget for the year set forth. Other matters of interest were noted. The printing of such definite information as to plans proposed and work accomplished would be of great assistance in many churches.

Preceding Easter three weeks of special services were held in union with the Baptist church. The preaching was done largely by

the two pastors and the results were most gratifying in quickened interest and in new members brought into the church.

'07. JOHN S. WOLFF secured the assistance of his classmate in the Seminary, the Rev. Albert L. Evans of Richfield Springs, New York, for a series of devotional and evangelistic services in the First Presbyterian Church of Towanda, Pennsylvania, of which he is the pastor. The meetings were well attended despite snow storms and severe weather and the church was greatly blessed. Many new members were brought into the church as the result of these meetings.

'08. WILLIAM MOLL CASE, pastor of the Presbyterian Church at Maryville, Missouri, believes in emphasizing the relation which the baptized children sustain to the church. In a recent number of the Maryville Christian Messenger, published by the church, there are the pictures of several of these children.

'08. CHARLES L. DUNCAN had an article in a recent number of the Assembly Herald entitled, The Boy Problem Again. In a note at the head of the article the Editor says "Mr. Duncan, pastor of the First Church of San Anselmo, California—a man who has had a rich experience in work among boys—has charge of the Seminary gymnasium and the instruction in Boys' Work at the San Francisco Theological Seminary. The training which he is giving the men in the seminary is extremely important in preparing them for efficient service in winning boys." The article is accompanied by a photograph of Mr. Duncan and "A husky looking bunch of Theologues."

'08. WALTER FOSS, who had to give up his work in Durban, Natal, and returned to this country early in the year, has been called to the pastorate of the Oak Grove Avenue Community Church in Buffalo, New York. This is a comparatively new church in a growing section of the city with no other churches in the immediate neighborhood so that the outlook for the future is most encouraging. Mr. Foss began his work there about the middle of March.

'08. FRANCIS LEROY MCCAULEY was installed pastor of the East Side Presbyterian Church of Rochester, New York, on May 4. Rev. Henry H. Barstow, '98, Moderator of the Presbytery, presided and asked the Constitutional questions. The sermon was preached by the Rev. Frank M. Weston, '03, and the charge to the people was delivered by the Rev. William R. Taylor, D.D., one of the Directors of the Seminary.

'09. JOHN E. FLEMING and the Olivet Presbyterian Church of Easton, Pennsylvania, of which he is the pastor, report a most

gratifying year's work. The spiritual life of the church has been strengthened and deepened and its numerical strength has increased. Sixty-nine were added on profession of their faith and twenty by letter, which brings the total membership up to 509. For all causes the church raised over \$10,000. Of this amount over \$5,300 was applied to the church debt, being the first payment that has been made since the church was dedicated fourteen years ago. They hope to pay off the entire debt in a few years.

'10. LESLIE KIRK RICHARDSON, pastor of the Kenilworth Presbyterian Church, Portland, Oregon, published in a recent number of the Church Bulletin what the church had accomplished during the year 1915-16. Growth along all lines is reported. There was a net gain of twenty-two in the membership, bringing the total membership up to 129. The amount contributed for Missions was over \$300, and for local expenses nearly \$1,600. The Sunday school has increased its membership and its gifts. The church is active and alive. For this year the program is "100 new members, \$100 nearer self-support, spirit-filled lives."

'10. ERNEST W. RIGGS, president of Euphrates College at Harpoot, Asia Minor, and members of his family who were on their way to America have been detained at Beirut, Syria, by the Turkish authorities, according to word received by an uncle in this country. Mr. Riggs's brother, Rev. Henry H. Riggs, '02, was left in charge of the college property which has been taken for a barracks by the Turkish army.

'11. EDGAR P. CARSON has been pastor of the Presbyterian Church at Warwood, a suburb of Wheeling, West Virginia, for about a year. During that time the church has made rapid progress along all lines. Fifty-eight new members have been received, twenty-seven of them on profession of their faith. The Sunday school has greatly increased and now has an average attendance of over 200, with two large adult Bible classes. The Men's Class is taught by the pastor and numbers over seventy, while the Women's Class has a membership of about sixty. The church shows a fine working spirit so that the outlook is most hopeful.

'11. GEORGE M. GORDON, pastor of the Emmanuel Presbyterian Church of Amsterdam, New York, and Miss Grace Katzmar were married at the home of her parents in Auburn on Wednesday evening, March first.

'11. LEON A. LOSEY, pastor of the Presbyterian Church at Preble, New York, united with the Methodist minister of the town and held

union services for some weeks during the winter. So many members were added to the church and its activities so strengthened that a community house is to be built adjoining the present church building. This will furnish a center for social and community work.

'11. ALFRED W. MOORE, who about a year ago was transferred from the Etah station to that at Mainpuri in North India, spent the months of November and December in camp going from village to village visiting the Christian communities. The cyclometer on Mr. Moore's bicycle registered more than 600 miles for the two months.

The Field Notes of the Mainpuri Presbyterian Mission Station contains much interesting information with regard to the work that is being done in that section and the part that Mr. and Mrs. Moore are having in it. In one of the items Mr. Moore tells of how their work has been greatly helped by means of bicycles.

"We have increased the number of bicycles in the district to ten. The advantage of the bicycle is that it allows men of higher grade of training and character to reach a great number of Christians, not only for the overseeing of work, but for the real work of teaching. It is almost needless to say that the great disadvantage of the bicycle is its heavy expense."

"11. ALBERT H. MUTSCHLER of Duluth, Minnesota, according to a letter received from one of his brother ministers in a neighboring field is "doing a few things worthy of space in the RECORD. His work is one of the toughest propositions in the Presbytery, and he is facing it with a stout heart that is characteristic of the sons of Auburn. He is facing enough discouraging features to try the courage of a veteran, but is not to be driven away. He has no white to run up, so you will never see one waving over Mutschler's abandoned fortress. He was chosen Moderator of Duluth Presbytery at the fall meeting in Hinckley, Minn."

"11. ARTHUR E. RANKIN is making a social and industrial center of the Gibson Chapel, Springfield, Missouri, of which he is the pastor. He found that his people were not able to finance the undertaking and so he enlisted the support of the other churches and leading citizens. The church building is being remodeled to meet the new conditions and arrangements are being made to conduct classes in domestic science, physical culture, and other practical subjects. There will be medical clinics, an employment bureau, a day nursery and a kindergarten. Mr. Rankin feels that the outlook for rendering a large service to his people and the community is most hopeful.

'11. WILLIAM J. SMITH and Mrs. Smith are rejoicing over the birth of a little girl, born to them in Dumaguete, Philippine Islands, on March 4. The young lady is called Blanche Alwilda.

'13. CARL E. FRANZ recently gave up his work at Nebagamon, Wisconsin to accept a call to the Presbyterian Church at Austin, Minnesota. The closing days of his pastorate there, however, contained two interesting services, the dedication of two churches that had been built under his leadership and inspiration in nearby fields. One of these was Hawthorne, where a couple of men worked all night installing the lighting system and others worked until within three hours of the first service putting in the pews. The dedicatory service was held in the evening, but was preceded in the afternoon by a Sunday school rally. Just before the dedicatory prayer was offered \$250 was raised in less than twenty minutes and the new building was dedicated free from all debt. The other new building at Bennett was also all paid for before the first service. This shows the splendid work that Mr. Franz has been doing especially in view of the fact that the churches were built a little at a time and many of the donations came in the form of small shipments of lumber and building material and in services given by the men of the parish.

'13. HOWARD N. YERGIN and Mrs. Yergin were pleasantly surprised after one of the regular prayer meetings in March by the members of the church at Boyle Center, St. Louis, by being presented with a handsome china dinner set.

Mr. Yergin is to be the superintendent of the Daily Vacation Bible Schools which are to be conducted in the East End Parish of the Presbytery of St. Louis. Last year these schools had an enrollment of 2,700.

'14. ARTHUR E. HARPER and Mrs. Harper rejoice in the birth of a daughter, Anita Eugenie, who was born to them on February 29 at their home at Lahore, India.

'14. JOHN J. ROMOLO has been working among the Italians at Somerville, Massachusetts, since his graduation from the Seminary. A recent number of the Assembly Herald prints the following item from one of his monthly reports to the Board of Home Missions: "Every Thursday at noontime opportunity is afforded me, through the courtesy of the Y. M. C. A., to preach the gospel for a few minutes in George Keith's shoe factory in South Boston, where many Italians who live in Quincy, Somerville and Cambridge are employed. In Somerville the Sunday school is growing splendidly and shows

great promise. In Quincy about twenty-five children attend the Sunday-school service."

'14. A. J. THOMAS spent the week of February seventh to thirteenth with his classmate, J. R. Graf, in Buffalo, holding evangelistic services. This followed upon the dedication of the new church building. The edifice is a monument to the loyal labors of pastor and people. All of the men of the church worked upon the building during its erection, putting in their time after their regular working hours.

'15. THOMAS R. HUSK and Mrs. Husk are rejoicing over the birth of Mary Josephine, who was born to them at their home in Scipioville, New York, on March 5.

SEMINARY ANNALS

CALENDAR

- February 28. Professor Nichols: "Cheerful Giving."
- March 6-8. The Reverend George H. Ferris, D.D., Minister-in-Residence.
- March 13. The Reverend Ralph Felton, "Demonstration Rural Churches."
- March 15. Professor C. P. Bill, "Epidaurus and the Cult of Asklepius."
- March 18-19. Tri-Seminary Conference.
- March 20. Professor Moore: "The Sword of Christ."
- March 24. Annual Faculty Banquet.
- March 27. Mr. Stewart: "Barnabas."
- April 3. Professor Riggs: "The Ideal of Manifesting God's Glory."
- April 10. The Reverend Davis W. Lusk, D.D., "Immigrants."
- April 12. Annual Spring Meeting of Y. M. C. A.
- April 17. Professor Hoyt: "The Humility of Leadership."
- April 21. Good Friday Service.
- April 25-27. The Reverend George A. Gordon, D.D., Minister-in-Residence.
Social Life.
Visitors.
Devotional Life.

PROFESSOR NICHOLS. Professor Robert Hastings Nichols, Ph.D., professor of Church History, preached from the text "God loveth a cheerful giver," found in II Corinthians 9:7, on February 29, in Willard Chapel. His theme was "Cheerful Giving." An abstract of the sermon follows:

"About a thousand years ago, John of Damascus, a noted theologian, grew weary of city life with its sin and left the world, going to a monastery on the banks of the Kedron where he devoted the remainder of his life to study and hymn writing. He took with him

his ten-year-old nephew. The boy never passed outside the walls again during the fifty-nine years of his life, but his spirit has gone out to the world for he became a poet, writing many beautiful hymns. Fifty years ago his song on the friendship of Jesus, "Art thou weary, art thou languid," was discovered. We all love it, but one stanza strikes a false note. It is a dialogue between a disciple and a seeker for Christ, who asks what reward is there in following the life of Jesus. The disciple answers that he will receive many sorrows and many trials. This is a natural expression of the narrow, ascetic, monkish life. It is not the life which Jesus lived.

"Christ did not bring sorrow into the world; it was here long before he came and is here long afterwards. The theme of the New Testament is what Jesus does for his disciples—and it is the most joyful book ever written. If you wish to feel the full tide of its gladness read at one sitting the Acts of the Apostles. The epistles written from prison to obscure men are full of joy and triumph: "Rejoice in the Lord always; again I say rejoice." Nowhere in the world save from such Christian men do we hear such things. The New Testament has a note of victory over the most severe trials.

"The text is in a much lower tone. It was written in a prosaic atmosphere. It is an exhortation to systematic giving and is a special application of a general every-day case. Paul is talking about making a collection for the poor in Judea. He advocated liberality in the amount but what is more important he makes the spirit in which it is given a test of Christian discipleship. They must give in a free, happy spirit.

"Is there any connection between Paul's recommendation that the Christian give in joyfulness and Stephen the monk's idea of a Christian's reward being one of sorrow? There is a close connection. The Corinthians were very poor and in giving for Jesus' sake it meant something to them; it was not mere open-handed liberality. It had the nature of what is commonly called sacrifice. The gifts of the Corinthians belonged to the side of life which the monk said was all sorrow. He gave a wrong description of a real experience of Christians. There is a sorrow which comes to all men alike but no sorrow which comes alone to those following Jesus. Giving for Christ is often called sacrifice. It is very important how we feel about it. It is a case where the spirit and attitude count more than the action. It makes all the difference whether we give in sorrow or in the way God loves. The monk's idea was that no one appreciated his sacrifice and he would have to wait until he went to heaven—and there is an inference that he would be disappointed there.

"Let us look at the word sacrifice. Everyone makes sacrifices every day, we are all alike for we are always meeting alternatives. Hegel said, 'All action is guilt; if you take one alternative you kill the others.' The man whose soul is eaten with avarice gives up constantly for his desire. He may endure more for his god, Mammon, than many Christians do for their God. The politician in meeting all classes and choosing a particular course is making sacrifices. The student may be fond of out-door life or interested in certain courses of reading but must make sacrifices in order to get anywhere. No action can be without choice and choice means passing by other things. Therefore there is no moral worth in sacrifice in its self for it comes to all men and all life. We must know what the object of sacrifice is in order to know if the sacrifice is good.

"It is a trite enough saying that following Jesus means sacrifice; but so does every other definite way of life. Giving up is the price of success. In this matter of giving up, the discipleship of Jesus is in accord with all life. Let us not complain of sacrificing for if we live for any object whatever we encounter the necessity of giving up.

"Another power to help us in cheerful giving is the examples of great Christians. They say it costs something to follow Christ because it is worth something. Those going farthest in the discipleship of Jesus found it not sorrow and tears but joy unspeakable. One peculiar thing is their antipathy to the word sacrifice. It does not mean giving up for Jesus. What is commonly called sacrifice is the happiest use of our resources. He that makes no such sacrifice is to be pitied. David Livingstone the great African explorer said, 'People talk about the sacrifice I made in spending my life in Africa. Away with such thoughts. It was a privilege; it was never a sacrifice.'

"But there is a minor lesson. It concerns sacrifices. We ought to blot the word out of our vocabularies in referring to what we give up for Jesus. I think that it is never used in that sense in the New Testament. It suggests an atmosphere of unwillingness and a recompense for the things given. The spirit of the Gospel teaches free, unreckoned, joyous surrender; giving all, asking no return; not sacrifice, but self-surrender.

"The greatest power to make us cheerful is to give for Jesus' sake. Paul says a great deal about the joy which comes from the gifts of man to man, but when he speaks of God's gift to man he only says, 'Thanks be to God for His unspeakable gift.' Let us look at Jesus given to us and think of what he means to us. May the

sight of that gift make us glad of any gift we may make to Jesus.'"

DOCTOR FERRIS. Rev. George H. Ferris, D.D., pastor of the First Baptist Church of Philadelphia, Pennsylvania, was the minister-in-residence at the Seminary March 6-8. Doctor Ferris preached in Willard Chapel on Monday evening, March 6, on the text, Matthew 22:41, 42, "Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of Christ? Whose son is he?" The following afternoon he lectured on "The Reaction of the Audience upon the Life of the Preacher." On Wednesday he discussed the question "What is there left of the Bible?" Doctor Ferris prefaced his lectures on both afternoons with a question and answer period which was entered into heartily by the students. Abstracts of his sermon and lectures follow. In his sermon Monday evening Doctor Ferris said:

"Jesus does not ask the question of our text about himself. He refers to an ideal personality, to a being who is to be the Incarnation of the hope of Israel. The Pharisees answer that he is David's son. But David himself bowed down before that Personality, Jesus says.

"Christ is not here restoring to subtleties of Rabbinic methods. He suggests that it is the wrong approach to seek to explain him through genealogies.

"What do men think of Christ today? A learned man recently said in a lecture that we could not know the historical background of the New Testament. This is admitting that scientific criticism has come to a blind alley. Jesus is mythical, they say. The story is so mingled with Messianic hopes and popular mythology that the scholar cannot discern fact from fancy. He seemed to think there was nothing left. But it seems to me a good opportunity to get a good business. I propose to buy it up. I turn to the New Testament and there rises a figure that is glorious, so simple as to be understood by a little child, so real as to be grasped by a savage. There is no vagueness, no indefiniteness about him

"If Christ is lost, it is the Christ of those sophisticated men who have lost the facts. In the writings of Paul we see that if Jesus had appeared in Judea he would have answered the necessities of Paul. He seems to care nothing for the life and teachings of Jesus. But who would say therefore that there is nothing left? Paul was discovered by the conquering Christ. He came from the realm of light and goodness, restoring to him hope and faith.

"That learned gentleman to whom I referred was the victim of a method. He overestimated the power of the scientific approach.

A book entitled 'The Real St. Francis' which appeared a little while ago is the most real book of realism. It gives the impression of a mild mediaeval monk whose acts were to be explained by the world view of that day. The writer thought he went behind the legends and found the man. But that is not true.

"That is my contention. To understand a character that has influenced the world you must enter into his passions and life. Let no man write about Caesar or Luther or any man till he can call up the loves, the hopes, and the dreams of that man. That existence is just as real as you can get from a set of statistics. If a man would know Caesar, he must know what entered the mind of Caesar. How did Caesar convince men that he was more powerful than the waves. You say that is a myth. A myth is not a diary but it may tell more truth about a man than a diary that records what he had for breakfast. This myth explains the influence of the real Caesar. There is no better story of the founding of the Roman Empire than that of the ship in the storm on the Mediterranean when Caesar stood forth and declared his greatness.

"A man has said, 'No man can say that Jesus is the Christ except by the Holy Spirit.' I have come far short of that, for I have sought to find the truth about Jesus. I have read many books about Jesus, and I admire the writers and respect their scholarship. I do not disagree with their conclusions. But I do not agree with their scientific approach. The real secret of Christ has not been touched by these men.

"The real Jesus was not buried in the past. He identified himself with the great and noble things in life and convinced men that he was the son of God. The age passed and the belief grew. Today thousands read the story about him and say, 'There is God.'

"You stumble over the miracles. So do I. But we make too much of the world view of the first century. If we stumble over that too much a simple philosopher could lead us to the real Jesus. Nothing is more pathetic in the history of human thought than our effort to find the real Jesus. We seem to have failed because we could not enter his faith and love. He filled the weary world with a new hope, he raised society to a new level and said, 'This is how God looks at life.' That is ever his influence when he finds us.

"He finds us tasks of social purity, he quickens our impulses, he redeems us from sensuous things, he brings a new hope and trust in our fellows, he sheds a new light on our destiny. Through that we reach the conclusion that he is God.

"What do we mean to speak of God in that way? Recently I read a statement by a Unitarian minister who said, 'The universal does not attract us except in the individual.' No, the universal does not do anything for us. We grope toward the universal, but the whole thing is vague. The man who will not say that Jesus is God must answer this question: What do you mean by God?

"The conception of God changes. But there is a permanent content which is personal. Jesus is this personal content. It is the belief that every age comes to. It baffles the human mind and yet leaves it eager for the quest. It is too vast for definiteness but too clear for denial. It is a transforming conviction. In the master painters we see that absorption is the artistic gift of sympathy. So also, if God would redeem man, He must first become man.

"We are not saved by our admiration of ideals but by our ideals. Cannot any spiritual hero do what Christ does? I reply with a concrete question. Can he? Is any other man like Christ? Other men attract me but I never think of comparing their influence with his. He seems incomparable. He is the property of all ages and of all men. His words are translated into another tongue and immediately they seem indigenous to the land. He is the world's great cosmopolite. Men in all lands bow before him.

"I know one Christian who would say this to the scientific spirit of today: 'It matters not where you come out in the Gospel record. Christ may not be like the abstract ideals of men. But I will turn to the dust stained Christ who walks our streets today as he walked the streets of Capernaum and say, 'Master, I will follow thee whithersoever thou goest.' "

In his lecture on *The Reaction of the Audience upon the Life of the Preacher*, Doctor Ferris said:

"The audience does a lot to mould the life of the preacher. First of all there is the pressure brought to bear upon the preacher by the audience to keep away from discussing the problems of the day. Some sermons do not tell in what age of the world the preacher lived. But this was not so with the old Hebrew prophets. There was always an occasion for their preaching. That is what made their voice heard. That brought the people to listen to their message.

"Some people in the congregation will say that the minister ought not to deal with business questions and politics. His business is different, they say. But for that very reason he has some very clear ideas about them. I never saw the French Revolution, but I have some very clear ideas about it, which are probably more true than

those held by many who were in the midst of its slaughter. I never saw a prize fight, but I have some clear ideas about it. So have I some clear notions about the saloon.

"When Henry Ward Beecher preached against slavery some people said he had no right to talk because he never lived in the South. But his opinion was of value precisely because he did not live in the South where he might have become biased in favor of that evil. It is important to be at a distance. Jeremiah mixed in politics and in business situations.

"Do not be afraid. The manufactured products of a country are of less importance than the mental attitude of the people toward them. A new chivalry is in the air. The movements against child labor, tuberculosis, the saloon, vice, and corruption need a religious passion back of them. There is a need not so much for organization as for inspiration.

"In the second place there is the demand the audience makes on our sincerity. The most delightfully dangerous thing in the world is public speaking. A man can exhort people to be loving and kind week after week and not know that he repels all who come near him. Finally it may lead to a powerless condition. See to it that there is a comeback in the sermon.

"There is also the reaction of the audience on the technical life of the preacher. They demand that you preach simple sermons. Back of that demand is the desire that a sermon be understood. To utter great truths in simple form is the task of the preacher. However, it is not a sign that the sermon is superficial because it is simple. It may be elemental but not elementary. The fellow who takes a little subject can put up a little sign, 'Private Property.' We respect Thomas Edison on scientific things, but why did he come out recently on the subject of immortality? Any man can fish in big waters.

"If a belief so necessary to human happiness must be expressed in terms that are not intelligible, it is no belief at all. Things must be translated before the audience can understand them. A generation ago men used to complain because sermons were above their heads. You do not hear that complaint today. A man in hard circumstances in life wants a guide he can tie up to. And you cannot help him if you are below his level.

"Lastly, there is the tyranny of the box office. There is where we find a pressure on the preacher. The necessity of the actor's pleasing the audience can teach us some things. If his ideal is too high, he plays to empty houses. The preacher will find the standard of

many men is the condition of the church treasury. Men will advertise his pulpit commodity. The preacher must look out lest he do everything with his eye on the audience. He may find himself looking for results.

"The demands of sincerity are awfully severe. It shuts out all posing. Nothing must be said because it pays. Nothing should be said to display mental nimbleness. In the teaching of the Master the telling points always came out of the truth he was trying to teach.

"The constant feeling that a man must please his audience or they will go somewhere else has told against the dignity of the ministry. The ministrations to the wounded at the rear are necessary. Hospital work is good work. But the work of the Christian ministry is not done in the rear. Faith is the pillar of fire that is intended to lead. The minister must be in the forefront to dare to attempt to reach the unknown.

"The minister belongs at the front. When he finds himself there he will not think of himself as set apart. Then he will imagine that the great spiritual realities are the common property of all men. The people have often lost their faith in the prophet but the prophet never lost his belief in the people."

In his final lecture on "What is there left of the Bible?" Doctor Ferris said:

"We are most interested in this question: Is Jesus the spiritual head of humanity? 'Art thou he that should come?' The desire for a complete personality burns in all of us. We want to find such a one. Is Jesus the answer to that longing?

"The experience that he is the answer is to my mind Christianity. When he sets us free from the power of sin and corruption, we have had that experience. When he ceases to do that for us, he is not the answer. I am not certain that the organized power of Christianity is waning. But in proportion as society approaches the Christ ideal and the Christ spirit, it is secure. If in public life he rules it will live. If not it will die.

"In that central principle of Christianity there has never been a generation more certain than our own. So much for righteousness. The same holds true in respect to truth. Today we think of a changing universe. Is there anything permanent? Must we outgrow everything? If not, it must be through a personality. For a personality can express a spirit that expands with the increase of knowledge and maintains continued significance. Jesus Christ does that. Life has a permanent content for me in Jesus.

"We are not saved by theory or knowledge or obedience, but by a lifting power in our life. Because of the conquest of our spirit by his spirit Jesus saves us. Paul merged his personality completely with the personality of Christ. All the promptings of his conscience came from Christ. But that did not cause him to lose his own personality. His character shone out with even greater positiveness. Attachment to Christ makes for us a great unity out of diversity. Of all the diverse characters in history who else could have united them? All are bound to the spirit of Christ, and not one of them loses his personality by his attachment to Christ. On such grounds of experience I assert that Jesus is the symbol of God, he is God."

"Is Jesus a living personality today or merely a Christ ideal?"

"Christ is the Jesus who lived in Palestine plus all that he has done through the ages. To the Jews Jesus was a great expectation. So today Christ is what he is going to do in the ages to come. It is an experience which cannot be described. Can you think of love? No. To think it makes it an idea. So I have no doctrine of the atonement. It is not an idea. The atonement is an experience. It is the experience of God's love and we have no reason for love."

At this point Doctor Ferris took up his lecture of the question, what is there left of the Bible?, saying,

"We hear a great deal about the destruction of the Bible. Even high school pupils put questions to the pastor. You are likely to hear criticisms in negative terms that it contains mistakes, it has stories that are not history, that some miracles are not true. Men say, 'Don't you think they do more harm than good?' I always answer with the question, If they are true, can they do any harm?"

"I will start with the supposition that the most extreme view of the most extreme critic is founded on fact. What then is left? The Bible has power over my life if it is true. Its message ought to be clear if it is the word of God. Men have been in agreement that from the Bible we can get the true idea of life and faith. That has not caused the trouble.

"When men have gone to the Bible to get the authoritative view of creation, the final word on church polity, and proof texts on science, then there has been disagreement and strife. That is misuse of the Bible. I have no doubt of the Bible because it is not a book on botany. Its history was colored by moral truth. It was given to shed light on the purity and vileness of my soul, to brace my will, to elevate my thoughts, to send through me a thrill of divine aspiration. The Bible does all that.

"That is why it is the Book of books. If I am looking for first things first, I find them in Paul. If I want to know what God would do if He were a man like me, I can walk with Jesus on the shores of the Galilean Lake. It must be interpreted by the spirit of Christ. Luther said, 'Christ is the Master, the Scriptures are the servant.'

"To the criticism of today we say, 'Tell us all about it.' If there was a Babylonian story of the flood, if there was ancestral worship among eastern people giving rise to the teraphim, even if there was a Virgin Birth story among the nations of the east and these stories have come from other sources, let us know about it. We do not ask to be left in the dark. Then if we have any religious experience, a new philosophy comes to us and we hear the words, 'Blessed are the pure in heart' and 'I am become as sounding brass and tinkling cymbals if I have not love.' And in the dark experiences we may look up and triumphantly say 'O grave where is thy victory?'

"We welcome higher criticism everywhere. Suppose William Tell never lived. Would freedom then die out? Suppose the George Washington cherry tree is a legend. Would all men then be liars? It is said that Watt never sat by the fire and watched the steam pouring out of the boiling kettle. If we grant this, then I suppose all railroads will stop and mills cease. It is said that Newton never stood under a tree and saw an apple fall. He worked out the theory of gravitation by 25 years of mathematical study. That is terrible. I suppose the earth would fly off in a tangent. It's a big issue to hang on an apple.

"We are doing that all the time with the Bible. If the code of Hammurabi be behind the Ten Commandments, they lose their power, we say. If the Church will go over to the side of Huxley rather than that of Gladstone, then no one will believe those great words, 'Come unto me all that labor and are heavy laden and I will give you rest.'

"We need not be afraid the Bible will lose its power over human life. The men who were convinced of the facts and stated that the earth was not the center of the universe did not know the center. We cannot stop criticising the Bible. We must go on. I do not seek a rational analysis of faith in the Bible but a transforming influence, a divine power that reaches down into life and lifts.

"We cannot teach children truths in the abstract. The teacher tells a story. Is that story a lie? No, it is true to the fundamental facts of life. That is the case with the Bible. Take for instance that story of how God loved Nineveh. Wouldn't it seem almost un-

believable that such a wonderful truth could be forgotten by people wrangling over the whale and Jonah in that story?

"The Bible has been treated as a book of curiosities, as a dictionary of science, a divine puzzle. One man discovers that the five smooth stones of David's sling spell Jesus. Another, that the coverings of the tabernacle teach the doctrine of imputed righteousness. Connundrums have been found in the Bible. Many have spelled doctrines out of its cryptic signs.

"No other book could stand such treatment. Yet I am told that the Oxford press turns out 30,000 copies a week. Can you imagine the Waldenses inspired by reading Caesar? Can you picture Luther finding his great ideal in reading Aristotle? Can you think of Knox getting a divine impulse from the pages of Seneca? Can you imagine Milton, Handel, Leonardo da Vinci, and Wilberforce getting their great inspirations elsewhere. If you take the Bible out of human experience, can you conceive the gap?

"The Bible has been the book of all. It is the book of the child, the book of the poet, the book of the reformer. There the sorrowing heart has found comfort. By it the prodigal has returned. It has supplied the cup of cold water. Not till these needs cease will the Bible cease. Not till then will the Bible cease to be enthroned in the hearts of humanity."

MR. FELTON. Rev. Ralph Felton, candidate secretary of the Home Mission Board of the Presbyterian Church, U. S. A., spoke at the regular monthly missionary meeting Willard Memorial Chapel on March 13 at 7 o'clock. His subject was Demonstration Rural Churches. Mr. Felton narrated the work of the Home Board in developing rural church work and told of several fields in which demonstration churches have been established. Mr. Felton said in part:

"At various conferences in different parts of the country we hear men calling attention to the need for ministers to man their churches and asking for someone to go to the seminaries to tell the students of these needs. Requests have come to the Board to get students into the home mission fields. The places needing men are Cuba, Porto Rica, Alaska, and immigration centers. It has been our experience that plenty of men are willing to go to these fields when they are properly presented to them. Recently at a meeting of 250 students in Chicago 50 of them signed cards pledging to go into home mission work."

At this point Mr. Felton told of the work of a young minister in the Hole, Wyoming, who introduced a social service program in

that mining community and in spite of opposition built up a strong church.

"The country church department of the Home Board has gone through several stages of development. First there was the publicity stage when Dr. Wilson called attention to the country church problem. He entered many city churches and talked to the members, many of whom had been country bred, about the country church problem, but they refused to believe him.

"This led to the second stage when surveys were made. Agricultural criticism came from this activity. Because the Board undertook to show the needs for roads, for marketing, and schools, and other social and economic improvements, the farmers complained that they were trying to teach the farmers to farm.

"This developed the epoch of demonstration work, which began over a year ago. I went to a district in northeastern Tennessee. The first house I came to had no gate in the fence. In the house was a stove, a block of wood, and a nail keg for seats. Out of 100 houses 6 were painted. The walls were papered with newspapers. Of these people 68 per cent. were tenant farmers. There were 316 lodge members and only 23 church members. The preachers are good but the churches are poor because the preachers come only once a month in covering a wide field.

"At another community the people come from good stock but they have never had any chance in life. All of them were drunk when I was there at Christmas time. But they have high ideals in the things they are taught. They are influenced only by a certain type of preaching in which there is much excitement. A young minister has gone into that place and is teaching them to farm, to play, to sing, to worship.

"The roads were too bad to travel on. At the instigation of the minister 36 men volunteered to fix the roads. They worked on the roads for two weeks with preaching every noon. This religious emphasis was the only thing that could induce them to do this work.

"In many such places the people are poor and ignorant. In these demonstration communities the ministers are teaching them to read and write, to cipher, and to worship God. They are gradually joining the churches. The south is more fruitful for this demonstration work, for the southerners seem willing to change.

"By means of athletics one minister has won many young men into the Christian life. A farmers' club has been organized, which is studying crops and other things. One field had planted the same

crop on it for 36 years and was badly in need of rotation. They fixed the roads and finally the club began coming into the church.

"A singing class was organized among the young people. At one concert 1,700 people came out, for they love singing. They also have a young men's Bible class. And the mothers' club is doing excellent work.

"There is a great opportunity for young ministers to take up this country work and we want men to go into these demonstration communities and teach people how to live Christian lives."

PROFESSOR BILL. On the evening of March 15 Professor C. P. Bill, professor of Greek in Western Reserve University, formerly professor in the American School of Classical Studies in Athens, delivered a lecture in Welsh Hall, the subject of his lecture being "Epidaurus and the Cult of Asklepius." In part he said:

"It is an interesting fact that the ancient Greeks in the practice of their cults recognized the great power of mind over matter. This we find underlying Christian Science today. The recognition of this fact formed the basic principle of this ancient cult of Asklepius. This was the faith cure of ancient Greece and Epidaurus was its home.

"For those who came to seek the aid of the god of healing, Asklepius, at Epidaurus there was abundant equipment, temples, dormitory, stadium, theatre, etc., and some unique buildings, notably the so-called abaton. All around were tablets and images of healed things and statues of cured persons commemorating the cures that had been wrought. A visitor seeing them all soon felt that 'There must be something in it.' When faith was thus inspired the candidate slept in the abaton, a long porch near the sacred well, and dreamed a dream of being cured, and was cured. If no dream came it was out of lack of faith.

Incidental to the cult but most important to us were the surroundings. Here is the most beautiful and best preserved theater of ancient Greece. It seats 1,400 and such are the acoustics that even in the 55th row hearing is easy. Of the few Greek theatres still in existence it was less remodeled by the Romans than any other and is therefore very valuable in determining that the Greek theatre had no stage. Besides this interesting theatre the many other buildings furnished material that make the present museum in Epidaurus the best in the world for the study of the details of Greek architecture in the original."

TRI-SEMINARY CONFERENCE. The Fourth Annual Conference of the College Men of New York State on the Christian Ministry under the auspices of Auburn, Colgate, and Rochester Theological Seminaries was held at Auburn Seminary March 18-19. About 50 dele-

gates were present representing nine institutions. The sessions of the Conference were held at the Seminary and the delegates were its guests.

A strong program was presented, several of the addresses being delivered by well-known platform speakers. The Conference was in charge of a joint committee of which Prof. Robert Hastings Nichols was the chairman.

The opening session was held in Willard Chapel on Saturday afternoon at 4 o'clock, at which time the Rev. Frederick Lynch, D.D., Editor of *Christian Work* spoke on "The Need for the Gospel." He was followed by President Stewart on "The Church as the Bearer of the Gospel."

A reception and dinner was given to the delegates at 6 o'clock at the Silliman Club. The evening session opened at 7:30 in Willard Chapel with an address by President Clarence A. Barbour of Rochester Seminary on "The Minister and Young People." This meeting closed with an address by Prof. Arthur S. Hoyt on "The Minister and National Life."

Sunday morning at 9:30 in Willard Chapel an informal service was held at which Charles A. Anderson, president of the student Y. M. C. A., presided and at which three seminary students discussed seminary life from three angles. The speakers were John W. Elliott, Jr. of Colgate, Royal G. Hall of Auburn, and James A. G. Moore of Rochester.

The service of worship with sermon by Dean J. F. Vichert of Colgate Seminary was held in Willard Chapel at 11 o'clock. Rev. Paul Micou, International Y. M. C. A. secretary for theological seminaries, conducted a conference and discussion in Welch Hall at 2:30 o'clock. The closing session of the Conference was held in Willard Chapel at 4 o'clock, Rev. Stanley White, D.D., secretary of the Presbyterian Board of Foreign Missions, delivering the address on "The Joy of the Ministry." Abstracts of the several addresses follow.

In his address on Saturday afternoon on "The Need for the Gospel" Doctor Lynch said in part:

"There are two reasons why we ought to consider this question. For the past 50 years many have been saying that the world does not need the Gospel of Jesus Christ. And in the second place the present war in Europe has shown the failure of substitutes for that gospel. Four substitutes have been offered in place of the gospel of Jesus Christ.

"Men have been saying that science will be the religion of the future and the panacea of all ills. Huxley and others have declared that it would bring the golden age. Others have told us that education would take the place of religion. Ever since the days of Spencer they have been declaring that if we open the fields of knowledge to people they will choose the best. Still others speak of culture as the religion of the future; culture, not in the German sense of efficiency, but rather of art and comprehensive knowledge. All we need to do is to pour the beauty of the universe into life, they say. The fourth substitute is the gospel of industrialism, of economic justice, with everybody happy, plenty to eat, good houses, work for all, and an 8 hour day. I have some sympathy with this gospel but it cannot be made a religion.

"In the past two years the world has passed through terrible things. There has been a collapse of morals. The war has meant a tremendous cost in leadership. The moral catastrophe is awful after 2,000 years. Hatred and suspicion have broken down morals.

"These substitutes have caused the wreck. Science did not lift the morals of the people. Education does not save the world. Educated people are not at one another's throats. The same is true of culture. Industrial development is all good but it does not bring social justice. It does not stall vice and sin.

"The world needs the Christian gospel today. That alone will meet the ills of the world. The cry for faith must be answered by the gospel of the living God, who cares for the world and who is going to lead it out of darkness into light.

"This country needs idealism that is divine. The need will not be greater than in the next 10 or 15 years. It must be a larger gospel, such as the unity of all mankind. Race, nationality are only superficial distinctions. We must hold up the kingdom of God before men. Love is bigger than any boundary or race. The gospel is needed that there can be but one standard of ethics in the world. If men shall not steal or kill, then nations shall not steal or kill. Christianity to us is service, not the getting of rights. That is the call to put before nations in the next 25 years. The nations must conceive of themselves as Christians."

In his address on "The Church as the Bearer of the Gospel" on Saturday afternoon, President Stewart said:

"The gospel of Jesus Christ may be summarized under three heads. First it is the gospel of religious truth. Also it has to do with religious ideals. And, thirdly, it is concerned with the power of the Spirit of God. The gospel of Jesus Christ has to do with religion in

the sphere of truth, ideals, and spiritual power. That is why I hold the gospel of Jesus Christ of such supreme value, for it is the highest expression of these.

"These things find expression in worship, which is a reverent attitude of mind and heart toward God. The community must give expression to worship. Religion also finds expression in education. Education involves the presentation of the ideals and the utilization of the spiritual power of God.

"Religion finds expression through morality. The moral life is charged with the supreme power, the highest ideals, and truth, when linked with religion. Much morality today boasts its independence of religion.

"Religion finds its expression in service. A service without the religious truth, ideals and power of Jesus Christ is a hollow mockery and an empty humanitarianism.

"Religion expresses itself in personal relationship to God in fellowship. Without the Church this gospel of Jesus Christ is weak. It has been promulgated and defended by the Church and we must continue to look to it. I know the criticism against the Church and I am willing to grant much of it, but I maintain that the Church is indispensable to the gospel of Jesus Christ.

"Jesus has called the Church his body, his bride which he loves and to which he gives himself. What other organization is teaching spiritual truths and ideals to the people? The Church is the one institution committed to religion. Take the Church out of the community and where would be the religion of the town? If we are to have these great interests protected, if we are to have men instructed in the highest truths and ideals and to have power for lifting up the community, we must have the Church of Christ with all its imperfections.

"The Church needs men for this. It is a man's job that she offers. There is a bigger job for a man of truth, ideals and power?"

On Saturday evening President Barbour spoke in part as follows on "The Minister and Young People":

"The work of the minister is varied. But the minister who neglects young people neglects a fundamental part of his work.

"The minister does not have absolute power of determining the goal of every issue of the life of his young people, but he has much to do with it in the plastic period before the metal is moulded. The minister's principal vocation in relation to young lives is the shaping of them into genuine, useful, wholesome manhood and womanhood.

"With reference to the weaknesses and perils of the life of our

day I suggest some of the characteristics which ought to be inculcated and nurtured in young people. They should be led to place their life under the domination of a real, positive, worthy life purpose. A derelict is a defeat in life today. A profane life is an unguarded, fenceless, purposeless life. Every man ought to have an island where the life purpose dwells. It ought to be guarded and kept inviolate. A life motive in conscious allegiance to God's purpose in our life is the greatest.

"In the second place no life is worth while unless it is a life of integrity. Trouble begins when fractional character and living begin in our life and in the life of others. Impress absolute integrity upon young life and that life will be sure. If our young people can get the idea of integrity into their lives, they need not be watched and tracked.

"Thirdly, a very important fact is the dignity, necessity, and duty of steady devotion to the commonplace. We are in an age of short cuts into life work. Even with four years of college and three years of Seminary the well will suck dry often. Avoid short cuts. Oh to implant by precept and example the necessity and duty of the commonplace!

"The fourth characteristic is a life of self-denying service. Young men and women need that truth above all others in this generation when so much is being done for them. I am fearful that with the multiplication of gifts our young people have grown selfish. We need to inculcate the principle of stewardship and self-sacrificing service.

"Our young people must hear the call of the world's need. It is not for them to stay in pleasant places but to heed the call.

"We have the opportunity and privilege of inculcating these principles by word of mouth and by our lives in our young people. We have two kinds of influence, voluntary and involuntary. They must be apparent in our lives to have power with young people."

Following President Barbour, Professor Hoyt addressed the Conference on "The Minister and National Life" in part as follows:

"Some college men think the ministry is a waste. I grant high idealism in the average college boy. He wishes to make his mark on his age. Bishop Potter had a large touch on public life. He was the first citizen of New York.

"The ministry is one of the chief forces in the highest life of the nation. A brief review of our history will indicate this. America was born of the Church.

"The ministers of New England had the highest social position. They were intellectual leaders and social teachers. One man who stands for the 18th century in America was Jonathan Edwards. We place him beside the great men of the race.

"If you would name the forces of our national life, you must reckon with its Christian life. No man did more for our country during the first half of the 19th century than Lyman Beecher. In the latter half of that century Henry Ward Beecher put ethical forces into the higher life of the people. Phillips Brooks was of different mould, devoting himself almost solely to the work of the pulpit, yet he profoundly affected American life.

"These are all great men in the pulpit. It is true also of the rank and file of the pulpit that they have fought well and given a noble impulse. We could not have lived without them.

"Let us go deeper and find the reasons why the ministry has had this influence upon national life. First is social unity, which is a great achievement in a democracy like ours. Then there is moral order and growth. The real foes of our peace are the evil passions in the hearts of men. Also the ministry brought spiritual freedom to our nation. Men like Edwards led the democratic movement which resulted in independence. And then, too, the nation was the highest corporate expression of the common life. It was the means where by God should carry out his will among men.

"Many statesmen recognize the influence of the ministry on national life. They deal with the real principles of human life, while the politicians touch only the fringes.

"We are now facing events full of import. Out of all the struggle will come a new day. Never before was there greater need and opportunity of the Christian ministry to raise noble standards. We use money standard too much.

'The world is too much with us late and soon,
Getting and spending we lay waste our powers.'

"I suppose this is why so few men from wealthy homes choose the ministry. It requires self-denying courage.

"We need the democratic spirit. Some classes feel they are not the brothers of other classes. We think in the group mind. How shall we preserve the balance except through those who bring us the teaching of Jesus, the first great democrat?

"How shall we educate a noble nation? We never can take our place in the family of nations unless we defend our rights and force peace after the war. True preparedness means the education of

every child that shall fit it for its place in society; the use of national resources for the best interests; freedom that shall bring loyalty.

"The real issue of the war is the kingdom of God. Only by seeing first the Kingdom of God can we love our nation. We must have idealism for the highest national character.

"Tonight we are face to face with the problems of our national life and the influence we ought to have. We can hear the angel say, 'Run and speak to this young man that he may take his place in the making of the new heaven and the new earth.' "

Dean Vichert preached on God's need for Human Fellow-workers on Sunday morning in part as follows:

"Jesus put his program into the hands of men when he left the earth. Several characteristics of his may well be adopted by his followers in carrying out this program. Jesus Christ had a consciousness of mission. He felt that he had the Father's backing as well as the Father's presence with him.

"Jesus expressed himself in sympathetic relation to those about him. And he had compassion upon men and women all about him who were in need, ministering to them. His whole life was spent in service to his people. He was willing to sacrifice even to the uttermost.

"Jesus Christ calls on us to share his life in the world. He presents to us a challenge to advance his program, which will lift us up from the less to the greater. He would have us, however, count the cost which the acceptance of that challenge will involve. Then, too, he wants us to appreciate the glory of a life lived in his service.

"Jesus Christ calls us to see the need of the world. He bids us look at men and women living in sin and sorrow, and in the midst of struggles. Also he would have us look beyond the individual to the social life. We must help ward off national decadence and seek to develop a preparedness which will find expression in moral and spiritual leadership."

In speaking on "The Joy of the Ministry" at the closing session of the Conference Sunday afternoon, Doctor White said in part:

"There are several reasons why I believe in the joy of the ministry. First of all I believe in its joy because of the grandeur of its motive. It is an anchor to which you may hold fast at all times. And it is more possible to keep this motive dominant in the ministry than in any other profession or occupation.

"I find joy in the ministry because of the largeness of its scope and its intimate relation to life's activities. Every man in your church

is under your spiritual care. This demands of you spiritual purity as well as moral and spiritual foundations. But your touch reaches out and the whole community may be influenced spiritually by you.

"I find joy in the ministry because of the delicacy of the task. You are dealing with two kinds of men, the man as you see him and the man as he might be. It lies with you to make a man what he ought to be, to develop the Christ spirit in him.

"Much joy in the ministry comes from the enrichment of companionships. You will find these among the men and women of your parish. You will live with them in books. You will get it most of all in the Bible and through the friendship of Jesus Christ.

"There is joy in the ministry because of the freedom from belittling dangers and allurements. There is not much temptation for you in money in the ministry, but it gives you comparative comfort in living. Do not get caught in deciding your life work by the allurements of riches.

"The joy of the ministry is found in the opportunity to use every power. It gives you the chance to study and develop intellectual power for service. All of your faculties are called into use through your visiting, your administrative work, your public speaking, through your life on the street. It is a challenge to your whole life.

"The ministry holds a joy because of its certain victory. This may be attained by joining your will to God's will."

MR. MOORE. Rev. Frank W. Moore, instructor in elocution, preached on "The Sword of Christ" at the weekly service in Willard Chapel on March 20. Choosing as his text, Matthew 10:34, "I came not to send peace but a sword," Mr. Moore said:

"These words have always sounded strange on the lips of Jesus, who came to proclaim peace and good will to men. The men of his time welcomed peace. Today men and women dream of peace. Poets sing of it. The outreaching of many is for peace.

"Jesus did bring peace. His spirit in the heart and mind has meant peace. It is the peace which comes from harmony and light, the peace which rises from the commission within the man. Knowing and loving to do right brings harmony and therefore this peace. When Jesus harmonizes the elements of a life, that life has peace.

"But that is not the peace that Jesus is talking about in our text. There is much morbid talk of peace in life, a desire for the cessation of outward struggle. Some people in the Christian church look for such a peace, but find it is not forthcoming. Then they either feel that they are not consecrated or lose faith in God.

"We need these bracing words of Jesus: 'I came not to send comfort of outward life, but a sword.' It is a sword of separation. It may be conflicting ideals which mean separation. Darkness and light do not dwell together. It may have been only separation of the heart at first, but later became physical separation. The sword of Christ may often be flashing for those who accept it. Many a man has to face complete discipleship and it may mean separation.

"This separating sword is found in the commonplace things of life. It may have come in boyhood, separating you from other boys in some things that you would not do. Perhaps a similar separation came in your college experience. At times the sword flashed and kept us from doing certain things that some of our friends did. In many things we are separated from other men in the everyday things of life.

"Christian people find the sword flashing. Others say 'Why hold to high ideals?' Then they wonder if they have found the right way. Would it not be right to forego some ideals and go the easy way?

"We must recognize that this must be true in life. By that I do not mean that we must be shut off from society. For we must be lovers of men and women and mingle with them. But when society says 'Come our way' we must not waver, but hold true to our ideals. When the sword of separation flashes, we want to remember that it is the sword of Christ.

"It is also the sword of loneliness. Many men have lived much alone, especially those on whom the burden of much service has fallen. How true this is of those who would be spiritual leaders! Robertson could touch so many lives because he went alone with Christ. We go into the deep things alone. The mountain flowers are gathered only by those who climb. The far vision is only for him who can stand the rarer air. That sword of separation is the sword of Christ. Often he went alone on the mountain to pray. Many times he was alone. At his trial he was deserted. On the Cross he was alone. This sword has a bracing value for all.

"Luke's figure for this is, 'I came to cast fire.' It is the sword of agitation. People tire of social and political agitation because it disturbs the peace of life and of parties. Some people of the Christian Church wish there were not so much agitation. But have you thought how much the spirit of Christ was the spirit of agitation? In the country of the Gaderenes he upset their business life. At Nazareth he upset the social order. He also upset religious conditions. His spirit caused a great agitation at Pentecost. When Paul went there the spirit of Christ caused agitation. Paul did not know what out-

ward peace was.

"What will you say to people who talk of the spirit of Christ meaning peace? We only need show that it is the spirit of life, of agitation. The stirring, moving, quickening spirit of Jesus is the spirit of agitation. People say, 'I wish I could get away from prohibition, liquor laws, child labor, questions of housing conditions, matters of public hygiene, and other social problems.' They are suffering from religious malaria.

"What shall we say of the sword of Christ in the life as a struggle against indolence and laziness, against moods, against depression from disappointment, against the down-pressing power of physical weakness? Here is your sword, know its power, fight your fight. Are we afraid of the sword Christ puts within our hands? When our struggles come thick and fast, it is the sword of Jesus.

"We cannot fail. He fails only who stops struggling. That is why some men's struggles are their burying ground. Others find struggles to be stepping stones. It is the sword of Christ so long as we are steadily waging our fight. When we recognize it as the sword of Christ, we find joy in it.

"We use it with confidence because of him who is the author and finisher of our faith. Therefore we fight with hope.

'Peace shall follow battle,

Night shall end in day.'

'I came not to send peace but a sword.'"

ANNUAL FACULTY BANQUET. The Annual Faculty Banquet was held in Silliman Clubhouse on the evening of March 24. The tables were tastefully arranged and decorated. A delicious six course dinner was served by student waiters, after which the evening was given over to speeches. J. Dayton Axtell, president of the Senior Class, served at toastmaster, introducing the five speakers with appropriate remarks. The general theme of the remarks was Religion in the life of the Seminary. Professor Adams began the addresses with a strong speech from the point of view of the experienced minister. Glenn B. Ogden was then introduced and spoke from the viewpoint of the graduating class. Edward W. Perry of the Middle Class spoke for the student body. President Stewart was the final speaker on the program, and discussed the theme from the standpoint of the faculty. Between two of the speeches Charles K. Imbrie gave an informal lecture on Seminary Sidelights with the aid of lantern slides of the campus and scenes of student activities.

MR. STEWART. Rev. Harris B. Stewart, instructor in English Bible, was in charge of the weekly service in Willard Chapel on March 27. He took as his theme "Barnabas," speaking from the text, Acts 11:24. He said in part:

"Luke had a genius for writing brief biography. No other writer in the New Testament draws pictures of men and women with such vividness. How intimately acquainted we feel with Zacharias and Elizabeth, with Dorcas and Cornelius and Apollos because of the descriptions, very brief, only a few sentences, that Luke gives of them. But nowhere is he more happy than in his description of Barnabas as found in Acts 11:24 'For he was a good man, and full of the Holy Spirit and of faith.' That is really all you need to know about Barnabas. But what do the words really mean? What of the man who is thus described? Let us take this description and try and fit it into what we know of the life of Barnabas.

"If Barnabas was a good man then many of the popular ideas with regard to goodness will have to be revised. Many today seem to think that to call a man good implies that he possesses certain characteristics which the rest of the world does not regard as desirable. He is thought of as holding aloof from the world, cutting himself off from his fellow men and from the activities of life because there is so much that is evil in them. Or he is a killjoy, with a long face and folded hands, who wears sombre clothes and avoids laughter.

"The good man is thought of perhaps as a weakling, with no initiative and no force. The poets and artists are in large measure responsible for this idea. Take any portrait of Jesus and see how his meekness, his humility, his yearning love, his suffering are all portrayed but almost uniformly without any of the lines that indicate power and virility.

"Now it is unfortunately true that many persons who are regarded as good and who make pretensions to goodness do possess just these qualities, but they are characteristic of those particular persons and are in no sense essential to goodness.

"But looking at Barnabas we find that true goodness is characterized by forcefulness. He never could have carried on his work and have done the things he did, had he been a weakling. He was a man of sufficient power to win over the Jerusalem church to Paul when he returned from Damascus after his conversion. Barnabas stood sponsor for him. That was enough. The situation at Antioch needed a man of vigor, who would take hold of things and carry them through to a successful conclusion. Barnabas was the one selected for

that mission. He it was who was sent with Paul on that first evangelizing tour in Asia Minor, and though Paul seems to have been the better speaker, Barnabas on more than one occasion was recognized as the leader. It was Barnabas who was worshipped by the crowd at Lystra as Zeus, while Paul was regarded as his spokesman and messenger, Hermes. There was no weakness in Barnabas.

"His goodness expressed itself in service. He was constantly actuated by motives of helpfulness. He sold his field and brought the proceeds to the apostles for the relief of his brethren. He was willing to go to Antioch for the service that he could render there. The dangers and difficulties of the missionary tour to the Gentiles did not daunt him because men needed the help that he could give. His goodness did not content itself with the uttering of pious platitudes, but led him to give himself in service for his fellow men.

"Another element that Luke ascribes to Barnabas is that he was full of the Holy Spirit. Instantly there arise before our minds certain highly colored scenes with persons in an abnormal physical and nervous condition. We think of Samson killing the lion because 'the Spirit came mightily upon him.' We think of Saul when 'the Spirit of God came upon him' stripping off his clothes and lying naked on the ground for a day and a night. Pentecost, with its rushing mighty wind and its tongues of fire, the gift of tongues, recalls another outpouring of the Spirit.

"But somehow these scenes of frenzy and ecstasy do not satisfy us as being all that is meant when men are described as full of the Spirit. And our minds turn to other scenes. We see Jesus in the synagogue at Nazareth applying to himself the words 'The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; * * * to comfort all that mourn, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.' Or that other scene in the upper room—'when he the Spirit of truth is come he will guide you into all the truth.'

"To be full of the Holy Spirit means more than to speak with tongues or to be in an ecstatic religious condition. It means the conscious linking up of a human life with the divine life, so that the Spirit may work in and through it. It meant this to Barnabas. His was a noble and lofty purpose, a broad and catholic spirit, a sympathetic and generous heart, because the Spirit was poured into his life and was poured out through it. He could initiate great plans and

carry out large undertakings because his life was full of the Spirit, that is, he had definitely linked his life with God and Jesus Christ.

"Barnabas was full of faith. Primarily, of course, this was faith in God, but it was also faith in men. There are three occasions when this is manifested. The Church in Jerusalem would not receive Paul, fearful lest his conversion was not real. Barnabas alone at that time believed in him and was willing to take him by the hand and express his faith in the genuineness of his conversion and the sincerity of his purpose. Had it not been for Barnabas' faith Paul might have been lost to the Christian Church. When Barnabas was in need of a helper at Antioch he immediately thought of Paul. He felt sure there were possibilities in him and he gives him an opportunity to show his worth. The third occasion has to do with the unfortunate break with Paul. Whatever may be the merits of the case Barnabas exhibited toward John Mark precisely the same feelings that he had earlier shown toward Paul. Mark probably had not shown himself in the best light on the previous trip, but Barnabas believed in him and wanted to give him another chance.

"What a great quality faith in men is. What a powerful incentive it has been to men. Jean Valjean in Victor Hugo's great story treasured above everything else the silver candlesticks that were the visible evidence of the Bishop's faith in him. Faith in men is a God-like quality, for God has tremendous faith in men. It is because of his faith in us that we are what we are, that our destiny is what it is, and that redemption is a possibility and a reality.

"Is it without significance that the name of Barnabas was attached to these qualities. For Barnabas was not his real name. It is the name that the apostles gave to Joseph the Cypriote, because of what he was. It means 'son of consolation.' What an apt description of the life of Joseph. The margin has the translation 'son of exhortation' and we feel that this too pictures him correctly. Weymouth and Moffatt both translate 'son of encouragement.' This includes and binds up the other two ideas. He was a comforter and an exhorter and therefore he was an encourager.

"What has all this to do with us? Just this: the functions that are assigned to Joseph by his nickname are the functions that you and I are called upon to perform in the great work to which we have given our lives.

"You and I must be sons of consolation. Much of our work will be in homes of sorrow, ministering to distressed and troubled hearts. We must be sons of exhortation. We may not like the old word 'exhorter' but it correctly describes one of our great functions.

We must exhort men by speech and practice to be reconciled to God and to live upright, helpful lives. We must be sons of encouragement, bringing a new vision, new hope, new strength, to the fallen, fainthearted, discouraged sons of men.

"If we would thus minister to men, we must be men of goodness, forceful and helpful. Our lives must be linked to the divine life, that his Spirit may operate in and through us. We must be men of faith in God and in men. Only thus can we be 'sons of encouragement.' "

PROFESSOR RIGGS. Professor James Stevenson Riggs, preached the sermon at the weekly meeting in Willard Memorial Chapel on April 3. Choosing his text from I Corinthians 10:31 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," Professor Riggs preached on "The Ideal of Manifesting God's Glory," addressing his speech with warmth of feeling to the students. Professor Riggs said in part:

"The key word of our text is Glory. Ordinarily we do not think of glorifying God through our approval of meat or drink, but rather through our adoration and affection for Him and our subjection to him. But God may be glorified through every expression of our personality. The heavens declare the glory of God to devout minds. But on the other hand, if personality is the greatest thing in God's glory, then the greatest way to manifest God's glory is through personality. So even in our eating and drinking we may manifest God's glory.

"Let us consider the ideal of manifesting God's glory. In the first place the ideal of manifesting God's glory in whatever we do takes into its scope life's commonplaces and its daily routine. Not all are without ideals. You who are facing life must not decry ideals. Have an ideal that gets a grip on the level of life in which you ordinarily move. Link up the routine of your life with some great purpose that may break its dullness.

"God has not manifested himself simply in great things. The imminent presence of God came to a friend of mine while traveling on the ocean, not through the vast expanse of water but rather through every sparkling drop of spray that dashed up from every breaking wave. The world was aflame with God for him. God is so manifest in the commonplace that the danger is to think that God could never act exceptionally.

"One of the commonplaces through which we manifest God is in our speech. Speaking is a sort of doing. We come close to everyday commonplace when we bring speech under this ideal. How much we know of God through the speech of Jesus!

"We may manifest God through kindness of speech. A minister ought never to have sarcasm on his lips. Never let into your speech the distraction of jealousy or the meanness of envy. And we should be careful in our uttered prayers. Real talking to God has to be acquired through solitude. Careless slovenly work will never manifest God.

"This ideal of manifesting God calls us to and begs in us a fineness of spirit. There are three lines of preparation for us in getting ready for the ministry. These are education, culture, and refinement of spirit.

"Education is strictly that discipline of mind that sharpens the faculties through which shall come greater mental power. A student comes out of college educated in that respect. But I wish in every college some man stood for culture. All educated men are not cultured. Culture is the widening of the mental horizon by contact with the best that men have thought in other days and in our own time. It is also a quickening of the aesthetic sense and a taste for the beautiful.

"Then there is refinement of spirit. College is the place where the prospective minister ought to get education and culture and refinement of spirit. Refinement of spirit manifests itself in humility, reverence, and disinterestedness. No man can become humble who has not a strong character. Humility is not comparing myself to other men, but it is my relationship to God. Humility is teachable, has no vanity, is always ready to be helped. Reverence is the attitude of mind that goes with the prayer, 'Hallowed be Thy Name.' Disinterestedness is the emptying self of selfish desires.

"This is the last time I shall have the privilege of speaking to some of you in this place. Would to God in your ministry that you will bring to bear not only education and culture, but also refinement of spirit, that whatever you do, it shall be to the glory and manifestation of God."

DOCTOR LUSK. Rev. Davis W. Lusk, D.D., superintendent of missions in the Presbytery of Newark, New Jersey, delivered an address on "Immigrants" at the missionary meeting in Willard Memorial Chapel on April 10. The meeting was in charge of Charles K. Imbrie of the Senior class, who is chairman of the Missionary Committee. Doctor Lusk illustrated his points copiously with stories and statistics which were interesting and graphic. Doctor Lusk said:

"Who are the immigrants. To begin with Abraham came out of Ur of the Chaldees and settled in the land of Canaan. He was the first immigrant. Since his day there has been a long line of immigrants streaming into new countries and marching onward in the westward tide of civilization.

"During the year before the present war, 1,218,480 immigrants came to the United States. In the ten years immediately preceding the war, about 10,000,000 came. This number is equal to all of New England, New Jersey and Delaware. Since the year 1820 about 30,000,000 immigrants have come to this country.

"There are more Irish in the United States than in Ireland. Ten times as many Jews live in New York than in Palestine. Six million Germans dwell in America. In the United States there were more Poles than in Poland before the war began. A survey of the city of Newark revealed the fact that 44 nationalities are represented in the public schools there. The United States shelters 65 nationalities speaking 73 languages.

"Will the tide set back after the war? Or will it set in this direction again? Possibly it will. If it does there will be a tremendous influx of people of all sorts.

"As regards the distribution of the immigrant, not 20 per cent. get west of the Allegheny Mountains. In the year before the war New Jersey had a net gain of 48,512 foreigners. Other states in the north east have had similar gains.

"The immigrants may be divided into two periods. In the old period they came from northern Europe. In the new period beginning about 35 years ago, they have been coming from southern Europe. These people come from countries where the government is monarchical. Hence they know little of democracy. They have lived in regions where education is for the few, with the result that there is much illiteracy among them. And in their homelands religion is non-Protestant, which means that these poor, ignorant people have no Bible. The immigrant of the old period carried his Bible with him and knew its contents. Some immigrants today hardly know the Bible exists.

"They come from village and country life. The old immigrant used to go to the country and settle on farms. But the new immigrant goes to the city. This brings strain and stress both on the individual and on the community.

"These new immigrants come mostly from Roman Catholic countries. When they arrive in this country many of them fall away from the church and religion. There are, however, degrees of loyalty.

The Irish are most loyal. Next are the Poles, then Reuthenians, Italians and Bohemians. The Jews are breaking away from the synagogue, especially the younger generation. On the east side in New York people are trying to live without God. That means gunmen.

"What do immigrants do for us? They suffer for us. They have a monopoly of the dangerous trades, including structural iron, mining, digging ditches, constructing subways, and many other industries. About 30,000 of them are killed every year. Our modern civilization is built on the rock bed of human suffering. The sweat and blood of the immigrants make the foundation of America.

"The immigrant produces for us. Foreigners perform seven-tenths of the work in mines, seven-eighths of the work in cotton mills, one-half of the labor on shoes, four-fifths of the work on furniture, one-half of the toil on gloves and nineteen-twentieths of the work of refining sugar.

"The immigrant hands down to us great possessions. Italy has given us the discoverer of America, the foundations of law, great artists, poets, scientists. The Italian has made the world debtor to his genius. We are indebted to the Slav for astronomy and for leaders in many other things. This is the Jew's land of promise. He is undesirable because of his doctrine of exclusion. The world owes the Jewish race a debt it can never pay. Our idea of one God, democracy, and the Savior come from the Jew.

"The immigrants bring us wealth. A nation is great as its citizens are great. It is costly business to make citizens. But immigrants have not cost us a penny for education. They come with youth, ambition, enthusiasm. And they give us tunnels, subways, and many other public utilities.

"We must get them or they will get us. We must prepare them for life in our country. First of all we ought to give these people a decent environment. They live in the worst parts of our cities.

"We must present them a Gospel with two sides, the spiritual and the social. Both must go together. A great deal can be done through this combination. Wherever we scratch the ground and sow seed, we have a harvest. They respond marvellously to the human touch of love.

"The city is going to control the country. What is the city to you? Is it a place to get something or to give something?"

The following evening he gave a lecture on "The New American City" illustrated by 100 stereoptican slides.

ANNUAL SPRING MEETING OF THE Y. M. C. A. The annual spring meeting of the Y. M. C. A. was held on April 12 to hear and discuss the reports of the different committees. The chairmen of the committees submitted reports which showed that the students had keen interest in many different lines of social and religious work. The missionary pledges amounting to \$216.74 has been divided equally between the Home and Foreign Mission Boards of the Presbyterian Church. The athletic program of enlisting every man in some kind of regular exercise has been carried through quite consistently throughout the year. The religious work and vocational committees have made a decided gain in formulating policies with definite goals.

At a meeting held one week previous to this one the following officers were elected for the year 1916-17: President, Robert B. Rock; Vice-president, Edward W. Perry; Secretary, Albert D. Stearns; Treasurer, Seth N. Genung; Chairman of Clubhouse Committee, Charles Dayton. The president announced the appointment of the following committee chairmen: Athletic, George W. Walker; Clubhouse, Charles H. Dayton; Devotional, Ira L. Livingston; Missionary, Victor C. Detty; Religious, L. P. VanSlyke; Selfgovernment, Edward W. Perry; Student Volunteer Band, Livingston Bentley; Vocational, Victor Frelick.

PROFESSOR HOYT. Professor Hoyt preached at the regular service in Willard Chapel on April 17 on the theme, "The Humility of Leadership." Choosing as his text, Exodus 3:11, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Professor Hoyt said:

"These words express the humility of true leadership. Humility is born of the sense of God and the greatness of the task. Moses had a sense of God in the desert. I doubt if he would have had a sense of God in Egypt. Man and the works of man were too evident there for anyone to have a sense of God. But in the quiet of the desert he had a sense of God. The God of his people seemed to him as the Eternal God, the great I Am.

"Moses had some sense of the greatness of his task. He would not have had that in Egypt. He was too close to his people there. He could not see there the degradation of his people through generations of slavery. But in the desert he could see his task and his people in the right light, a people without unity, who were helpless and gross. To make them a great nation was an impossible task for any man.

"It is the natural feeling of any man before a great task. We have that feeling tonight. No matter how long we have prepared for our work, when we actually face it, we shrink from it. This is not a mark of weakness but of strength. It is the feeling of all true leaders.

"This humility comes first from a sense of God. If we give our attention to the organization work of our church and strive for efficiency, which I think is a necessary thing, it does not speak for humility, because it calls attention to man's work. The more wheels, the more the needs of the Spirit among the wheels. We may get so busy as not to take time to cultivate God. But when man has the sense of God, it makes him humble.

"We all begin our spiritual life in that way. The most perfect people do not speak of their perfections. The higher men get in the spiritual life, the less they think of themselves. This is brought in the drama of Job. When Job forgot himself and caught a sense of the infinitude of God, he became humble. That is often the influence of the mountains and the sea upon us. The thought of God in His moral grandeur makes us lie before Him and cry, 'Who am I?'

"But in our times it is hard for us to have such a conception of God. When men have a conception of God as the Supreme Ruler, they feel that they must bow in humble obedience. When men felt that the power of God was vested entirely in the authority of the Church, the greatest emperor bowed before its power. But we think of God as the life of the universe, the life of all life. This thought of the diffusion of God, of the immanence of God makes the personal God less sharp and dominant for some men. Many who think of God as the Spiritual Force find it hard to think of God as a Person.

"Our thought of man changes our attitude toward God. We no longer think of the depravity of man but we speak now of the divinity of man. 'Thou has made him a little lower than the angels.' This sense of the dignity of man may not lift man up so much as it may bring God down. So it is hard to have true humility. Where is man in the universe of God? But this is only our first thought.

"There is a nobler place for man in God's thought. Wordsworth thought that scientific thought would take the poetry out of nature. But we know that he was wrong. What now are the fairies and sprites of the old life? They are the new philosophy of nature. So the thought of God is in all life, in the spirit of man. And the thought of man partaking of the Divine nature must give us a sublimer conception of life.

"There is only one world, one life. The spot we are now standing in, the day in which we are living is just as divine as any far off event. And we have the promise that some day we shall be like God. How little we know God! How little we have attained the stature of Christ!

"A man has the true humility of a leader when he thinks of his work, the task God gives him. We may think of our task as the organization and conducting of the work of the church. This may lead to church politics. And church politicians have not been noted for their humility. But to face our real work must make us humble. To win men one by one, to save men from sin, to give them a real conception of their life and work, to show them their real relation to the Kingdom of God, that is more than can be done by man alone. No attracting power of personality can produce that inner change of life. The man is but an instrument of God.

"To take these changed lives and make them a powerful church in the service of God is a great work. To take the great conglomerate mass of those who have come to us and to make them a real part of the Church and contribute to the real life of the nation is a great task. 'The swamp must be drained.'

"What is the work of the Church in our generation in the face of the issues that confront our fellowmen? So to teach the ethics of Christ that Christianity shall have authority and power over society and industry and all life till they bring all to subjection to the great King. If a man faces this, he will say, 'Who am I?'

"There is a humility that shrinks. There is a nobler humility that commits itself to the greatness of the task, and though it be impossible regards it as the opportunity. It commits its self to the greatness of the task and forgets self.

"Greatness of character is in a humble mind. The humblest man I ever saw was a great German scholar who had spent his life in mapping out the stars. He was devoted to the task he had in hand. He worked as though the eternal years were his.

"The spirit of the real master, the leaders of man, the workers of God is to stand in humility before God and his art. Before God he stands with no thought of personal vanity and self-seeking. Lost in the greatness of God, he makes it a work of Divine art."

GOOD FRIDAY SERVICE. Professor Harlan Creelman was in charge of the Good Friday service in Willard Memorial Chapel on April 21 at 9 o'clock in the morning. Taking for his text, John 19:28, "After this, Jesus, knowing that all things are now finished, that the

Scripture might be accomplished, saith, I thirst," Professor Creelman said:

"In our study of the character and life of Jesus we are startled by his essential humanity in which he emphasized his thirst. Nothing is more indicative of true humanity than hunger and thirst. Hunger and thirst nerve men to work in order to satisfy that need. Bread riots have exhibited the desperation of hungry men. But even deeper and more elemental in human experience is the fact of thirst. In sieges and battles the timid have overcome their timidity because of their thirst. How intense has been the thirst of shipwrecked mariners! Thirst remains after fever has burned up the vital forces.

"These words of the Cross are indicative of Jesus's humanity. The thirst of Jesus was intense. No divine intervention came in his behalf. He suffered to the end.

"This experience of thirst on the cross shows the greatness of our Lord's suffering. It is true that undue emphasis on this has resulted in an abnormal conception, and sometimes the larger conception of him as companion and friend has been obscured. But our Lord's sufferings must never be forgotten. That experience of suffering, real and necessary, stands for the fundamental reality of our faith.

"The sufferings of Jesus were necessary in the fulfillment of his mission. The passion of our Lord is a mystery. Its necessity has been borne out by experience. In all the theories of the Atonement there is the essential place of suffering.

"When this has been minimized, Christianity has lost its power and appeal to the hearts of men. It is the symbol of the suffering love of God and divine power in the hearts of men. Our redemption cost something.

"This suffering makes us realize the selfishness of men and our part in it. Because of their hatred of him, because his high ideals ran contrary to their low life, the Jews crucified him. So far as hatred controls our lives, we are participators with those who crucified our Lord. Sin is a big factor in life.

"Today there is a strong current of pleasure and love of ease which shuts out suffering. But suffering is a fact of human experience and as a part of Jesus' life it must be kept before humanity. So it is well for us in this week to consider the fact of Jesus' suffering.

"As Jesus suffered, so suffering is ordained of God as a part of our life. It is an essential part of the development of our character. We must take up our cross and endure.

"Jesus' suffering suggests the universality of his mission. No one touched humanity at more points than he because he was a perfect man. Another significant fact is the moral and spiritual element in his suffering. Only after all else had been accomplished did he give expression to his physical pain. His was not an uncontrolled animal cry. It shows that his high moral purpose was true to the end. Men under suffering reveal character. Suffering brings out the heroic in men if it is there. While Jesus' thirst was real, it was subordinated to other higher interests. 'He came not to be ministered unto but to minister and give his life a ransom for many.

"Jesus' suffering suggests that he who suffered on the Cross is able to satisfy the thirst of the human heart, because he is God in Christ, reconciling the world to Himself. The soul of man longs for the water of life. In Jesus was revealed the divine plenitude that can satisfy the human heart. Jesus alone can satisfy. Thus he is the Savior of humanity. He combines true humanity with great divine power.

"As we hear him say 'I thirst' let us give heed to these other words, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given the living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.'"

DOCTOR GORDON. Rev. George A. Gordon, D.D., pastor of the Old South Congregational Church, Boston, Mass., was the minister-in-residence at the Seminary April 25-27. The first evening he preached in Willard Chapel on the text, Mark 11:10, "Blessed is he that cometh in the name of the Lord." On the following two afternoons he lectured in the Welch building on "The Preacher as a Student of Philosophy," and "The Predicable in Christian Faith," respectively. Tuesday evening April 25, Doctor Gordon said in part:

"'Blessed is he that cometh in the name of the Lord.' Could there be a more magnificent salutation than this? Could there be higher praise? Could we say any thing finer of a noble business man than that he comes in the name of the highest intent? Could we say anything more splendid of a teacher or physician or lover or parent or friend than that he comes in the name of the highest honor or obligation or loyalty? Is there anything greater to be said of Jesus than that he came in the name of the highest in human life and in the universe?

"Think with me for a moment of those who came in the name of the lowest in human life and in the universe. The world has men who ignore the spirit, men who believe there is no spirit to ignore. Man is to them an animal. They become expert students of animal and selfish natures and they know how to appeal to them.

"When I see men come to the city to study, I do not wonder at the anxiety and solicitude of parents. They are met by many who come to them in the name of the lowest both in themselves and in the sense of gratifying it against the protest of the spirit. It is the old story of the fall fruit offered to the sense against the protest of the spirit.

"They come in the name of the lowest in the universe. When I was in college a generation ago, agnosticism was in vogue. In talking to college men today I would speak thus. Take medicine, for instance. At that time the highest one-half of the medical students were agnostics. In my lifetime I have seen that revolutionized because religion as a phenomenon has got into scientific life.

"Scientific men have come to realize that for science to ignore the supreme fact of the universe would never do. These men have come to religion with respect. Many eminent physicians are in my church. The reason is that materialism has been rejected for nearly a generation.

"But the old habit which existed in the intellectual world 30 years ago has descended into the street. The world is full of materialism. It is indifferent to moral values. It comes to those who are essentially animals.

"There is your great foe when you enter your work in the world. Men who are immersed in the activities of the world have received this bequest of materialism from intellectual men. They come in the name of the lowest. It is a tremendous fight against a great power. We cannot win unless we oppose power to power, intellect to intellect in the spirit of the Master.

"Think with me for a moment of those who come in the name of the highest but with unworthy motives. Think what harm they do. They are men who say they are godly, but they are ungodly. These are in alliance with those I just mentioned. They actually demoralize the Kingdom of God in which they appear. At a critical time in my ministry a man came to me with a most sympathetic air in the name of the highest, but really in the name of dirty greed, for he turned out to be an insurance agent out for commission. A minister near Boston used his position to sell bonds. Ten years ago an evangelist came to Boston and framed up a lady from Australia to sing from the gallery with telling effect upon the audience.

"Is that coming worthily in the name of the highest? What are we to say of the minister who adopts falsehood in the name of God? What do intelligent young men and women think of such advice? Is excitement religion? They who come in the name of the highest unworthy, do immortal mischief in the Kingdom of God. I have not known a single preacher acquire genuine power who was not scrupulously honest, devoted in statement in life, in plan, in organization, in truth to the highest.

"Think of those who do come in the name of the highest with all their heart, whose prophet and exemplar is Jesus. The highest thing in the Gospel of Jesus is his conception of God. Some say he was primarily an eschatologist. That is like saying George Washington was a slave master, omitting the fact that he was the Father of his country. You see how foolish these unnatural perspectives are. Jesus conception of God as Father was the greatest thing.

"Father meant to him Love. Take love on the lips of a dissolute man and love in the father and mother looking on their firstborn. You judge the content of the word by the clarity and sublimity of Jesus' outlook, by the glory of his ministry. When you get into your ministry I wish you would preach on the text, 'Who makes his sun to shine on the evil and the good.' Why? Because of the indifference of God? No, because of His eternal love.

"That term must be lifted up with all of Jesus' insight into it. It is eternal magnanimity. Jesus gave to our universe its greatest name and he came in the name of the Highest. Eternal compassion, redeeming glory is to have a faith that will shape the world and re-shape it.

"Jesus came in the name of the highest in man. He saw the evil and the grossness in man, but he saw more. He saw the brightness of man against the blanket of the dark. He saw the filial capacity, the filial heart of man. He had a gospel concerning the universe and concerning man. If God be against us, what is our hope? If the universe be opposed to us, what shall we do?

"Jesus also trusted in man as a preacher. People crowded to hear him. But did he descend? Was he a buffoon? Was he vulgar with the vulgar? No, his words are always beautiful. They were so beautiful, so faithful to fact, so felicitous in relation to life, that the people who heard him could not forget them. Take the beatitudes or his parables. Where can you find such words? The common people heard him gladly.

"The worst heresy of our profession is to talk in the dialect of uneducated people and befoul the Gospel. The language of Jesus

is sublime. I have noticed that among fashionable and rich people there is apt to be less appreciation of beauty than among those who are down trodden and in misery. Coin not flowery phrases but words that express compassion of the heart. They will become pearls in the hearts of your people.

"Lift your ministry till it is the banner of the highest. Lift your theology till it has worth for everybody. When we lift things to the highest, they shine in the worth of the eternal. Our faith and life should lay hold not only on the feelings but on the reason.

"I rejoice for you. May your day be long, beautiful, great with service, and may it end with inextinguishable hope."

In his lecture on "The Preacher as a Student of Philosophy" Doctor Gordon said in part:

"The sphere of the preacher's possible intellectual interests is almost bewilderingly wide. His chief difficulty is what line not to pursue. After getting into the regular work of the Church we realize the value of the prescribed course in the seminary.

"A man may follow different lines of study. Exegesis must be supplemented by profound general experience. Language may appeal to some and it has a great value. History gives breadth of thought and sympathy.

"The study of history also delivers one from the vanity of thinking one's ideas are original. It gives us a share in the vision of the best. I speak of these, for there are other interests besides philosophy.

"Some talent is necessary for philosophy to be of use to the minister. It would be a waste of time for some men to study philosophy, if they have no bent in that direction. All our great theologians were great philosophers. And for a great period of time the only philosophers were theologians. The Schoolmen were all philosophers.

"Only within a generation have the universities made complete facilities for the study of the history of philosophy. What may the preacher gain from its study?

"First, he may gain a sense of life as a great human experience, the world of human reality and life. Our whole human world is set in the heart of infinite mystery. Consider Greek life at its best, as represented by Plato and Aristotle. Philosophy began in wonder. We miss the whole beginning of philosophy unless we stand in the material universe as awe inspiring. There is something great in it.

"The intelligence says, 'What does it mean?' Philosophy brings us to a contemplation of that. It is an endeavor to understand the meaning of the oracle. Maybe the highest is there. Summon your highest power to think.

"The student of philosophy is a kind of epic person. A text book in philosophy looks as dull as a last year's almanac. The student of philosophy who is a lifelong explorer in that field, comes at life to have a kind of epical experience. He has seen so many systems of thought, seen what men could do and could not do. He comes at length to his goal.

"Your imagination must work in philosophy. A man cannot become a devoted student of philosophy till it becomes great to him. Philosophy is the poetry of the reason. You will come upon men who are great intellectually, great in intellectual integrity and candor.

"Philosophers differ as men differ. Some men get on without any sense of God. They are well-fed or poorly-fed animals. But there are men to whom the spirit is everything. The animal man has his philosophy. And the spiritual man has his philosophy which furnishes him with the grounds for life. They represent the two kinds of philosophy.

"Part of your problem is to understand the philosophy of the natural man. Hume's philosophy took most of the interest out of life in England. That philosophy had to be met. You must know the assumptions and postulates of the natural man if you would help him.

"You will find much in thinkers of the positive type to support the Christian idea of the world. Christianity is the supreme version of something that has been in the world from the beginning. Voices will come from unexpected quarters to confirm your ideas. They form a chorus to support the great Christian soloists.

"Mutual criticism comes to the student of philosophy. No man can give us all insight we need. Greek philosophy before Socrates was a series of hieroglyphics. Plato lifts Socrates' definitions to the world of reality. Each thinker takes up and adds to the insight of the other. That is found in all the great thinkers of the world.

"Some say that theology is gone. What do they mean? Philosophy lives and dies. We get rid of philosophy by criticism. In the past theologies were protected by the Church. You must not rule out or you go out yourself. There was no freedom in criticism till a generation ago. We hewed down philosophies because they were inadequate to life. Today that has become general in theology. It has been hard to get free trade in the intellectual world. Let us make good use of what we have.

"It is a great education to know a few great thinkers of the past. Think of what Aristotle was to Dante. Think what Plato and Aristotle have been to our whole western civilization. We cannot under-

stand it without them. They run through it all. Aristotle's Ethics are the best in history. So are his Politics.

"There are two vast delights in such a study. First, there is the joyous critical companionship with a great mind. A great mind will criticise you in your want of ideas and in your sloppy style. With these two combined one would soon go to state's prison in the Church. But to have a great master of thought is an immense thing for a minister.

"This study also helps a man to a style that is wholly interested in truth, having no decoration, no skyrockets. Such devotion to an idea will accomplish that. Aristotle is the greatest help in these respects. He is always interested in ideas and in the truth. His is a comprehensive, monumental search for the truth. His style is clear and faithful to fact. I call him the champion intellectual athlete of the world. He is the best antidote to the rhetorical habit of the minister.

"Is there anything that philosophy contributes to the great end of the world? Finality is never in the intellect. It is in character. The philosophy of Socrates when he drank the hemlock cannot be transcended. Always work toward the spirit whose end is not relative but absolute. Here we know in part, we prophecy in part, we philosophize in part, but when that which is perfect is come, then that which is in part shall be done away. Now abideth faith, hope, love; love that never faileth, for God is love. Seek for the absolute, not the relative. Let the intellect float up to the stars and help you to mount up to the Spirit."

In his second lecture on "The Predictable in Christian Faith" Doctor Gordon said in part:

"Our subject reminds me of the words of Socrates, spoken just before he drank the hemlock cup, 'The time has come for us to part; I to death, you to life, but which shall fare the better is hid from all save God.' All prediction is of a provisional character. There are some things clear in the future, if we could only find them.

"One thing is settled as we look into the future and that is the treatment we ministers are to receive. You will get all the appreciation you deserve and also a whole lot of first class criticism without which no man will see the truth.

"But there are three things about which we can only predict in a measure of probability what will happen in the future. First is the ecclesiastical organization. What can we say of the Church of the future. Probably many things will happen. As an organization no one can say very definitely, for there is an incalculable element in human nature.

"The instrumental idea of the Church is good. The Church is not an end in itself, but a means. It is justified by its fruit-bearing power. It is flexible and adaptable to the life about it. That idea is gaining in the intelligence of its leaders everywhere. It is a great gain to have the idea that it is an instrument.

"Another probability is that the pressure of moral evil is on all churches. The tide of evil will compel them to concentrate on the essentials and to cooperate in alliance. We may fairly count on the alliance of churches in the fight with the foes of humanity.

"There will be no such thing as organic unity in the Church because it is not desirable. Organic unity is a menace to freedom. It is death to genius. It gives no room for individuality, for the working of the gift of God in every man.

"Every generation in the world is prophetic. It comes with ideals and with fountains that spring from eternal life. To crush them all into one organization is almost blasphemy. The leaders will want freedom and the full expression of individuality.

"To live under one government, civil or ecclesiastical, all around the world is a thought to give a man the nightmare. Let a Methodist be a Methodist, a Presbyterian be a Presbyterian, and so with all denominations. All denominations are ecclesiastical fits for somebody and misfits for others. People like to have their clothes fit. Why should we make an exodus of members from one church to another impossible? It is the crucifixion of the ministry.

"A second predictive probability is in regard to theology. No one knows what the theology of the future will be. The Greek Fathers were of higher intellect than the Roman Fathers. Their theology is more satisfactory intellectually. Yet because of the ethical passion of the Roman Fathers their theology stood. When later their ethical passion subsided, their theology appeared poor. And when ethical passion combined with freedom returned, it was all up with their theology.

"Freedom and ethical passion today give hope for the future. This is the greatest time in the world's history. There is today an intensification of ethical passion and freedom. There is freedom to speak out what God makes clear to the soul. What harm has been done by suppressing impulses!

"Jesus had a higher mind about God and the world. Our task is to attain a clearer sense of the mind of Jesus as it is turned on the individual and society. The leaders of the Church should learn to say, 'We have the mind of the Lord'—the standard mind about the Absolute and human life. The uncertainty lies in the capacity of the

coming generation to accomplish that task, to be guided by the sovereignty of the standard mind.

"The minister must have his eyes on the phenomena of life. He must read. He has to be a seer, a prophet. How comforting and companionable and sovereign in his greatness the Lord Jesus is to the man who is seeking vision. The tides of the world's life are sweeping us out to the great God. All this is uncertain because of the question of our fitness and fidelity. Are we willing to take the plunge?

"The third predictable probability is the life in God through Jesus Christ. That is a typical life. A Christian resembles spiritual men of all varieties but there is a Christian type. All men are kin. The religious soul has a kinship everywhere.

"When a soul is moved by a sense of the Infinite God to penitence and prayer and worship and obedience under whatever sky, there is great identity. I would rather be a devout member of an inferior religion than a heartless and shabby member of the highest religion.

"How shall we confront the future? Work, work, work."

Dr. and Mrs. John Q. Adams entertained the members of the Middle class at their home Friday evening, March 10. When the guests had assembled a semi-circle was made around the cheerful fireplace and a basket of "Fagots" placed before it. As each one fed the fire with his bundle of sticks he entertained his listeners with a joke, anecdote, or extraordinary tales which sometimes were almost incredible. When the fire burned low refreshments were served after which songs were sung.

Professor and Mrs. Dulles entertained the members of the Junior class at their home on South Street on Friday evening, March 14. The theme of the party was a winter picnic. To further insure the joy of the occasion ladies were invited to the picnic. Very soon the festivities began. The men were requested to choose their partners and drape themselves artistically on the stairs. Now began the most exciting part of the evening's fun. Each person, supplied with twenty-five beans, was supposed to bid for his luncheon. Mysterious packages containing all sorts of good things to eat were thus sold to the highest bidder. It is whispered that the two men who acted as auctioneers received more than their share of the edibles but nothing has been definitely proved. After all had thus supplied themselves with the staff of life they proceeded to enjoy the hard earned repast, some sitting on the floor while others not being able to forget their bringing up, actually sat at tables. Following this highly enjoyable part of the entertainment came an indoor golf game. Two sides were

chosen and then the excitement began. Three games had to be played before the championship team was announced, and even then the losing team felt confident that it could retrieve itself if given but one more chance. Soon after this the picnickers took their way homewards. All agreed vigorously that winter picnics were great fun.

Professor and Mrs. Hinke gave a dinner in their home, to the members of the Senior class on Friday, March 15.

Professor and Mrs. Creelman entertained the Middlers at their home Friday evening, March 17. The idea of St. Patrick's day was carried out in the music, favors, and refreshments. The evening was spent in playing games which taxed the skill of each player.

On Wednesday afternoon, April 19, the members of the Senior class went to Edgewater and spent the night there. The men discussed their plans and hopes for the future. They returned to Auburn on Thursday morning.

CHARLES A. GENUNG of Waterloo, N. Y., was a guest of the students at Silliman Club House, February 25. He delivered an informal speech on, "The Minister and the Undertaker" in which he made several suggestions based on his long experience. Among other things he said that it is important for the funeral director to use tact when dealing with the minister, while on the other hand the minister should use common sense when unusual situations arise. They should work in harmony.

THE REVEREND E. W. ALLEN, pastor of the Disciples Church spoke to the students after dinner March 31 in Silliman Club House. His subject "Preparedness" was presented so as to show why an aggressive military program would be against the spirit of this country.

DR. VAN SLYKE of Geneva, N. Y., was the dinner guest of the students at Silliman Club House on the evening of April 13. After dinner he read a paper on, "The Relation of the War to the Chemical Industries of the United States." In a brief way he sketched the importance of chemistry in the industries of the country. Then he told the process of manufacturing dyes and explosives showing how the war had created abnormal conditions in this country.

DEVOTIONAL LIFE. On Wednesday evening, March 29, the different classes in the Seminary joined in a union prayer meeting held in Silliman Hall. The meeting was led by Professor Hoyt who spoke about habits concerning which we as men training for the ministry should be very particular. Dealing, as he did, with the fundamentals of every day conduct, Professor Hoyt's talk was most practical and helpful.

BOOK REVIEWS

THE BROTHERHOOD OF THE BURNING HEART. Oscar Edward Maurer. (The Pilgrim Press, Boston, 1915. 134 pp. 4¾x7½in. 75 cents net.)

The book takes its title from the first of twelve Communion sermons delivered by the minister of the Center Church, New Haven, Connecticut. Really they are not sermons but short talks, the longest not taking more than ten or twelve minutes for delivery. It is difficult to review them without using superlative terms. They are without exception strong, vivid and vital. Each one is splendid in its single condensed thought. The language is simple, pictorial and direct. The sentences are terse, compact and often epigrammatic. The style never hinders the message, but rather is the fit medium for conveying the desired impression. The thought is deeply spiritual and helpful spoken in no uncertain tone. A positive message to an uncertain age. The themes in themselves are memorable and suggestive having the symbolic quality so loved by the Scotch pulpit; "The Brotherhood of the Burning Heart," "Winning Past the Cherubim," "The Traveller Over the Sea," "Jesus Christ, Guest or Host?" "The Brotherhood of the Resurrection," "As Real as Blood."

Mr. Maurer has done in those sermons what a minister should do at the Lord's Table. He has touched the heart's deepest feelings, awakened aspirations after holiness and God, interpreted the Supper in terms of fellowship and service, and made Jesus Christ the central figure of all moving in and through life. It is fine to come upon such a real social interpretation of the Communion. After reading the sermons one wishes that they might be in the old Center Church to partake of the Communion with fellow Christians whose hearts had also been stirred by the messages. All ministers might well read these sermons, not only for their spiritual helpfulness, but also for their suggestiveness as to what Communion talks should be.

Besides the sermon, there is a Communion prayer following each sermon and a group of Communion prayers at the close of the book; there is also an excellent order for the celebration of the Lord's Supper.

F. W. MOORE.

THE ETHIOPIC LITURGY. The Rev. Samuel A. B. Mercer, Ph.D. (Munich.) The Young Churchman Company.

The chapters of this book consist of the 1914-15 series of the Hale lectures delivered at the Western Theological Seminary, Chicago.

Illinois; the author, the Rev. Samuel A. B. Mercer being Professor of Hebrew and Old Testament in that Seminary.

To one interested in the development of liturgies this book is of great value. Although the subject, the Ethiopic Liturgy, sounds technical and of limited range, nevertheless the author throughout has handled the subject in a surprisingly interesting fashion. The lectures are far from being dry as dust detail. The amount of research study put into the preparation of the lectures was vast, yet out of the mass of matter collected an increasingly interesting series of lectures was developed.

The first two lectures showing the sources of the Ethiopic liturgy deal with the general development of the earliest liturgies and throw a good deal of light on matters rather difficult to get at. There is a refreshingly broadmindedness about the origin of the Mass or Eucharist which commends the point of view taken. To one not versed in the technicalities of liturgical development these two lectures would be of real worth as a way of introduction to the foundations of worship in the Christian Church.

The remaining four lectures deal in turn with the Ethiopic liturgy of the fifth century; the present Ethiopic liturgy to the end of the *Missa Catechumneorum*; from the *Missa Fidelium* to the end of the Institution, and from the end of the Institution to the end of the Service. These have to do with the technical detail of the liturgy and might not be of as great interest to the lay mind.

Two of the noteworthy features of the book are the copy of the earliest complete Ethiopic Liturgy reconstructed in its probable fifth century form in Greek, and a facsimile of the Mercer manuscript giving the liturgy in Ethiopic characters.

The book is a welcome addition to the Seminary's growing collection of books on the history and development of worship.

F. W. MOORE.

A MODERN CHURCH PROGRAM, by Albert F. McGarrah. (Fleming H. Revell Company, New York, 1915. 128 pp. 4¾ x 7¼ in. 50 cents net).

Mr. McGarrah might have called this book, *What to Do and How to Do It*, for he lays out a definite program for an active and aggressive church and shows how it can be carried out most effectively. He is not a theorist, but a practical man making practical suggestions as to the work the church should be doing. The details have all been carefully worked out, and though some changes

might be required because of local conditions, the scheme as a whole might well be adopted by all our churches, large and small.

It would be necessary, and as Mr. McGarrah points out, in many cases it would not be desirable, to inaugurate the whole scheme at once. Indeed, many churches and probably many ministers would balk if this were attempted, but they could easily be persuaded to try a part of it. If this were honestly and properly done the results would be such that the other parts would follow along as a matter of course and inevitably be adopted.

One of the advantages of this program is that it does not contemplate a whirlwind campaign of a week or a month, but steady, constructive building for a whole year and a number of years. It is not exhausted with a single effort, rather if the suggestions of the book are wisely followed each year will see the plan growing and unfolding, gathering power as it expands.

Some idea as to the practical character of the book can be gained from the chapter headings: A Constructive Modern Church Year; Church Visitation and Efficiency; An Autumn Church Efficiency Campaign; Efficient Preparation for a Campaign; Some Vital Questions Answered; The Follow-up Campaign; Federated City Efficiency Programs; Publicity Committee Activities; Six Essential Factors of an Efficient Church.

This is a book for ministers and church workers carefully to study and then to put into practice. It should give definiteness and direction to the activities of many churches that are now haphazard and spasmodic. If its suggestions were adopted and its program carried out, most of the criticism directed against the Church would entirely lose its point.

HARRIS B. STEWART.

FEAR GOD AND TAKE YOUR OWN PART, by Theodore Roosevelt. (Geo. H. Doran Co., New York, 1916. 414 pp. 5¾x8½ in. \$1.50 net).

"Our course as regards Mexico has been a terrible thing for Mexico. It has been a shameful thing for the United States" (p. 280). These words occur near the close of a powerful and unanswerable arraignment of our President's timid, hypocritical and vacillating treatment of the Mexican situation.

The book is full of just such straightforward, courageous, tonicky sentences in the discussion of the vast moral issues that are before the world. There is no talking neutral or "thinking neutral" in these pages. Over against President Wilson's advocacy, of the right of

bloodthirsty bandits in Mexico to murder Mexicans and Americans, outrage women and starve children without hindrance from us, as he did in his memorable Indianapolis speech, may be set this fervid, perhaps, perfervid, advocacy of the highest international ethics.

It is to be regretted that criticism of the foreign policy of the administration is given political significance. But even so, it is little short of comical for religious leaders longer to keep silence regarding the conduct of our foreign relations, toward Mexico, toward Belgium, toward Armenia and the whole world situation that has made it doubtful whether this nation is on the side of God or the devil. . It is high time that this conspiracy of silence, which was recommended to a hundred million people by their Chief Magistrate relative to the greatest moral issues, the vastest human interests, facing this generation be brought to an end. This book makes a large contribution to this object. It discusses in a large and vigorous way, without the possibility of misunderstanding the author's convictions, the duty of the United States in regard to the European war, in the Mexican situation, in the matter of preparedness. In relations with hyphenated Americanism toward the astounding doctrine of dual nationality, and other great world matters of present absorbing interest

There is too much repetition in it. It would have gained in effectiveness if a pruning pen had been applied to it. But it is full of ginger. It has none of the smug air of the "thank God we have a President who has kept us out of war" spirit so prevalent and so disgraceful in this land.

Every American ought to read it. It will stir his soul to a righteous indignation against the injustice and inhumanity abroad in the world and make him ashamed of himself, if he knows the emotion of shame, that he ever allowed himself, if he ever did, "to feel too proud to fight" for national honor and national ideals.

GEORGE B. STEWART.

OUR MAN OF PATIENCE, by Rev. Anees T. Baroody, Ph.D. (The Pilgrim Press, Boston, 1915. 94 pp. 5x7¾ in. \$1.00 net).

One of the great difficulties in the way of a proper understanding of the Bible is that it was written by and, in the first instance most of it, for Orientals and therefore follows Oriental modes of thought and methods of expression. We attempt to interpret it in accordance with our occidental methods and from our viewpoint with the result that we are often wide of the mark.

Dr. Baroody has done a real service in restoring the Book of Job to its oriental setting and interpreting it in the light of eastern customs.

A scene in one of the modern villages of Syria furnishes for him the explanation of the form and method of the book. It is a contest in Arabic poetry and he vividly describes the old men who successively try to outdo each other in cleverness, thought and duration in the impromptu production of rhythmic and rhymed lines. Each had his group of supporters who cheered him on and acted as a chorus repeating the last line of each stanza, so as to give the principal time to get his breath and formulate the next stanza.

Dr. Baroody is convinced that the Book of Job had its origin in just such a contest and asserts that a large part of the poetical section fits exactly the rhythm that is most commonly used in Syria today. "In reality the three friends are three poets who have had more than one encounter with Job in days past and have been badly defeated, and now, having heard that the old poet has been at last afflicted by God, they call upon him to rub some salt into his breaking boils."

The book is not intended as a commentary, yet it gives briefly and clearly the positions of Job and his three friends and the result of the contest. One reads it with the feeling that he is getting close to the original situation and meaning.

The Pilgrim Press has issued it in attractive form with several fine illustrations of present-day life in Syria.

HARRIS B. STEWART.

CHRISTIAN SERVICE AND THE MODERN WORLD, by Charles S. Macfarland. (Fleming H. Revell Company, New York, 1915. 140 pp. 5x7½ in. 75 cents net).

This book is an earnest, moving appeal for united, aggressive action on the part of the Christian Church.

Dr. MacFarland discusses the various fields of service that are open to the church, into which she ought to go. These include a healing ministry to weak and suffering bodies, the application of Christian ideals and principles to the modern industrial situation, the development and consolidation of conscience, especially that of society, and the teaching and developing of a new internationalism.

To each of these subjects the author devotes a chapter in which he sets forth in vigorous language his conviction that the church should and must busy itself along these lines. This is not to exclude the evangelistic and more specifically spiritual functions of the church, which Dr. Macfarland regards as fundamental and vital, but which he expressly omits because he has treated them elsewhere.

In the chapter entitled "The Federal Unity of the Churches a Social Obligation" he uses illustrations from both the home and

foreign mission fields to show, what must be readily admitted, that the divisions in the church are its weak point. He pleads for unity and comprehensiveness, but recognizes that it may be desirable for the church army to be "composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided they move together, face the same way, uphold each other, and fight the common foe of the sin of the world with a common love for the Master of their souls, for each other and for mankind" (p. 119).

Two interesting facts which the author has discovered are noted. "It is possible, almost always, to get the churches into Christian unity, provided you can prevent them from discussing Christian unity." "If you want to have a conference which will be absolutely harmonious, without bitterness or invidious utterance, get men to come together from just as many denominations as you can. It is only when men and women from one denomination get together in conference that there is any serious divisive utterance." These are hopeful signs for they reveal the fact that when the church seriously faces a great task in a broad and Catholic spirit it is possible for her to act harmoniously.

Especially timely and suggestive is the last chapter on the New Internationalism, with its discussion of the underlying causes of the present conflagration in Europe and some very plain words to us here in America. The suggestions made may not seem to all to be immediately practicable, but they form an ideal toward which we should strive. It can come "not by the trivial simulation of a neutrality that adds God and the devil together and divides by two, but by a profound repentance, by a national atonement, by a new status in international diplomacy, the status of unselfish reconciliation."

HARRIS B. STEWART.

THE BLACKEST PAGE OF MODERN HISTORY: Events in Armenia in 1915; The Facts and Responsibilities, by Herbert Adams Gibbons, Ph.D. (G. P. Putnam's Sons, New York, 1916. 71 pp., 12mo. 75 cents net).

Dr. Gibbons, who has become well known as a writer on matters of the present war, lived in Constantinople and Asia Minor from 1908 to 1913, as a press correspondent, and gained exceptional familiarity with the affairs of the Turkish Empire. Thus qualified, he wrote in December, 1915, this appeal to the nations that are neutral in the war concerning the worst of all its outrages. He describes briefly the Ottoman government's careful planning of the extermina-

tion of the Armenians, and the systematic horrible savagery of the carrying out of the plan. Not many horrors are recited, but this story from an English woman long known to the author is enough: "I stood there at the Adana railway station, and from the carriages the women would hold up their children and cry for water. They had got beyond the desire for bread. Only water! There was a pump. I went down on my knees to beg the Turkish guard to let me give them a drink. But the train moved on, and the last I heard was the cry of those lost souls. That was not once. It was almost every day the same thing."

Dr. Gibbons calls attention to the indispensable economic value to the Turkish Empire of the Armenian element of its population, and shows that as a race the Armenians have not been disloyal to the government, as is now charged in justification of their destruction. He sets forth effectively the facts which fasten the responsibility for the awful crime against them, with all its infernal cruelty, upon the German government. Moreover he points out a reason why the Germans were interested to have the Armenians put out of the way. By their commercial prowess the Armenians were an obstacle to the exploitation of Anatolia by Germans. They interfered with the realization of those golden dreams that gathered round the Bagdad railway.

Finally, Dr. Gibbons calls upon the neutral nations to intervene in behalf of the Armenians—how, he does not suggest. To Americans and Swiss especially he appeals, because their work for Armenia had so educated its people that their destruction became desirable for Turks and Germans. Dr. Gibbons knows now that his appeal was destined to be vain concerning the present government at Washington, which considered its duty discharged by a "note." His powerful little book has had and will have effect in aid of relief for the surviving Armenians. And it is good that he has put some things on the record.

ROBERT HASTINGS NICHOLS.

THE GREATER TRAGEDY AND OTHER THINGS, by Benjamin Apthorp Gould. (G. P. Putnam's Sons, New York, 1916. vii+189 pp., 12mo. \$1.00 net).

This is a collection of twenty spirited papers on war subjects, written by an American resident in Canada. The first, whose title makes that of the book, deplores the moral perversion of the whole German people, shown in the lack of any protest against their government's worst outrages. But most of the book is concerned with the attitude of the United States toward the war. Mr. Gould enforces

effectively some truths which, though staringly obvious, need enforcing, that the Entente Allies are fighting for this country, as truly as for themselves, that they are contending for the safety of the things we count most precious, that they are protecting us against the attack which a successful Germany would surely make upon us, that it is no longer possible for us to remain in isolation and stand aside from European affairs, which have become affairs of the world. He laments the part we have played so far, of keeping safe and fattening on others' calamities, which has brought our national soul into the gravest danger in our history. Severely, but not too severely, he denounces the sordid and cowardly policy of our government, its anxious fussiness over dollars and mail and its lukewarmness in defence of American lives, its helpless vacillations, its pretentious words that turn out to mean nothing. The blame of all this he puts where it belongs, on the President; and he rightly charges to him the dimming of our national vision of the right and the stupefying of the national conscience. An honest and brave leadership, as Mr. Gould says, would have prevented our sinking to our present shameful state. The shame of our record will remain, whatever may come of the latest loud words, which, as this is written, cause a hesitant hope of something better. Mr. Gould's book is needed, and it is to be hoped that it will be widely read.

ROBERT HASTINGS NICHOLS.

THE LATIN CHURCH IN THE MIDDLE AGES, by Andre Lagarde. Translated by Archibald Alexander, Ph.D. International Theological Library. (Charles Scribner's Sons, New York, 1915. vii+600 pp., 8vo. \$2.50 net).

This very valuable book has an unusual plan. Almost all writers on its subject divide the Middle Ages into periods, and proceed by describing the aspects of the church's life in each period. M. Lagarde takes the Middle Ages as one period. The divisions of his book trace different sides of the church's development from the beginning of the whole time covered to its end. He travels over the Middle Ages with one subject in view, and then with another, and another. First he follows "The Expansion of the Latin Church," from the winning of Clovis's Franks to the annexation of Lithuania at the end of the fourteenth century. Then there is a chapter on the development of "sacraments and devotions," and another on monasticism. Six chapters on the papacy follow, treating the election to the office, "The Pontifical State," "The Papacy and the Empire," the political and the religious advance of the papacy, the chapter on the latter subject be-

ing devoted to the growth of the papal monarchy over the church, and the papal finances. The other subjects of chapters are episcopal elections, celibacy, heresies, "The Conflict with Infidelity and Heresy; Crusades, Inquisition, Councils," "Ecclesiastical Studies" and "Ecclesiastical Writers."

In the adoption of such a plan its obvious disadvantages must be accepted. Except in an illuminating but very brief preface, there is no attempt at survey and interpretation of the whole movement of things. The book is not fitted to be an introduction to its subject, for it presupposes enough general knowledge to form a background for the study of separate features of the history. The reader must fashion his own general view of the development, and for this abundant materials are provided.

On the other hand the plan, as the author has carried it out, has great advantages. The various subjects are discussed with vast learning and crystal clearness of statement. Thus lines of light are run straight through the confusions of the period. By the time the reader has followed all of them, mediaeval church history is illuminated for him as it never was before. On several important subjects the book supplies consistently organized information not elsewhere to be found. Take for example the really vital matter of the choice of bishops. M. Lagarde's study of this, from the sixth century to the sixteenth, brings together facts which hitherto students have had to gather from many books, and presents them in a remarkably significant way. Here, as on all other subjects, the author holds himself strictly to the matter in hand, and never lets go the thread; but here as elsewhere his treatment constantly suggests relations, so that the reader finds his understanding of mediaeval church affairs greatly enriched through the study of one aspect of them.

As a work of reference M. Lagarde's book is of the highest value. The student will find in it answers to questions which he has put in vain to other histories, even the most authoritative. This results in part from the concentration of attention on single features; in part also from the sure knowledge to which the book everywhere testifies. Unlike some other histories which are recommended as works for reference, this is decidedly interesting to read. There is no confusion, no obscurity, no dullness.

One wishes that another subject had been treated, the actual religion of the common people. M. Lagarde comes near this in the chapter on "Sacraments and Devotions," but does not make a study of it. The admirable quality of the translation must be noted.

ROBERT HASTINGS NICHOLS.

THE CENTURY OF THE RENAISSANCE, by Louis Batiffol. Translated from the French by Elsie Finimore Buckley. With an introduction by John Edward Courtenay Bodley. (G. P. Putnam's Sons, New York, 1916. xxix+429 pp., royal 8vo. \$2.50 net).

This is the first volume to be published in the new "National History of France," a work which is being written by several authors under the editorship of M. Frantz Funck-Brentano, and of which there are to be altogether six parts in seven volumes. Chronologically, this is the second part, the Middle Ages being provided for in a volume by the editor of the series. M. Batiffol's book cannot be said to have any connection with the present war, for he must have written before it began. And of course the "National History" must have been planned in those days "before the war" that now seems so far away. But Mr. Bodley's introduction to the whole series, addressed to English speaking readers, appeals frankly to the new interest in France created by the war. Mr. Bodley, than whom nobody could more authoritatively and sympathetically introduce a book on French affairs to the English and American public, has a good case and makes the most of it. This new history will have the great advantage of the new enthusiasm for France felt by all lovers of the just cause, and even by some Germans and pro-Germans, possibly also by what neutrals still remain, if they are capable of any feelings.

"The Century of the Renaissance" covers the time from the death of Louis XI in 1483 to the death of Henry IV in 1610. It is a period extraordinarily interesting, confused and crowded. M. Batiffol has chosen to interpret it by describing three principal groups of events, the wars in which the French kings strove vainly to gain territory in Italy, the civil wars between Protestants and Romanists which nearly ruined the country, and the rebuilding of the nation under Henry IV, in preparation for the greatness of the seventeenth century.

Thus his history is chiefly political. He widens his view of things by, introducing vivid discerning studies of important characters, sketches of affairs at court, accounts of the civil administration and its workings, and some description of the life of the people. In this way he has made a spirited and varied narrative, showing a movement toward an end in the manifold disturbances and confusions of the times. Though the book covers the whole period of the Protestant Reformation, it is deficient in its understanding of religious affairs. They are treated chiefly from the point of view of their political effects. Men's religious convictions are to the author in the same class as their intellectual powers, just facts affecting their conduct and fortunes. Into the reasons for them he does not enter, nor

does he seem to think one sort of convictions better than another. Of the religious life of Peter Ramus he says only, "Calvinism proved his undoing; he was killed in the massacre of St. Bartholomew." In spite of the title, the treatment of matters of literature and art is somewhat sketchy and superficial. The last chapter, on "The Kingdom of France about 1600," contains something for which one looks in vain in most histories of any country—a full account of the governmental machine of the times, especially of the arrangements for collecting taxes and enforcing the laws, and of the military system. This throws much light on the conditions and character of the people. Indeed a conspicuous merit of the book throughout is that without a large amount of direct description it keeps bringing into view the moral qualities of the mass of the nation.

ROBERT HASTINGS NICHOLS.

THE BOY PROBLEM IN THE HOME, by William Byron Forbush. (The Pilgrim Press, Boston, 1915. xi+287 pp., 5½x8 in. \$1.00 net.)

Dr. Forbush has written several good books about boys, but none better than this. He holds himself strictly to the limits of his title, excluding those phases of the education of boys which belong to their life outside the home. He divides his book into three parts, devoted respectively to the years below nine, the time from nine to fourteen, and the adolescent period. In relation to each of these ages he discusses "three things: home government, sex discipline and religious nurture." Throughout there are evident the author's intimate knowledge of both parents and boys, his remarkable sympathy with boys, his profound religious earnestness, his high ethical ideals, his common-sense and his humor. It is a book that will do a great deal of good.

R. H. N.

The family of the late Rev. G. Parsons Nichols, D.D., of Binghamton, desire that certain of his books, now lying idle, should be of use. They are grateful for the kindness of the editors of the RECORD in co-operating to this end by printing the following list. These books will be sent to ministers and other readers of the RECORD who ask for them and are willing to pay carriage upon them. They will be sent by express, charges collect. Since there is only one copy of each book, it is obvious that it may not be possible to comply with all requests; but what is possible will be gladly done. Letters about the books may be sent to Miss C. S. Nichols, 95 Carroll Street, Binghamton, N. Y.

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Auburn Seminary Record

Volume 12

July 10, 1916

No. 3

**The Seminary and the General
Assembly**

President's Address

Dr. Hoyt's Celebration

Auburn Seminary Record

[ENTERED AS SECOND CLASS MATTER]

PUBLISHED DURING THE MONTHS
OF
JANUARY, FEBRUARY, MARCH, MAY, JULY, SEPTEMBER
AND NOVEMBER

BY
AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

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Subscription price \$1.00 per year, in advance. Single copies, 20c.
Make all remittances and address all communications to AUBURN
SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

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Auburn Seminary Record

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June 10, 1916

No. 3

COMMENCEMENT WEEK

COMMENCEMENT week at Auburn for 1916 was a notable occasion. No alumnus who was present throughout is likely ever to forget it.

The interest and enthusiasm increased with each day and each event, to the fitting climax of the Alumni luncheon, when Professor Hoyt's twenty-five years of devoted life and unwearied service found a sincere and affectionate recognition that warmed the heart and quickened the loyalty of every Auburn man present. But of that, elsewhere.

It was an unusually well arranged program that was carried out during the three Commencement days. The custom is growing and it is proving a very successful and satisfactory custom of choosing Commencement speakers very largely from the members of reunion classes. Dr. Taylor of Rochester, and Mr. Myers of Plattsburgh gave most suggestive and interesting addresses. They were the only speakers who were not Auburn alumni. Alumni presided at all the conferences and services, and addresses were given by Alumni. The sermon before the Society of Alumni and two of the principal addresses of the Conference were given by members of the class which returned for its twentieth anniversary.

It emphasizes the fact that each class that leaves the Seminary has, in a few years from its graduation, its message and its messengers for the Commencement gathering.

It was probably the choice of speakers, together with the great desire of all Alumni to pay their tribute of honor to Professor Hoyt, that drew an unusually large number back to Auburn for the 1916 Commencement. And we believe that future committees of the Alumni Association, in planning the Conference Programs, might very acceptably follow the

custom of seeking from reunion classes the majority of the Commencement speakers.

With the usual simple and dignified service the Commencement proper took place.

It is so different a Commencement from that of twenty years ago that the alumnus, who returns after long absence, is struck by the significant change. Following the custom established a year ago the Faculty and candidates for degrees with the Senior Class passed in procession from the Welch Building to Morgan Hall to meet the Board of Directors, and together, through the Welch Building into the Chapel. The degree of Bachelor of Divinity was conferred upon nine persons, three members of the Senior Class, and six graduate students from Auburn and from other seminaries, thus marking the widening usefulness of the Seminary in stimulating ministers to careful, systematic study under direction of the Faculty. The sermon was a strong message, not only to the graduating class, but to the whole audience that filled the Chapel to its capacity.

It is gratifying that the special effort of the Alumni Committee to bring back to Auburn for this Commencement a larger gathering than usual of former students, was partially successful. The effort should be continued and increased. Each year there is offered to the Alumni a carefully chosen program for three days that is full of inspiration, suggestion and helpfulness. Never before was it more so than at the recent Commencement.

DR. HOYT'S ANNIVERSARY

WHEN for a quarter of a century a man has actually taught men how to preach the gospel of Christ, then certainly comes an anniversary worth celebrating. If we believe in Christ, can we think that there are many kinds of service greater than this? Can there be many kinds of gratitude stronger than what ministers of the Christian gospel feel toward the man who has given them such teaching? With such gratitude in their hearts the men of Auburn came up to

the Seminary at Commencement to signalize the twenty-fifth anniversary of Dr. Hoyt's professorship and many who could not come, as well as those who did, were represented in the volume of letters which was given to him at the Alumni luncheon. Would that many more could have come; for the celebration, with all its simplicity, was a really great occasion. So it seemed at the time, and the impression does not fade. Never was a celebration more *ex animo*, and never one more *con amore*. The speeches of Dr. Goss, Mr. Russell and Professor Moore, reported elsewhere in this issue, were admirably true to our thoughts about Dr. Hoyt and our affection for him. And his characteristically noble words in response will not be forgotten by any of his hearers.

Dr. Hoyt belongs to us Auburn men in a double way, for he is one of us, as well as our teacher beloved and revered. But that he does not belong to us only was recognized and rejoiced over in the celebration. We are proud and thankful that the influence whose beneficent power we at Auburn know has gone throughout our country and across the seas.

RELATION OF AUBURN SEMINARY TO THE GENERAL ASSEMBLY

THE General Assembly of 1915, meeting in Rochester, decided that the "Compact of 1870" between the Assembly and the seven theological seminaries of the Church at that time is, in the case of Union Theological Seminary, "legally unenforceable," and gave its reasons for this decision. This action of the Assembly necessarily raised the question of the continuance of the Compact relative to the other seminaries which were parties to it. At least one other seminary besides Auburn, Lane at Cincinnati, considered the matter.

The Auburn Board of Directors at its meeting next following the Assembly gave the matter attention and referred it to a committee of five to report to the next meeting of the Board. The Committee gave the matter careful consideration and made a unanimous report to the Board at its Commencement Meeting in May last. After mature deliberation the Board

unanimously approved the report and adopted the resolutions. The Faculty was directed to report the resolutions to the Assembly of 1916 to meet the following week at Atlantic City. In the whole matter the Board was of one mind and the Clerk of the Board was formally instructed to enter the fact of the unanimity upon the minutes. In this number of the RECORD the report is printed in full.

We are confident that the report will make it clear that the Board is abundantly justified in its action. The Assembly of 1915 having raised the question the Board was under the necessity of giving it consideration. The importance of the matter demanded that it receive thoughtful, unbiased attention. This the Board gave to it, with the result as indicated in the report. In view of the facts in the case it would seem as if no other conclusion could be reached than that of the report.

The Board is to be commended for frankly informing the Assembly of its action. It was not of its own choice that the matter came up, but since it was brought to its attention by the action of the Assembly, it could not without some concealment withhold from the Assembly its own conclusions. The Board was not indifferent to the possibility that its action, when made public, would be misunderstood and that its motives would be misconstrued. It also knew that it might be better policy to maintain a judicious silence, until some future occasion made it necessary to divulge its action. But it was not acting from policy or from any other ulterior motive. It does not believe such motives should control in religious matters, even if they are justified in other matters. It believed that the only fair course for it to pursue was to inform the Assembly of its undivided agreement with it.

The Board believed that whatever individuals might think of its decision, the General Assembly surely would not disapprove of its agreement with it. As the Board and the Assembly are of one mind on the subject of the legal standing of the "Compact," it could only be right for the Assembly to know it.

The Assembly and the Seminary are both open to congratulations that without dispute they have come to see that an agreement under which they were living was one that could not be legally enforced. There is no good likely to come from such an agreement, and the possibilities of misunderstandings or worse consequences are immeasurable. The sooner the two parties to such an agreement come to a realization of its illegality the better for them and for the interests the agreement is designed to conserve. It is a matter for gratification that the question is raised, so to speak, *in these*, and that both parties are of one mind concerning it, thus avoiding those inevitable complications that are always involved when the question is raised in the concrete.

It is worthy of note that the actual relations of the Seminary to the Assembly are not affected by the discovery that the "Compact of 1870" is illegal. An illegal compact does not change the actual relations of the two parties to it. At the most it only affects their apparent relations. The real relations remain what they were before the illegal compact was made. This is the situation in this matter. The real relation of Auburn Seminary to the General Assembly remains what it has been from the founding of the Seminary in 1818.

It is also worthy of note that the relation of the Seminary to the Presbyterian Church remains unchanged. The Seminary is ecclesiastically connected with the Presbyterian Church, having been founded by the Synod of Geneva and being from the first connected with the Presbyteries in this region. In this relation the Seminary rejoices. By the discovery of the illegal nature of the Compact the rights of the Presbyteries which the Compact jeopardized are made the more evident and placed beyond further question. The Presbyteries have always been keenly alive to their privileges and responsibilities growing out of their relation to the Seminary and have been faithful in conserving its interests. This relation is to continue. The Seminary is a Presbyterian Seminary and can never become anything else without the consent of the Presbyteries. This consent it does not desire, for it holds as a treasured asset its Presbyterian connection.

REPORT TO BOARD OF DIRECTORS OF AUBURN THEOLOGICAL SEMINARY OF ITS COMMITTEE ON THE RELATIONS OF THE SEMINARY TO THE GENERAL ASSEMBLY

YOUR Committee, to which was referred at the last meeting of the Board the relation of the Seminary to the General Assembly of the Presbyterian Church, U. S. A., in view of the action of the Assembly of 1915, sitting in Rochester as recorded in the Minutes of that Assembly, pp. 129, 140, 141, 148, 161, would respectfully report:

We have given careful consideration to the matter, examining the history of the Compact between the Assembly and the Seminaries, the relation of this Seminary to that Compact, and the legal questions involved in it. We have also obtained legal advice.

For your information we rehearse briefly the following facts:

1. The General Assembly of 1870 gave serious attention to the matter of its relation to the seven theological seminaries at that time having some connection with the Presbyterian Church. This was one of the matters involved in the Reunion of the Presbyterian Church of the U. S. A. at that time being consummated. It was found that "Those at Princeton, Allegheny, Danville, and Chicago were established by the General Assembly, and are under its direct supervision and control. The Seminary at Auburn is controlled by a Board of Commissioners, elected by certain Presbyteries in Central and Western New York, and a Board of Trustees elected by the Commissioners. Its Faculty, appointed by the Commissioners, report to the General Assembly. Lane Seminary, at Cincinnati, and Union Seminary at New York, * * * by their charters * * * are made Presbyterian institutions * * * though not under any ecclesiastical control." (Minutes of the General Assembly, 1870, p. 61).

There were before the Assembly a Memorial from Princeton Seminary praying for a larger measure of control for its Board of Directors, ("Minutes", 1870, p. 62); and one from

the Directors of Union Seminary, "to the effect, that the Assembly would commit, so far as practicable, the general administration of all the Seminaries, now under the control of the Assembly, to their several Boards of Directors; proposing, if this be done, to give to the General Assembly, what it does not now possess, the right of veto in the election of Professors at Union." ("Minutes," 1870, p. 63).

"Accepting the offer so generously made by the Directors of the Union Theological Seminary, in New York, * * * to invest the General Assembly with the right of a veto in the election of Professors in that institution, this Assembly would invite all those Theological Seminaries, not now under the control of the General Assembly, to adopt at their earliest convenience, the same rule and method." ("Minutes," 1870, p. 63).

2. Auburn Seminary, being one of the seminaries referred to above as not under control of the Assembly, received the above mentioned invitation.

The Board of Commissioners and the Board of Trustees of the Seminary at their next meetings, May, 1871, had the matter under consideration, and their Conference Committee reported concerning it to the Board of Commissioners. The record in the Minutes of the Commissioners is as follows:

"The Chairman of Conference Committee reported the following: Resolved, that the Boards of Commissioners and Trustees of the Auburn Theological Seminary are anxious to comply with the proposal of the last General Assembly to submit the election of Professors in the Institution to the concurrence of that body, and that a joint committee be appointed to consider whether the proposal of the General Assembly can be complied with without a change of the charter of the Seminary, and if in the judgment of the Committee, such a change in the Charter is necessary, the Prudential Committee is hereby authorized to apply to the coming Legislature in the name of the two Boards to make it. The following Committee, Rev. James M. Platt, Dan'l Waterman and Hon. O. Robinson were

appointed to consider amendments to the Charter." ("Commissioners' Records," p. 414).

The "Report of the Faculty," signed by Willis J. Beecher, Clerk, to the Assembly of 1872, states that "arrangements are under consideration whereby the General Assembly may have veto power in the appointing of professors." ("Minutes," 1872, p. 108).

The Assembly's Standing Committee on Theological Seminaries, uses the same language in referring to Auburn Seminary, ("Minutes," 1872, p. 59).

The matter came again before the Board of Commissioners at its next meeting, May, 1873.

The "Minutes" of that Board for May, 1873, contain the following record, the Rev. C. H. A. Bulkley, having been substituted for Rev. J. M. Platt, as Chairman of the Committee:

"The Committee on the question of the necessity of legal authority to give the General Assembly a concurrent voice in the appointment of Professors, reported as follows: 'The Committee to whom has been referred the question as to whether the proposal of the General Assembly to submit the Election of Professors in the Seminary to the concurrence of that body, can be complied with without a change of the Charter of the Institution, would respectfully report that they have carefully examined said Charter and sought legal counsel on the subject. They find that the Board of Commissioners is invested with the sole and ultimate authority to appoint its Professors and that they can not legally delegate this power to any other body. They are, however, convinced of the fact, that they may in their primary action, make a conditional appointment subject to the approval of the General Assembly and that the right of such approval may be accorded to and recognized from that body without necessarily interfering with their ultimate authority. The Committee regard this Seminary as standing in an organic relation to the General Assembly through its Commissioners, who are themselves ecclesiastically amenable to the action of that body and that therefore there is a generic propriety in submitting their appointments con-

ditionally to its advisory action. They farther find that it comes within the sphere of power accorded to the Board by the Charter that they make whatever by-laws and regulations they may regard as essential for the prosperity of the Seminary and therefore, deeming it desirable that this Institution be classed on an equal basis with others of a like character as under the patronage and supervision of the General Assembly, the Committee would hereby present and commend for adoption by the Board the following By-Law, to wit: That hereafter the appointments of Professors in this Seminary be primarily made conditional upon the approval of the General Assembly and that such appointments be complete and authoritative only upon securing such approval.' Signed C. H. A. Bulkley, Orrin Robinson, D. Waterman. Report accepted and adopted. The stated clerk was instructed to forward a copy of the resolution thus adopted to the approaching General Assembly." ("Commissioners' Records", pp. 426-427).

3. The "Report of the Faculty," signed by Willis J. Beecher, Clerk, to the Assembly, 1873, states that "at the regular annual meetings of these Boards (i. e., Trustees and Commissioners) held in May, 1873, final action was taken, giving the Assembly a co-ordinate power in the election of Professors" ("Minutes," 1873, p. 582).

The standing Committee on Theological Seminaries at the same Assembly reported regarding Auburn Seminary, that "at the regular meetings of these Boards (i. e., Trustees and Commissioners) final action was taken, giving the Assembly a veto power in the election of Professors" ("Minutes", 1873, pp. 528, 529).

4. The General Assembly of 1893 concluded a controversy with the Union Theological Seminary covering two years and involving, *inter alia*, the validity of the "Compact of 1870." The Board of Directors of the Union Theological Seminary took action in the preceding October terminating the "Compact" and communicated to the Assembly its action. The Assembly made record of this action, declared that it "is wholly without warrant," and dissented from the opinion that "there

exists the undoubted right of either party to the agreement of 1870 to act alone in its abrogation" ("Minutes," 1893, pp. 159-161).

5. In May, 1895, a General Assembly's Committee of Conference with the Theological Seminaries visited Auburn and held a conference with the Boards of Commissioners and Trustees in the discharge of a duty assigned to the Committee to bring the theological seminaries under a more direct control of the General Assembly.

In that conference and subsequently in a Report to the following General Assembly these Boards were careful to make clear the close ecclesiastical relations existing with the Presbyterian Church, their loyalty to the Church, and their unshaken judgment, "that it is inexpedient to take any action which may have in view any changes in the Charter, relations or methods of control of this Seminary" ("Minutes", 1895, pp. 158, 159).

6. The General Assembly's Committee on Union Theological Seminary made to the Assembly of 1915 an exhaustive Report on the matters committed to it, which is to be found in the "Minutes" of that Assembly, pp. 129-167. In this Report is the Report of a sub-committee on "Legal questions involved." This sub-committee was composed of the eminent lawyers, Messrs. Rush Taggart, Geo. V. Massey, and Frank J. Loesch. Their report discussed the "Effect of the Compact of 1870."

The report says

"The compact of 1870 grew out of the action of the Directors of the Seminary on May 16, 1870, asking that in the election of professors in all the seminaries of the denomination, including the Union Theological Seminary, the plan be followed of reporting such appointments to the General Assembly, and that no appointment of a professor should be considered as complete if disapproved by a majority vote of the Assembly" ("Minutes", 1915, p. 148).

The report of the sub-committee finds that the duty of selecting Professors is vested in the Board of Directors, and

that "any attempt to delegate this power of selection to any person or tribunal, in the absence of express authority in the Charter, would be of necessity *ultra vires*, and hence null and void. No such authority is found in the Charter. From this it follows that the compact of 1870 is legally unenforceable, and the action of the Directors of the Union Theological Seminary in returning to the Charter method of selection of professors was, in the opinion of your committee, in conformity with their legal duty" ("Minutes", 1915, p. 148).

The Assembly's Committee referred to a sub-committee, consisting of Rev. Andrew V. V. Raymond, D. D., and Rev. Joseph A. Vance, D. D., the ecclesiastical relations of the Union Theological Seminary and the Assembly. This sub-committee reported, *inter alia*, "It is the opinion of your Committee that under the Act of Incorporation the Directors transcended their rights when, in 1870, they ceded certain veto powers to the General Assembly, as such powers could not be delegated to any body" (Minutes," 1915, p. 161).

The Assembly's Committee submitted the "Reports of the Sub-committees separately because, in the opinion of your Committee, they present all the essential facts bearing on the legal, ecclesiastical * * relations of the Union Theological Seminary to the General Assembly" ("Minutes", 1915, p. 162).

The Report of the Committee, incorporating these Reports of Sub-committees, was adopted by the Assembly. ("Minutes," 1915, p. 129).

II. Conclusion from the Foregoing Statement of Facts.

In the judgment of your Committee there are certain conclusions which this Board is compelled to draw from the history of the relations of Auburn Seminary with the General Assembly since 1870. Among them are the following:

1. That the Compact of 1870 was an agreement to which the General Assembly was one Party and the seven theological seminaries of that time, Auburn Seminary being one of them, constituted the other Party.

Since the Assembly of 1915, representing the Party of the First Part, has declared "the Compact of 1870 is legally unenforceable" it only remains for Auburn Seminary to recognize the fact, and to record its acquiescence in it.

2. That the Charter of Auburn Seminary vests its governing Board with the duty of selecting professors, and does not grant to it the power to divest itself of this duty. This was the view of the Board of Commissioners in May, 1873, which body, after taking legal advice said, "they find that the Board of Commissioners is invested with the sole and ultimate authority to appoint its professors and that they cannot legally delegate this power to any other body."

The General Assembly of 1915 has taken this same view of the legal questions involved.

Our legal Counsel at the present time advises us that this is the correct interpretation of our Charter, and that our Boards of Commissioners and Trustees, the predecessors of this Board in the government of the Seminary, acted beyond their powers in seeking to confer upon the Assembly the right to veto the selection of a Professor, that their effort to avoid the plain definition of their powers in the action they took in 1873 is not defensible, and that the Compact they entered into with the Assembly is null and void.

3. Your Committee, after a careful consideration of the whole matter, agrees with the General Assembly of 1915, that the "Compact of 1870 is legally unenforceable" and believes that the action of the Assembly of 1915 should be accepted by Auburn Seminary as final.

Your Committee desires to bear testimony to the unvarying interest of successive General Assemblies in Auburn Seminary and to our own unswerving loyalty to the Presbyterian Church.

We entertain the hope that, although the historic Compact is found to be of none effect and illegal, the community of interests out of which it had its origin and the good fellowship and fraternal regard which it has fostered throughout these

years may continue uninterrupted. To this end we think it desirable that the Seminary through its Faculty as it did prior to the Compact, should report fully for information to successive Assemblies, and we earnestly desire and confidently trust that the Assemblies will receive with interest the Reports and continue to hold the Seminary in affectionate regard.

4. Your Committee would call attention to the fact, frequently coming to view in our history, that the Seminary is organically connected with the Presbyterian Church. It was founded by the Synod of Geneva in 1818, and from that time to the present its governing Boards have been elected by certain presbyteries in Central and Western New York.

"This constitutes a method of direct ecclesiastical control by which this Seminary was already, within the meaning of Article IX, of the concurrent declarations of 1869 of the Reunion Compact, under Synodical supervision" (Report of Auburn Board of Commissioners to General Assembly, "Minutes", 1895, pp. 158, 159). Article IX of the "concurrent Declarations" in the Reunion Compact referred to above declares that seminaries under Synodical or Assembly supervision "shall be entitled to an official recognition and approbation on the part of the General Assembly" ("Minutes of General Assembly" N. S., 1869, p. 279). This, so far as we can discover, has never been called in question by any General Assembly.

The Seminary has always regarded this form of ecclesiastical connection as the most satisfactory for all the high purposes for which it was founded.

We, therefore, recommend the adoption of the following:

RESOLUTIONS

1. That the Board of Directors of Auburn Theological Seminary hereby accepts the interpretation and decision of the General Assembly of the Presbyterian Church of the U. S. A. meeting in Rochester, May, 1915, that the "Compact of 1870 is legally unenforceable."

2. That the Board of Directors hereby bears testimony to the unbroken friendship between the Seminary and the Assemblies in the past and takes this occasion to reaffirm its declaration of the loyalty of this Seminary to the Presbyterian Church, with which it is in ecclesiastical relation through its organic connection with the Presbyteries in Central and Western New York maintained now as from the first; which through its ninety-eight years of history the Seminary has sought to serve with all fidelity; and which it intends to serve in coming years with fullest service and devotion.

3. That the Board of Directors instruct the Faculty to report annually matters of interest to the Assembly for its information.

Respectfully submitted,

GEORGE B. STEWART, Chairman,

GEORGE UNDERWOOD,

DANA W. BIGELOW,

WILLIAM R. TAYLOR,

WALTER ROCKWOOD FERRIS,

Committee.

May 11, 1916.

THE MESSAGE OF THE MISSIONARIES TO THE PEOPLE AT HOME

ABSTRACT OF THE ANNUAL ADDRESS BEFORE THE Y. M. C. A.,
MAY 9, BY REV. WILLIAM P. SCHELL

CONSIDER it an honor to be here tonight as an alumnus of the Seminary and as a representative of the Board of Foreign Missions. I cannot help thinking of the part Auburn has played in the evangelization of the world. Two men of my Class in the Seminary, by common consent the strongest men, Frank Bible and Jim Nicol, have done as effective service as any missionaries under the Presbyterian Board.

I wish to be an intermediary between the foreign missionaries and you. I wish the younger men of the foreign field could speak through me to the younger men here; and that the older men on the foreign field could speak through me to the older men here.

In years gone by the missionaries and natives have been students. They have done what we have told them to do, and they have learned their lessons so thoroughly that they have duplicated our successes and avoided most of our failures. But I want to reverse the order this evening, and to speak of what the missionaries have to teach you and me, to emphasize the message of the missionaries in this year of war to us who have never gone to the foreign field. The greatest blessing that could come to a layman is to learn from the laymen of Korea and Africa and China; and the greatest blessing that could come to a minister in the homeland is to learn from the missionaries on the firing line.

There are three influences coming out of the present war situation to teach us something about the evangelization of the world and the effect of the war upon foreign missions.

The first of these is that the war is an hour of suffering and tragedy. A commonplace remark, you say. But do we realize it? America is the only large nation that has not suffered from the war. Our hearts have not been broken, our homes have not been destroyed, our land has not been

devastated. But other nations are suffering. Recently I heard Dr. John R. Mott say that today 4,000,000 men are armed to kill, and they are killing. Every 24 hours 30,000 men are killed and wounded. There are 5,000,000 wounded men in the hospitals of Europe. Poland has had 215 cities and nearly 2,000 villages blotted out of existence. Dr. Mott said that he had seen 480,000 German school boys go off to war. It is a period of heart-breaking suffering from Poland to Persia and over the whole world. It seems incredible that in this twentieth century 1,200 men could be taken from a village and with hands bound behind their backs be carried off to the mountains and be killed with axes before morning. A wave of sorrow has rolled across Europe, down through the Balkans, over the Caucasus Mountains, and on into Armenia, Syria and Persia.

The siege of Urumia will take its place as one of the most awful experiences of the war. Fifteen thousand people came through the mountains, throwing away their babies and leaving the weak and dying by the roadside. Of that number 12,000 arrived at Urumia. They saw the American flag and came into the American missionary compound. Only 18 missionaries were there to minister to them. Of this number thirteen were stricken with typhus fever and of these three died. This was the suffering of missionaries for Jesus Christ. In the midst of their own suffering the missionaries were compelled to witness the starvation, persecution or murder of hundreds. Recently I saw a missionary letter which said: "I have never before known what it meant for Jesus Christ to suffer and for others to partake of his sufferings." None of us here knows enough of the sufferings of Jesus Christ. I believe this war will bring more of the passion of Jesus Christ into our life. This war has a message of grief and tragedy.

In the second place the situation presented by this war is a call to do the unexpected. This war calls men to do the unexpected as never before. The French troops at the outbreak of the war retreated for 14 days. Then they halted and the order came to advance. The order was unexpected, but they obeyed. Other armies in other places did the unexpected.

One of the secretaries of the American legation at Brussels several days before the war broke out wanted to resign because he was working only a few hours a day. Five days after war was declared he was working about eighteen hours a day, and serving as the official emissary between two great armies. He did the unexpected and was lifted thereby into a position of world prominence.

A short time ago I heard a Cornell Senior tell how he joined a Canadian regiment when the war broke out, how he was sent to France, and how he soon found himself in a first line trench near Armentieres. Shortly after the arrival of his regiment, nearly two miles of French Zouaves were killed by poison gas; the Canadians were compelled to fight for 48 hours without food or sleep before they were relieved. They held the bridgehead on the road to Calais and at the end of the fight every man but two in his gun crew was killed or wounded. That young man was lifted out of a fraternity house at Cornell University and thrown into the battle line in Flanders.

When war was declared our missionaries in Africa found themselves hemmed in by four armies. Supplies gave out, their stock of medicine became exhausted; and it was impossible for the Board to communicate with them. The Board telegraphed a man on a plantation in Mississippi, who was at home on furlough, asking him if he was ready to go to Africa alone. He came at once to New York and a vest lined with \$3,000 in gold coin was given him to wear. He started for Africa with this gold and with 800 pounds of provisions and medicine, and after traveling for nine weeks and changing steamer five times, arrived in Africa in time to bring relief to the missionaries. He was called to do the unexpected and responded as a good soldier of Jesus Christ.

Are you and I ready for that kind of thing? Unless the minister today is as ready to do the unexpected, to respond to the unlooked-for emergency, he cannot attain to the success of the missionaries.

In the third place, the time of this war is a period which is calling on people to do the heroic, the dangerous, the impossible thing.

Not long ago when we were working up a campaign in a certain community, a minister refused to address nineteen post cards for the campaign because it was too much work. That is an exaggerated statement of the attitude of mind of many ministers. The difficult thing can be put aside. But we do not find that attitude on the mission field.

I should like to tell two stories of missionary life before the war broke out. A number of years ago a native chief in Africa said he would kill the first white man who came into his village. A missionary, hearing of the threat, went to the village and called out the chief, and said to him: "Chief, I understand that you said you would kill the first white man who came into your village. Well, I have come. What are you going to do to me?" The chief replied: "Nothing. I am not going to do anything to you now that you have come. The man I'm looking for is the one who is afraid to come."

Another missionary one day saw a group of savages standing before him with javelins and rifles. He had his shotgun near and his first thought was to blow these savages into eternity. But he put his gun down and told the chief he was not going to use it. "Then we will not do anything to you," said the spokesman. The missionary counted not his own life of value, and was willing to risk anything for the sake of Christ.

A woman was sent as a missionary of Jesus Christ to Mexico. A famine came to the city where she was working. Every day she went down to the railroad station to meet the train, hoping that it would bring food. One day a train pulled into the station and when the doors of the cars were thrown open, the bodies of dying and wounded Mexican soldiers were dumped out on to the platform. She recoiled from the scene, but immediately began to nurse those wounded men. And she stayed there, telegraphing the Board for supplies and begging not to be taken away from her work.

That wave of heroism is going around the world. It lifts life out of the humdrum and the monotonous. When 1,300 missionaries can send a message of the unexpected and of the heroic, it has power, and the Christian minister in this country should heed the message and feel the power.

PROFESSOR ARTHUR S. HOYT'S TWENTY-FIVE YEARS OF SERVICE IN THE SEMINARY

ADDRESSES DELIVERED AT THE ALUMNI LUNCHEON, MAY 11

ABSTRACT OF AN ADDRESS BY REV. CHARLES F. GOSS, D.D.

The brief address which I am about to deliver on the subject of "ministerial training" is but an introduction to a personal word which I have to say to my friend. If it seems presumptuous for me to discuss this subject in the presence of one who is spoken of by a recent issue of a great national journal as having delivered the strongest messages about this great business of any man in America, I can only reply that I am obeying the orders of my hosts.

The two propositions which I now announce are but a repetition of the message he has been delivering for a quarter of a century.

In the first place, no minister has been properly trained who has not been taught that his principal business is the interpretation of human life, and that in the second place his interpretation must be delivered in artistic forms. I repeat that the primary business of the minister is not the interpretation of the Bible, but of human life. We are not consecrated to explain a book; but to make a book explain our being. The fundamental value of the Bible is that it is the best interpretation of human life in all the world! Human life is a mystery. Many men do not even try to solve the problem of existence. Others make an effort to do so, but fail and give the effort up. Therefore, it is necessary to raise up interpreters who are able to furnish a reasonable explanation of life. Primarily, he has the individual problem to solve. He must understand the successes and failures; the joys and the sorrows, the hopes and the fears of men and women. He must know their lives intimately; and he must not rest until he finds that God has given him a message for them. Nor is the minister concerned alone with the problems of individual being. Our relations are complex and it is necessary for us to comprehend institutions and

organizations in order to weave them into the philosophy of civilization and make the life of the race seem as rational as that of the individual.

In the second place the minister must present his interpretations of life in the form of art. There is nothing more tedious than the mere recital of truth in mechanical terms. It is possible to take old platitudes and clothe them with such beauty that they will lift men out of themselves and bring a new light into their souls. There is a quality in truth which is like the light in the stars, the odor of the rose and the scintillation of the diamond, and it is this mysterious quality that rouses the human soul to its highest activities. Truth is beauty and beauty is power. The minister enters into rivalry with all the forces of life and with artistic forces, nowadays, as never before. If he cannot interpret life in forms of art, he cannot hope to set on fire the souls of men.

I have repeated these things because Professor Hoyt has been teaching them for twenty-five years. It is because he has done this that it has seemed appropriate that some one should voice a universal approval and admiration. Another man might do better, but no one could do it more feelingly, for I have known him all my life. I have crept with him across the nursery floor. I have gathered wild flowers with him in the woods. I have fished with him. I have gone to school with him. I have slept with him in college and played ball with him on the diamond. And in all these years, I have never heard him say a word that he could not have uttered in the presence of his wife or mother, nor seen him do a deed he might not have done before his students in the class room. For wise words that have illuminated and a great life that has inspired a generation of preachers, we come to give him the honor and God the glory.

ADDRESS BY REV. JAMES ELMER RUSSELL

According to a story credited to the late Ian Maclaren a train had stopped one day at a junction point in Scotland, when a porter put his head into a carriage window and called out, "Any one in this carriage for Doun? Change for Doun! Any one for Doun?"

No one moved; and in a few minutes the train was speeding along, not to stop again for nearly an hour. Then an elderly Scotch woman turned to a lady sitting near her and remarked in a satisfied tone:

"I'm bound for Doun, but I'd no tell that mon so."

Too many Auburn men, I fear have been a good deal like this Scotch woman. They have had for him whose twenty-fifth anniversary as Professor we celebrate today a high appreciation and a deep affection, but they have kept silent about it. We are here today in order that Dr. Hoyt may know we are bound for Doun.

This, however, is not an obituary service. Unlike Mark Antony we are not here to bury Caesar, but to praise him. Neither are we here to mark the close of Dr. Hoyt's professorship. "Father," said a small boy, "what is a veterinary surgeon?" "A veterinary surgeon, my son," said his absent-minded father, "a veterinary surgeon is one of those fellows at the pension office who examines the veterans for pensions." We are not here today in the capacity of veterinary surgeons. Rather we would like to bring home to the heart of our homiletical teacher such a sense of the high regard in which we hold him that his strength may be renewed so that he may be able to train our sons and the sons of other men who are predestined to marry our daughters, the art of preaching and finally die, as James Russell Lowell said he expected to die, of incurable youth.

We all know that Dr. Hoyt is a hard worker even when he goes fishing or covers first base, but I wonder if you realize how he has solved the problem of working twenty-four hours a day. This is the way he does it. He has it all arranged so that when he goes to sleep, Jim Taylor down in South Africa,

and Harry Schuler in Persia, and Charlie Riggs in Constantinople, Morris and Lobenstine and Jack Williams in China, to mention men only of my own acquaintance, go to work. I am to speak for these men today, for men also in city churches in our own country, for men on the prairies and for men in little country churches. I am to speak for men whose voices are silent, and who loved Dr. Hoyt like George Stone who gave his life for Arabia, like George Leck of Korea, like Eddie Shirer of China, like Leonard Davidson of the Philippine Islands. To change one of Webster's sayings, like the British drumbeat, the preaching of the Gospel by men who have been trained for the pulpit in Auburn follows the setting sun around the world. "From earth's wide bounds, from ocean's farthest coast" men lift their souls in gratitude for Auburn, and today there is an added Hallelujah in their chorus of praise.

There are many fine arts, architecture, and sculpture and painting and poetry and music, but the finest of the fine arts after all is the art of winning men and women to Christian discipleship through preaching, and of this highest of the arts Dr. Hoyt has been a teacher. Of course it is impossible to make a Henry Ward Beecher or a Phillips Brooks out of every man who comes to Auburn. Some of Dr. Hoyt's material has been rather unpromising. But as I look around on this company of Twentieth Century Chrysostoms, I realize how much better the finished product is than there was any reason to expect it would be.

The story is told of a nervous man whose duty it was to move a vote of thanks after a lecture. He floundered along through various complimentary sentences, and finally flickered out feebly thus: "And now I move a vote of thanks for the lecture to which we have so ably listened." There was always one good thing about the sermons which we preached in the classroom. We always had an able listener. I think, however, that he must have often felt like saying at the close of the sermon with Aunt Ann Peebles. "I understood the text all right, but the preacher's explanation of it puzzled me a good deal." Most of us have two splendid critics, one of them is the mistress of the manse, and the other is Dr. Hoyt.

And what has given the criticism of both of them such influence is that it was given not only with insight but with kindness. The bitter pill was sugar coated.

I suppose that there comes to us all at times the question whether preaching is really worth while. Are we simply men who live by talking? In this intensely practical age are we to be counted among the non-producers? When questions like these creep over the threshold of the mind we think of Dr. Hoyt, and our hearts are strong again, and once more we are sure that there is no work so necessary, so real, so related to the deepest actualities of life as preaching. Dr. Hoyt has added splendor and allurements to the prophetic picture of the preacher. "The Lord Jehovah hath given me the tongue of the learner that I may be able to succour the weary with words." We have learned from Dr. Hoyt that while other aspects of the life of a minister are not to be slighted, it is the work of preaching which must have the right of way over all other duties whatsoever.

In the days when to study in Germany seemed more attractive than it does now, I remember to have heard of a German professor who apologized to his students for the stumbling way in which he read the manuscript of his lecture, saying that the ink was so faded that the words were indistinct. Dr. Hoyt will never have to make such an apology. When he has repeated a series of lectures a few times until they have fitting form he publishes them and so forces himself to new creative work. This is the reason why he has kept on growing all through these years, and why he has now work mapped out which like Sabatier it would take him two hundred years to accomplish. I wonder if we all realize that the noblest trilogy on the art of preaching which has ever been written during the nineteen centuries of Christian Era has come from the heart and brain of Dr. Hoyt. This trilogy, *The Work of Preaching*, *The Preacher*, and *Vital Elements of Preaching* are storage batteries of power. Whenever I make a contact with them, the skies clear, the horizon enlarges, and once more the vision splendid shines, and with Phillips Brooks I can say it is good fun being a minister.

But after all the best gift of Dr. Hoyt to Auburn has been himself. We have felt that like Milton he did his work ever under his great taskmaster's eye. We have felt that in him that great unconsciousness of self pictured by Kipling has been realized, when,

“Only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money;
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star,
Shall draw the thing as he sees it
For the God of things as they are.”

One of the chief problems of a ministry is to keep from being restless in a nervous age. Many a man has found courage to stay by a work which was obscure and difficult because Dr. Hoyt has reminded him that “the numerical estimates of a minister's success so common today are largely futile, the short-sighted vision of a materialistic spirit,” and that “the quiet country minister who trained an Alexander Duff into the faith and purpose of a missionary may have done more for the Kingdom of God than many a man who has had thousands hanging on his word.”

Dr. Hoyt is an optimist. Like Browning he would see all of the darker and doubt-bringing experiences of life with unbandaged eyes. But like the great poet of faith he believes that the best is yet to be. By his own faith in times of trouble and sorrow, he has been to many of us the shadow of a great rock in a weary land. It would be difficult to find a truer description of Dr. Hoyt's outlook upon life than these words from *The Epilogue*.

“One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better, Sleep to wake.”

Inspiring teacher, prophet with a flaming soul, free from pettiness and pride, a real greatheart, tender and sympathetic friend, representative and interpreter of Jesus Christ, this is Dr. Hoyt as the Auburn alumni feel him to be, and for whom they this day express their gratitude to God.

PRESENTATION OF A VOLUME OF LETTERS WRITTEN BY FORMER
STUDENTS, BY PROFESSOR FRANK W. MOORE

Dr. Hoyt:

It is my great privilege to bring you this book of letters. The bread cast upon the waters has returned after many days. The countless letters written in early morning, and late at night, in hours of uplift and in hours of depression, under cloudy and under radiant skies, yet always written from a heart of deep affection and from a mind of keenest interest, which for so many years have gone forth from your study to your boys at work in city and in country, in the mountains of the South, or on the vast plains of the West, in Africa, or Asia, or Europe, the near East and the Far, lo after all these days have returned to you. It is as though a man had planted a tree whose leaves year by year falling to the ground had become part of the soil, by time's tremendous hand been pressed and crushed and moulded into coal, then brought back to his home to burn within his grate and with its warmth bring cheer and comfort to his heart.

There is a peculiar fitness that with a book of letters, we should seek expression of our affection for you. Dante would paint a picture not write a poem. Rafael would write a sonnet not paint a picture. But we with Browning would use the medium of our own art. For we are epistles and we are writers of epistles, pastoral epistles, letters of comfort, of admonition and of hope. So have we chosen to express our love for you.

In this book are some three hundred and fifty letters, from as many different men. The personalities differ, the

manners of expression vary, the power of putting feelings into words is great with some but small with others. Some of the letters are humorous, some semi-humorous, some the unhindered flow of soul to soul, others the half articulate effort of those who praise most loudly by silent imitation, but whatever the personality or the gift of expression, you will find that we are all trying to tell you what you have meant to us as teacher, as friend, as fellow follower of our Lord Jesus Christ.

In student days, we wondered at your patience, infinite patience it seemed to us. Yours was unlimited faith, if faith be the assurance of things hoped for, the conviction of things not seen. Any man can see from, order and promise where they exist; it takes a superman to bring a true creation out of that which is without form and void. To your patience and faith you added honesty, without which the others would have been vain. You knew, and your honesty gave us hope to believe that we might yet become all of which you knew we were capable.

Touch with you made us think more highly of all men, more soberly of ourselves, more glowingly of life.

You helped us to see that this world is God's world, where "all's love, yet all's law."

From you we learned the value and glory of the spoken word. Truth through personality to personality when "the whole man speaks" and especially the glory and value of the Word made flesh which dwelt among us full of grace and truth.

And best of all we learned from you the steady and saving quality of devotion to duty. Last April there was dedicated in the village church of Hawarden a rood to the memory of the young squire who when not yet thirty laid down his life for his friends at Laventie, France. The inscription ran something like this:—"To the glory of God and in memory of a gallant soldier, pure in heart and ever loyal to duty . . . he was a veray parfit gentil knyghte." Your faithfulness to duty has helped us to be faithful.

So we bring you this book. We want you to know these things. We want this book to be to you a cup, a loving cup, a cup of refreshment. We want you to drink deep of it if ever

"The blood creeps and the nerves prick
And tingle; and the heart is sick,
And all the wheels of being slow."

We want you to drink of it if ever your faith burns low and loneliness steals upon you, and life's work seems a failure. We want you to drink of it if ever the call comes for a task whose reach you feel you cannot span—drink of this cup and know we know you can.

We bring this brimming cup in hope. And yet we fear that like David with the cup from Bethlehem's well, you will say "unworthy I." We ask that it may not be so.

"Look thou not down but up
To uses of a cup.
The festal board, lamp's flash, the trumpet's peal
The new wine's foaming flow
The Master's lips aglow,
Thou, heaven's consummate cup, what needst
Thou with earth's wheel?"

The tribute is His as well as yours.

And yet this is a book and not a cup. To drain it one must read it. Who is worthy to open the book and loose the seals thereof? Only yourself. Ours is the book, yours is the key. We hope that you will read with the same joy with which we have written, that we may all find strength for life together.

THE MINISTER AS AN EXPONENT OF A DIVINE REVELATION

AN ADDRESS BY PRESIDENT STEWART TO THE GRADUATING
CLASS, MAY 11, 1916

The most recent lecturer in a well-known university lecture course, himself a distinguished layman, defines preaching as "the public use of speech with the intent to reveal God to men." Whatever may be thought of this as a definition of preaching, it nevertheless brings to view the unique and fundamental function of the minister. It may be said to be a postulate of the Church's conception of our sacred office that it is for the purpose of bringing God to men and men to God. In the phrase with which some of us were familiar in former days, we "stand between the living and the dead," the living God and men, who by reason of their alienation from God, are dead. In the language of St. Paul's remarkable statement in his second letter to the Corinthians, "We are ambassadors on behalf of Christ, as though God were entreating by us." To apply this statement with special fitness to the ministry is not to deny its universal application to all believers. The fact that it is true of the whole company of believers warrants its use in defining the highest function of those believers who by reason of their consecration and service are pre-eminently devoted to this task of mediating between God and men. It is this conception of the Christian Ministry that underlies this discussion. We rejoice that all believers may be and are revealers of God to men and that those of this goodly company who are called of the divine Spirit and of their fellow-disciples to give their lives and their all to this service have no higher function, no more absorbing task than this of showing God to men in a way that will lead them to know him better, obey him more completely, trust him more entirely, and find him a companion in their happiness and a helper in their distress.

Back of this conception of the minister's function lies the pre-supposition that God can make himself known to men, a pre-supposition which much of the thinking of these days invalidates. At present we cannot discuss the causes which have contributed to the widespread conviction that there are no

avenues between God and men; that, in fact, there is no revelation of God to men. This intellectual attitude toward the fundamental conception of religion and the spiritual indifference with which it is allied are matters of profound concern to us and to which we must at other times give earnest attention. But now we must be content with affirming our belief that the avenues by which God approaches man and by which man may come nigh to God are many and accessible. We believe that God in ancient days spoke to our forefathers in many distinct messages and by various methods through the prophets, and at the end of these days has spoken to us through a son. God has and does reveal himself. There is a divine revelation and the minister is a representative and interpreter of it.

We, at this time, must confine ourselves to certain implications of our faith, which, as we think, have vital relations today to religion and the task of the ministers of religion.

I. THE DIVINE REVELATION IS A PROGRESSIVE ONE.

When we speak of a divine revelation our christian mind instinctively thinks of the Holy Bible. It is, indeed, a wonderful revelation of God's character and of his ways among men. It has been a marvellously effective instrument in the hands of clergy and laity for giving men an exalted and regenerating conception of God. With utter propriety have men called it "The Word of God," for it speaks to the conscience with the authority and reliability of God. It finds a man when he sits alone with it, convicts him of his sin, opens to him the way of life, spurs him to his task, holds before him his reward. He knows that he does well, when he heeds its warnings, obeys its commands, and yields himself without reserve to its guidance for the conduct of his life. It gives him the purest, highest, truest idea of God to be found in any literature or all. The more completely he surrenders himself to its message the more confident is he that the message is a veritable word of the Lord, which he may disobey at his peril or obey to his everlasting welfare.

While we thus speak and thus believe concerning the Bible we nevertheless recognize that its revelation of God is a progressive one. It would be an utterly erroneous view for us to hold that the morality and spirituality of the Bible are on one level, even though it be one level of excellence. By no argument can it be made to appear that the morality of the book of Judges is as high as that of the Sermon on the Mount, or that the spiritual vision of Samson was equal to that of the writer of the Twenty-third Psalm, or that the religious profit in reading the early chapters of Chronicles is comparable to that derived from reading the Psalter. No better proof of the differing moral and spiritual values of different portions of the Scriptures is needed than the copy of the Bible which has been the daily companion of some aged and devout soul. Certain parts of the volume will be well-worn, showing that he has lived on them as on daily bread, while other parts will show that they have scarcely, if ever, been read.

An eminent scholar has said that one of the great discoveries of modern times is the discovery of the Bible, by which he is to be understood as meaning that modern scholarship has done so much for the understanding of the Bible that it has become a new and vastly more valuable book for multitudes of men. And modern scholarship has rendered no more valuable service for the Bible than by making clear to the common mind that the revelation of God therein contained is a progressive one. There can be no doubt that in the Old Testament are to be found traces of a period when animistic beliefs prevailed. The period is clearly marked when Jehovah was the tribal God of the Hebrews and then their national deity, and the period when he was the universal, one supreme and only God came quite late in their history. It is now well understood that holiness was conceived in a ceremonial sense long before it was thought of in an ethical sense. The Bible in fact is a record of a succession of divine revelations, each new revelation emerging with a new element which effected a transformation of the old, and the whole constitutes a revelation of the divine character and God's relation to his world and to men that advances from very primitive notions through

many stages of development to the most refined and exalted conceptions of God in the whole range of human thought.

The minister who would effectively be an exponent of this divine revelation must be well acquainted with this progressive character of it. He cannot, for example, gather proof texts from various parts of the Bible and treat them as if they all had the same value because they contain the same or similar words. He cannot assume that Samuel had the same conception of God, when he told Saul to slay the Amalekites from the King on his throne to the babe at its mother's breast, as that which the writer of the Twenty-third Psalm had, when he wrote "the Lord is my shepherd," or as Jesus had when he said, "Our Father which art in heaven."

He must know and frankly tell his waiting people that the morality and religious notions of Samuel and of David were defective, that the notions of marital loyalty of Isaac and Rebekah are not worthy of our emulation, that the theory of justice illustrated in the incident of Achan is far short of our own sense of justice imperfect as is ours. The more accurately he apprehends the various stages in this development, the more plainly he can make this to appear to his people, the more dynamic will his preaching become. In this way alone, can the Bible be made an effective revelation of God to the modern mind and not merely a record of a succession of revelations.

But the limit of our thought regarding the Bible is not reached until it becomes something more than a book to us. It brings Jesus Christ to us, not only as a man living on the stage of history but also as a living personality within the range of our own experience. It makes clear that Jesus Christ reveals the Father as he is revealed by no one else. It compels us to think of God in terms of Jesus Christ. It allows us no other form for testing or trueing our conceptions of God than Jesus Christ. No higher, truer measure of the divine mind or will or heart or character has been found than that which Jesus Christ has furnished. The better we come to understand him the more forcibly is the conviction fastened upon us that none will ever be or can be found. Renan was right in a far wider sense than

he doubtless thought when he said, "No matter what may be the surprises of the future Jesus Christ will never be surpassed."

Herein lies our compulsion to preach Christ. He is the supreme and ultimate revelation of God. He is our message to this world, in need of a Saviour, of a Friend, of a God, because he is the one mediator of the divine salvation, the divine friendship, the divine sovereignty. We fail in the most effective preaching of the Bible unless we preach Jesus Christ, which is another way of saying that we must preach not the Book but a Person. The Book loses itself in the Person. The revelation of God which grows brighter, more inspiring as the Book unfolds itself through the centuries in which it was written, comes to its fulness and is absorbed in the Person, who is the same yesterday, today, yea and forever.

II. The Divine Revelation is a Living One.

If God has spoken to men, but no longer speaks, then indeed the golden age of the world has passed, and we may be counted among the miserable of the earth. If the only divine revelation that the christian minister mediates to his generation is that which other men have experienced, he can be counted but little else than a reporter or a historian, who with more or less skill and effectiveness enforces the lessons of history upon those who wait upon his ministry. But he may not be called an ambassador of the living God who is working among men today, beyond whose love and care we cannot drift. The minister must know God in his own experience or he will be as sounding brass or a clanging cymbal.

This does not make room for vagaries of doctrine or erratic behavior on the plea that the minister has a private wire to the Throne and receives his messages direct from Him who sitteth thereon. We are to try the spirits, and we know that the divine Spirit is a spirit of wisdom, of holiness and of a sound mind. If any man, therefore, professes to speak by the Spirit we may, we must, test both him and his message to make sure as to the manner of the spirit that is in him.

We are also to keep in mind that frequently the minister is required to speak on themes concerning which he cannot be expected to have an experience, occasions in which he is the mouth-piece of his church, repeating a message that is another's rather than his own. But even at these times he must speak honestly, and utter only what he believes, altho it may be only the conclusions of his reasoning process rather than the convictions born of his experience.

Nor are we to require of the minister that he should be always on the high plane of spiritual exaltation, and be as one who is caught up to the seventh heaven. He is but human and need cause himself no undue uneasiness or his people undue distrust, if there be times when to his cry, "what shall I say, Lord, to this waiting people?", there comes no answer and the heavens seem as brass above him and the earth as iron beneath his feet. The occasions in any minister's life, when he has the prophet's ecstasy or the sudden rending of the veil of clay are necessarily, happily, few, for they are not greatly to be desired. But the occasions should be frequent, constant, when he should ask for the removal of the dimness of his soul, when he should see clearly the way of the Lord and hear words the Lord would have him speak.

Happy is the man who at least occasionally goes into the pulpit with a consciousness that he has a "Thus saith the Lord" to utter, who feels well assured that he has a message that is direct from the Master of men and God of his own soul. It matters little how he got the message. It may have come to him as he wrestled upon his knees. Or, it may have come as he pondered long over the Holy Bible. Or, it may have come to him after hours and days of laborious toil in his study. Or, it may have been borne in upon his distressed soul as he went about his parish ministering to the Lord's scattered sheep. But however he may have got it, if it be to him a veritable word of the Lord, it will be the same to his people and he will preach in the power and demonstration of the Spirit of God. The minister who has had that experience knows what it is to see God and to talk with him

face to face. He knows what John describes when he says, "I was in the Spirit on the Lord's day, and I heard."

Ouida's Sigma exclaimed, "O that I might hear God speak to me! I would tell the people what he said."

It might be possible for me to preach a worth-while sermon on the being, character, and activity of God, and I may be able through it to make clear to my people that God is, that he is good, that he is ever present in his world. But some day when the storm gathers above me, and the lightning flashes around me, and my way grows rough and steep, and I mark the path by which I have come with bloody foot-prints, and in my agony I cry out, "Father, take my hand and through the gloom lead safely home thy child," and out of the dark and storm-stress, I feel the pressure of an unseen hand, and I hear a voice saying, "My child, I will take thy hand and through the gloom lead safely home,"—after that I will speak to my people of God with a conviction and a conviction-compelling power, that I could not have had before, albeit I make no reference to my own experience. I have had an experience of God, and I know whereof I affirm. It is not a second-hand message received from some revered teacher or even from the sacred Word, but a direct, personal, living revelation of God to me and through me to my people.

But there are other implications which we must not be slow to recognize and act upon. The message must fit in its content and in its form the need of those to whom it is given. In common parlance, it must be modern. By so much as it fails in its substance or in its form to meet the need of the people it may properly be said to be from man and not from the Lord. The truth that the minister utters may be very orthodox according to the most approved standards, may, indeed, be unimpeachably the truth, may have been the truth on which the spiritual life of a former generation was nourished and grew strong, and yet if it be foreign to the intellectual life, beside the spiritual need, or in terms no longer used for the expression of thought, of this generation, it may to all intents and purposes be in an unknown tongue. May it not

be true that the minister has lost an appreciable portion of his influence and effectiveness because he persists in using phrases and forms of speech that however familiar they may have been to a former generation are now strange to the ears of his people? His hearers may understand the words, but fail to receive their content. Would it not be better for him to speak five words that he might instruct his hearers than ten thousand words in an unknown tongue?

If the minister is to have a living message to his people, he must not speak to a spiritual condition to which they are strangers. Most men in the average congregation have no conscious contact with the unseen. They are living in the midst of material conditions, which are very real and very insistent in their demands, and they are oblivious to the unseen things of life. They have no conscious need of these spiritual things that the minister from Sunday to Sunday puts before them. They have no experience in the other six days that prepares for the message of the pulpit on the seventh, and at first are curious as to the things the minister is talking about but quickly wander off into realms with which they are more familiar. They may have no doubt that the minister knows what he is talking about but they are very sure that they do not. They have no reservoir of spiritual experience upon which to draw for the interpretation of his message. It all seems quite unreal to them.

If the minister is to be to these men an exponent of a vital revelation he must bring it within the range of their spiritual experience. He must interpret God to them in terms that are within the range of their own souls. He must make sure that first of all they see God with their own eyes and hear him with their own ears. He must get into their minds a working conception of God, of the Unseen, of the spirit world, before he can hope to lift them to the spiritual heights in which he himself dwells.

Thus it is that the christian minister brings to men a revelation of God that is as fresh and vital and real as the shop, the store, the street. The thoughts that it stirs, the problems

that it creates, the conditions that it fits are as present and as pressing as any other they are familiar with in their daily life. He is not talking to them about a God that was, but one who is and is a rewarder of those who diligently seek him. He makes them know that he speaks with authority, not the authority of the scribe, but the authority of one who knows God and is able to say I know the Father and am known of Him. He reveals to them a God who speaks to them and persuades them that if they will but listen they may hear his voice and feel the pressure of his loving hand.

III. THE DIVINE REVELATION IS A DYNAMIC ONE.

An impressive fact about the record of successive divine revelations in the Bible is that each one of them was accompanied by a demonstration of power. The successive advances of the Hebrew people from their primitive ways and barbarous customs were due to their growing knowledge of God and sense of his reality. The men of power among them throughout their history were men of God, men who knew God and were consciously living in his life. The times of decline and disaster for the nation were those when they lost their sense of God. Where there was no vision the people perished. The Gospel narrative makes it plain that Jesus was the man he was because of his relation with God. "He went about doing good, and healing all that were oppressed of the devil, for God was with him." The power of the Bible, one may properly say, the omnipotence of the Bible, throughout the ages and today is explained and only adequately explained by the fact that it brings God into human life and thus carries with it the omnipotence of God.

Men in whom God dwells have always been men of power. The sense of God in the heart and life always carries a sense of power. When a man is battling with some overmastering temptation, and feels his strength well-nigh gone, and sees himself overwhelmed in moral ruin, if he can obtain some real sense of the divine presence and vital interest in him, he receives thereby a power for victory. His "God help me," brings him the omnipotence of the Almighty. I speak to the experience of multitudes of men.

This dynamic of God for nations and individuals, and communities and groups the christian minister stands for. He is the official representative of a church which proclaims in many ways that God is the Saviour of men and that there is none else. Too often we have limited the salvation with boundaries of our own making while in fact the salvation is broader than the measure of man's mind. It is a salvation from sin in its fundamental and essential quality, but it is a salvation also from all the ills of life. We may with propriety speak of the Gospel of fresh air, the Gospel of pure milk, the Gospel of sanitation, the Gospel of social justice, just as truly as the Gospel of righteousness. This whole Gospel is the message of the pulpit.

But the minister is never to forget that the Gospel he preaches, whatever may be the special application of it is a Gospel of God. He is a voice in the wilderness calling men to prepare a way of the Lord. He is a divine representative, the ambassador of the Most High in all endeavors for human uplift and welfare.

Other men may, if they think proper, give their money and themselves, to undertakings that frankly exclude God and reckon their agencies, their resources, their results purely in terms of humanity, and quite leave God out of the account and these men and movements may not be other than valuable to society and the individual. But the christian minister is the exponent of the divine Being and power, and without a stultification of himself and a denial of his Lord, he may not consent to an elimination of God from efforts for the advancement of mankind. This is not to be understood by him in terms of narrow bigotry or intense religiosity. It does not require that every gymnasium class or cooking school session must be opened with prayer, or the singing of a hymn. It does not require that religion must be lugged in by the ears into every social reform movement. But it does require that he should never forget that God is the only Saviour, the great dynamic in human life for social welfare and well being is God, that the hope of the individual and of society is God. For this glorious

hope, for this moral omnipotence, for this complete salvation the christian minister stands. It is his unique privilege. It is his supreme duty.

Herein lies the security that our social efforts will not lead us only further into materialism and commercialism instead of to idealism and spirituality. For if the ministry and the church lose themselves in humanitarianism who will hold aloft the ideals of the unseen world and care for man's spiritual discipline and inspiration?

It is not possible to discuss this great question without a reference to the colossal events now transpiring in the world. In this world cataclysm, which is so stupendous as to numb our hearts and daze our brains, we ministers of God believe that his power is the mightiest and the most active of all the forces that are operative. God is on the field. We see the angel with the drawn sword and ask him "Art thou for us or for our adversaries?" His answer is "I am for the right." We hope that is correctly interpreted as meaning that he is for us. But

"Right is right; since God is God,
And right the day must win
To doubt would be disloyalty
To falter would be sin."

I confess to the greatest satisfaction in witnessing the enthusiasm, loyalty, and self-devotion of the European people in the prosecution of this Great War. Yet the ministers of religion there and here are the exponents of the Power that is to determine the ultimate issues of this colossal tragedy. The Power that shapes all human events to their high destiny is the Power of the Living ever-present God. "My Father worketh up to this present moment" was a pregnant statement of Jesus. It gives significance to the words of Mr. Lincoln. When some one remarked to him "Mr. President, the Lord is on our side," he replied, "What concerns me most is whether we are on the Lord's side."

We must not close this hurried and inadequate discussion of our theme, "The christian minister as an exponent of a

divine revelation," without calling attention to what, its words do not immediately suggest, comprehensive and suggestive as they are.

The divine revelation is not a creed, a dogma, a truth, but a person, and the minister is not merely his exponent in the sense that he is an expounder or herald, but in the sense that he is his chosen and empowered representative. I am not thinking now of the minister in his priestly function, nor as differing essentially from his fellow christians, but of him as the leader of his fellow christians, as the outstanding man among them, as the man, who by reason of his office and duties is the conspicuous representative of the whole brotherhood of believers. What is true of him may be true in greater or less degree of all believers. He belongs to Christ, and if so, then he is a Christ—a chosen man of God. He stands in Christ's place—teaching truth? Yes; holding aloft high ideals? Yes; wielding great spiritual power? Yes; but more than all this and above all this, he is speaking for a living person, as though God in him were pleading with men, to be reconciled to Him.

It is this personal aspect of our theme upon which emphasis must always be placed. It should be our high ambition, not merely to know more about Him but to know Him, our great endeavor to be found in living relation to Him, and our glorious and humble achievement to have brought men into obedient, trustful, loving fellowship with Him. Through Jesus Christ we have come to know Him. In Jesus Christ we bring Him unto the world. By Jesus Christ, we bring the world unto Him. To Him, Father, Son, and Holy Spirit, one God, be all the glory now, henceforth, and forever.

ALUMNIANA**CALLS**

BONNER, HARRY V., '13, to the Presbyterian Church, Irondequoit, New York. Accepts.

BURNS, WILLIAM C., '87, to the Presbyterian Church, Weston, Ohio. Accepts.

CLAIR, HORACE G., '98, to Presbyterian Church, South Sioux City, Nebraska. Accepts.

COWAN, JAMES A., '02, to the Presbyterian Church, Sugar Grove, Pennsylvania. Accepts.

JUDSON, ALBERT B., '90, to the Presbyterian Church, Burdett, New York. Accepts.

KILBORNE, TRUMAN A., '14, to the Presbyterian Church, Medina, New York. Accepts.

MATHER, OLIVER T., '93, to the Bethany Presbyterian Church, Grand View, Washington. Accepts.

ORDWAY, SMITH, '88, to the Moravia Presbyterian Church, West Pittsburgh, Pennsylvania. Accepts.

STUART, ELMER J., '06, to the First Presbyterian Church, Watervliet, New York. Accepts.

RESIGNATIONS

BONNER, HARRY V., '13, from the Presbyterian Church, Lafayette, New York.

CLAIR, HORACE G., '98, from Presbyterian Church, Wood River, Nebraska.

COWAN, JAMES A., '02, from the Presbyterian Church, Bellwood, Pennsylvania.

JUDSON, ALBERT B., '90, from the Presbyterian Church, Mansfield, Pennsylvania.

ORDWAY, SMITH, '88, from the Kilburn Memorial Presbyterian Church, Newark, New Jersey.

STUART, ELMER J., '06, from the Presbyterian Church, Prattsburg, New York.

CHANGES OF ADDRESS

BONNER, HARRY V., '13, from Lafayette, New York, to Woodman Road, Irondequoit, New York.

BURNS, WILLIAM C., '87, from Monroe, Michigan, to Weston, Ohio.

CLAIR, HORACE G., '98, from Wood River, Nebraska, to South Sioux City, Nebraska.

COWAN, JAMES A., '02, from Bellwood, Pennsylvania, to Sugar Grove, Pennsylvania.

JENKINS, HERMON D., '67, from Riverside, California, to 607 Hinman Avenue, Evanston, Illinois.

JUDSON, ALBERT B., '90, from Mansfield, Pennsylvania, to Burdett, New York.

KILBORNE, TRUMAN A., '14, from Auburn, New York, to Medina, New York.

MATHER, OLIVER T., '93, from Tacoma, Washington, to Grand View, Washington.

ORDWAY, SMITH, '88, from Newark, New Jersey, to West Pittsburgh, Pennsylvania.

RIGGS, CHARLES T., '00, from Constantinople, Turkey, to Pulaski Avenue, Germantown, Pennsylvania.

STUART, ELMER J., '06, from Prattsburg, New York, to 6 Grotto Court, Watervliet, New York.

PRESBYTERIAL MODERATORS ELECTED

ANDERSON, JOHN T., '08, Reading, Minnesota—Presbytery of Mankato.

BARSTOW, HENRY H., '98, Rochester, New York—Presbytery of Rochester.

BESHGETOUR, S. HORACE, '89, Cohocton, New York—Presbytery of Steuben.

GATES, FREDERICK A., '02, Corinth, New York—Presbytery of Albany.

MCKENZIE, DONALD H., '08, Shortsville, New York—Presbytery of Geneva.

MASON, WILLIAM H., '98, Alma, Michigan—Presbytery of Saginaw.

MERCHANT, GRANT, '11, Alpha, Washington—Presbytery of Columbia River.

RUF, LOUIS F., '89, East Cleveland, Ohio—Presbytery of Cleveland.

SAWTELLE, WILLIAM L., '98, Troy, New York—Presbytery of Troy.

STUBBLEFIELD, J. S., '98, Marshfield, Oregon—Presbytery of Coos Bay .

SWINNERTON, GEORGE B., '95, Oneida, New York—Presbytery of Utica.

DEATHS

TRIPPE, MORTON FITCH, '75, May 7, 1916, aet. 68.

VAN WAGONER, CHARLES DAVIS, '00, May 28, 1916, aet. 39.

'66. GUSTAVUS R. ALDEN and Mrs. Alden celebrated their Golden Wedding anniversary at their home in Palo Alto, California, on May 30. The celebration took the form of a surprise party arranged by their son, Professor Raymond M. Alden and his wife. A general invitation had been extended to their friends and about 150 persons gathered at the house to pay their respects to Dr. and Mrs. Alden.

The house was beautifully decorated for the occasion in yellow and as each guest went into the dining room he received a yellow flower at the hands of one of the grandchildren.

They were the recipients of many gifts including a book bound in full levant containing about seventy-five letters written for the occasion. The contributors to this volume included former parishioners of Dr. Alden, editors of papers with which Mrs. Alden has been associated, classmates in Auburn Seminary, and other friends. The first pages of the book contained the signatures of all of the immediate family including the youngest grandson, who made his mark, and on the last pages the guests of the afternoon signed their names.

An interesting part of the celebration was the baptism of their youngest grandchild by Dr. Alden.

The Palo Alto Times in speaking of the anniversary says: "Dr. Alden is regarded as a man of great achievement in the ministry of the Presbyterian Church and Mrs. Alden is famous the world over as the author of the 'Pansy' stories. Both enjoy good health and have the unstinted admiration and affection of a wide circle of acquaintances."

'75. MORTON FITCH TRIPPE, D.D., æt., 68. Dr. Trippe was born in Bridgewater, September 15, 1847; was graduated from Hamilton College, from which he received later the degree of D.D., in 1872, and from Auburn Seminary in 1875. He was ordained by the Presbytery of Utica at Augusta, in 1875, where he was pastor from 1875 to 1879, and then at Sodus from 1879 to 1881, when he entered upon what proved to be his life work, first under the Foreign Board then under the Home Board, becoming a missionary to the Indians on the Cataraugus Reservation with headquarters at Salamanca. Here he labored with great fidelity and with much success, receiving, it is said, over a thousand Indians into the Church.

Dr. Trippe was also a veteran of the Civil War, having enlisted in the Ninth New York Artillery in 1864. He had been Chaplain of the local Post of the G. A. R. for many years.

Dr. Trippe was married May 18, 1875, to Miss Sarah Louise Holmes of Shultzville, Pa., who, with one son and three daughters, survives him.

Dr. Trippe has been in poor health for over a year past and died at his home in Salamanca May 7, 1916.

'76. WILLIAM H. NILES, pastor of the Presbyterian Church at Rose, N. Y., has been doing good work among the young people of his church. There was recently organized a Westminster Guild drawing in the older girls. The Junior Christian Endeavor Society, largely under his direction, which had been engaged in mission study work, signalized the completion of their study by giving an appropriate entertainment. This class was held as a union class with the Methodist and Baptist Churches.

'80. At the recent Commencement of Ingleside Seminary at Burkeville, Va., there was a Memorial Service for Dr. Graham Cox Campbell for twenty-four years its president. At this service a headstone was unveiled in the Burkeville Cemetery. The services were in charge of the Graduating Class.

'80. GEORGE FAIRLEE, who has served the Presbytery of Troy as its Stated Clerk for fifteen years, was re-elected for another term of service by a standing vote of the Presbytery in testimony of its appreciation of the efficient way in which he has conducted the affairs of his office.

'82. EDWIN H. DICKINSON pastor of the North Presbyterian Church, Buffalo, N. Y., surprised his congregation recently by tendering his resignation. The congregation, however, by an almost unanimous

vote refused to accept it and sent commissioners to the meeting of Buffalo Presbytery to oppose it. These commissioners were successful and the Presbytery refused to grant Dr. Dickinson's request for the dissolution of the pastoral relation.

'83. WILLIAM S. JEROME has the sympathy of his many friends in the recent death of his wife. Mrs. Jerome had been ill for several months and her death was not wholly unexpected. She died at their home in Ann Arbor, Mich., on June 2nd. Mr. and Mrs. Jerome were married at the home of her father, Hon. Ulysses Warner in Orleans, N. Y., in 1883 not long after Mr. Jerome had graduated from the Seminary. She was an active church worker and held positions of responsibility in connection with the Women's Foreign Missionary Society of the Synod of Michigan. She was a writer and speaker of no mean ability and accomplished much good for the kingdom in these ways.

'86. ANGUS H. CAMERON, pastor of the Immanuel Presbyterian Church, Detroit, was given a pleasant surprise on May 7th. It was the thirtieth anniversary of his ordination and his friends in the church combined to make it a memorable occasion. The Cameron Class of boys, which was originally taught by Dr. Cameron, was in charge of the service. All the members of the church had been invited and a large number of them were present. The various organizations of the church and Sunday School presented Dr. Cameron with some token of the affectionate regard in which they hold him. The gifts included silver, flowers, books, and \$140 in gold. Writing of the celebration in a recent number of *The Presbyterian*, Dr. William Bryant says: "Dr. Cameron has not only enjoyed a very fruitful ministry, but he has a rare quality of winning the hearts of those to whom he ministers, as he also does with his brethren in his ministry. It is a remarkable evidence of the power of the grace of God that a man as 'Scotchly positive as Angus Cameron can shed such an irenic influence upon every meeting in which he has a part, no matter how warm the argument may be."

Dr. Cameron has been pastor of Immanuel Church for thirteen years, and in that time the church membership has more than doubled, and a handsome new church building has been erected.

'89. LOUIS F. RUF, Cleveland, Ohio, was the head of a commission to draft a charter for East Cleveland. This Commission recently concluded its labors. He and his fellow commissioners served without pay but the other members of the Commission gave him a dinner at the close of their work and at the same time presented him with

a set of the works of William James as a token of their esteem and appreciation of the services he had rendered their city. He has just been re-elected Moderator of the Presbytery of Cleveland.

'92. J. FREDERICK FITSCHEN, JR., pastor of the Jefferson Avenue Presbyterian Church, Detroit, has had the satisfaction of seeing the church advance under his leadership especially in the matter of gifts. During the past year the contributions for benevolences were larger than ever before except in 1890, being an increase of twenty-four per cent. over last year. The gifts for the maintenance of the church also represented a substantial increase over previous years.

'93. OLIVER T. MATHER has resigned his pastorate of the Bethany Church, Tacoma, and is at present located in Grandview, Washington. Mr. Mather was in Tacoma for over twelve years and had a very successful pastorate. He was the Stated Clerk of the Presbytery of Olympia.

'94. GEORGE H. FELTUS, pastor of the Presbyterian Church at Elmhurst, Long Island, used the mid-week service during the Spring months as a "School of Christ." Some of the subjects that he treated were: The Faculty, the School House, Conditions of Entrance, Object of the School, Diploma, etc. The meetings were well attended and awakened quite a little interest.

'94. JOHN TIMOTHY STONE was the chaplain at the recent convention of the Republican party in Chicago. He also was selected by the Progressive convention to open its session with prayer.

'95. ALBERT F. VON TOBEL had the satisfaction of seeing the First Presbyterian Church of Corvallis, Oregon, of which he is the pastor, dedicate its church building in April. The building was erected about five years ago, but was not dedicated because there was an indebtedness of over \$16,000 upon the church. This has been paid off so that the church was dedicated free from debt. The church, as it now stands, has cost about \$42,000. It has an auditorium that will accommodate 1,100 persons. On Easter Sunday 22 members were received into the church, making a total of one hundred and seventy-four in the last eighteen months.

'96. HARVEY BROKAW returned during the Spring to his mission field in Japan. While he and Mrs. Brokaw were on the ship a few days out from Japan they received a wireless message inviting them to take up the work at Kyoto. It was quite a wrench for them for they had made quite extensive plans for resuming their rural evan-

gelization with headquarters at Kure. They finally decided, however, that it was the thing to do and so proceeded at once to make the change upon their arrival.

Dr. Brokaw early in May had to make a trip to the meeting of the Board of Directors of one of the girls' schools. On his return he stopped at Kure for his automobile and made the rest of the journey homeward in the car, covering about two hundred and fifty miles. His description of the trip follows:

"Over the first part, although mountainous, I had no difficulty, for I was familiar with every inch of the road. The second day was over the level plains of Okayama prefecture. Early that morning, we came to a temporary bridge over a quarter of a mile long, and were forbidden to cross. Blarney, request and persuasion had no effect. I thought that we would have to hunt a railroad station and ship the auto after all. But we found the proper officials and with them blarney, request and persuasion, liberally applied, worked—on condition that we would have the auto pushed across by hand, if the bridge shook too much. An official cut across country to the bridge on a bicycle to watch the operation. I tuned up the Ford a bit and beat him to the bridge, even if I did have to go four times his distance. A missionary needs a touch of Scotch caninness as well as of Irish blarney. I was on the bridge, and going slowly under my own power, when Mr. Brass Buttons appeared. He saw that the bridge was not even creaking and shouted to go ahead.

"Over two hours later, we came to the foot of a mountain pass near the line of the next prefecture. We had heard that the road was bad there. A special clay is brought ten miles down the pass on two-wheeled carts. A man holds a center-pole to guide the cart, and a horse hitched by a long rope to the axle pulls the cart when necessary. A tail-pole allowed to drag acts as a brake. You can imagine how that would tear up a road. It was lop-sided, hole-digged, rut-filled, stone-covered. Bumpity bump we went and I was never sure the next second that a spring would not break or something snap. We got the almost constant stream of horses and carts into tangles worse than the Gordian knot. We would shut off power for an untangle, go a few feet after that bunch got past, and get into another tangle. It took us four hours to make that ten miles up the pass. My companion, a skillful bicycle man, and I were 'worn to a frazzle' when we reached the mountain village just over the top of the pass. It was after two o'clock in the afternoon when we got our Japanese luncheon and a little rest.

"After that, it was splendid going, but we were ready at six o'clock to stop at a Japanese inn on the shore of the Inland Sea. The waves crashed all night right under our room. But we did not sleep to the music of the waves, for one of those human devils was in the next room. If you had heard all the vileness which thin, paper doors compelled us to hear, you would know how much the gospel is still needed in this land. I could scarcely endure it. I felt at times that I must go like a wrath-filled prophet of old and denounce the awful sins. I am still wondering if I did right in keeping quiet.

"We were up at five o'clock the next morning, humming along the sea-shore road. The villas of the wealthy and of the nobility were here and there. Between Kobe and Osaka, we were directed wrong, and got on the old, narrow, Daimyo road instead of the new, wide auto road. In the narrowest place in a village, the Ford suddenly halted. We pushed it by hand into a wider place, and after a lot of experimenting found a screw loose, which cut the electrical current, like one little sin, which breaks the divine flow of power.

"Striking a good road from Osaka to Kyoto, we buzzed along, dodging carts and children and chickens and half-deaf old people and farmers with towels over their ears, who might as well have been deaf. We reached Kyoto before noon, making the trip in a little over two days, or about 27 hours of actual going. We gave Mr. Bicycle Man a good American dinner, paid him his wages and sent him off rejoicing. I had kept my temper all the way in spite of bumptious youths with carts or on bicycles, who purposely got in the way, and in spite of other trying circumstances. Mr. Bicycle Man, a non-Christian, kept remarking about that all the way. He was trying to puzzle out what kept me from losing my temper, kept me laughing at annoyances and kept me undaunted by difficulties. He got cross several times and was about ready to give up at the mountain pass. He kept cocking his head to one side, Japanese fashion, trying to puzzle the thing out. That is a part of the game, don't you see—part of the missionary game! Puzzle for the non-Christian! Find the reason why!"

'96. WILLIAM C. SPICER and the First Presbyterian Church of Gloversville, N. Y., of which he is pastor, report a good year. The membership was increased by twenty-four, though there were forty-one added during the year. The amount raised for benevolent contributions was over \$4,000, and for congregational expenses was nearly \$7,000, making a total of almost \$11,000. An evangelistic campaign was recently held in Gloversville in which Mr. Spicer and the church co-operated with most beneficial results.

'98. SAMUEL G. PALMER has recently gone to the pastorate of the Presbyterian Church of Shenandoah, Pa. He had the pleasure of receiving 13 new members recently, eight of whom were received on confession of faith. This makes a total of 19 accessions since the beginning of his pastorate in April.

'95. GEORGE B. SWINNERTON, pastor of the Presbyterian Church, Oneida, N. Y., was appointed by the Mayor of that city on its Board of Civil Service Commissioners. At its Spring meeting the Presbytery of Utica unanimously re-elected Mr. Swinnerton as Moderator.

'00. CHARLES T. RIGGS, who has been a missionary under the Congregational Board in Constantinople, has recently returned to this country and is at present at 5107 Pulaski Avenue, Germantown, Pa. Mr. Riggs had some little difficulty in making the trip but he finally succeeded in reaching America in safety. He made the journey overland from Constantinople by way of Belgrade, Vienna, and Berlin to a Scandinavian port, where he was able to get a boat for this country.

'00. GEORGE B. SPAULDING, pastor of the Cocoonut Grove Congregational Church, Miami, Fla., was elected Moderator of the General Congregational Conference of Florida and the South-east, held at Winter Park in April. Mr. Spaulding has also recently been elected a trustee of Atlanta Theological Seminary of Atlanta, Ga.

'00. WILLIAM B. GAGE, pastor of the Presbyterian Church at Washington Court House, Ohio, recently held a series of meetings in which he was assisted by Dr. Joseph T. Britan, '01, of Columbus. Dr. Britan delivered a course of sermons on the Bible.

'01. DARWIN F. PICKARD, pastor of the First Presbyterian Church of Watertown, New York, is to have an assistant pastor to take charge of the religious education and young people's work. The church has called Rev. Charles A. Anderson of this year's graduating class in the Seminary. The RECORD has just learned that Hamilton College a year or two ago conferred upon Mr. Pickard the honorary degree of Doctor of Divinity. Dr. Pickard graduated from Hamilton in the class of 1897.

'01. ANDREW J. PURDY, pastor of the West Avenue Presbyterian Church, Buffalo, N. Y., has had the satisfaction of paying off \$4,000 on an old mortgage on the church. In addition to raising this amount, the church has also increased Mr. Purdy's salary \$300 a year. At the regular Easter service a special offering was made amounting to over \$600. Last year Mr. Purdy was the Moderator of Buffalo Presbytery.

'01. CLARENCE W. DUNHAM has the joy of seeing his church prospering and growing under his ministrations. The church was greatly stirred by the special services that were held during the winter and many were added to its numbers. The church is well organized for personal work and under his efficient leadership is accomplishing much in this direction.

'01. PETER EDWIN HUYLER's church at Rhinebeck, N. Y., publishes a gratifying report of the various treasurers for the ecclesiastical year ending March 31st. They show receipts for all purposes aggregating over forty-one hundred dollars. Mr. Huyler is near the end of his second year in this venerable Reformed Church, where he is finding increasing favor with his people. The congregation is preparing to make some extensive repairs and improvements to their handsome old church building.

'02. JAMES ALEXANDER COWAN, who has been pastor of the Presbyterian Church at Bellwood, Pa., for several years, has resigned and accepted a call to the Presbyterian Church of Sugar Grove, Pa. Mr. Cowan is already at work in his new field.

'02. JOHN McLAREN RICHARDSON, pastor of the Presbyterian Church, Bridgeport, Conn., is to be one of the speakers at the Stony Brook Assembly this coming summer. Of his work in connection with the Bible Conference, July 31-August 5, The Stony Brook Narrator says: "The Devotional Hour will be led by Rev. John McLaren Richardson of Bridgeport, Conn., who has been doing a great work in his church and community and who will be a welcome acquisition to the group of speakers secured for the Stony Brook Conference this year."

'04. HERBERT K. ENGLAND, pastor of the Presbyterian Church at Roselle, New Jersey, and his wife were recently given a reception by the members of their congregation in honor of the fifth anniversary of Mr. England's pastorate of that church. Mr. England has been a hard and faithful worker and the church has grown and prospered under his leadership. This reception was a testimony to his fidelity and the affectionate regard in which his people held him.

'04. WILLIAM J. LONSDALE, who is the pastor of the Dutch Reformed Church in Paterson, N. J., had an article in a recent number of The Christian Intelligencer entitled "Mother." It is a splendid testimony to what woman means in the home and in all the varied relations of life, especially those that concern the children. It closes with a finely expressed faith in the continuance of her activities after death.

'04. MALCOLM L. MCPHAIL was recently elected president of the Pittsburgh Ministerial Association.

'04. ROBERT A. BUCHANAN, about a year ago, resigned his church at Spearville, Kansas, in order to do Home Missionary work in Alaska. He was originally assigned to the mission of Thane and worked there throughout the winter. He has recently been transferred to Sitka.

'05. HOWARD DRESSER CHANDLER received the degree of B. D. on April 27th from the San Francisco Seminary at San Anselmo, Calif.

'05. HARRY L. CRAIN and the First Presbyterian Church of Frankfort, Indiana, have recently closed a most successful year. Over \$3,000 was raised for benevolences and over \$6,000 for congregational expenses. During the year eighty-six persons were received into the church, which brings the total membership up to over 700.

'06. HENRY G. HANSON has had a good year in his church in Portland, Oregon. On a recent Sunday he received 28 persons into the church, all but two of them on profession of faith. Of this number 16 were baptized.

Mr. Hanson was in charge of a Young People's Institute for Presbyterian Endeavorers held in June. In writing of this work before the Institute was held, Mr. Hanson said, "We are blazing trails, as this is new work here, but we hope to make it go. There are about 30 Young People's Societies in the Presbytery that ought to be benefitted by such an Institute."

'06. HENRY P. JUDD and NORMAN C. SCHENCK figure prominently in an account in a recent number of the Honolulu Star-Bulletin of the dedication of the new Memorial Building of the Hawaiian Evangelical Association. Their pictures are printed and there is reference to the work that they are doing. Mr. Judd is acting secretary of the Association and Mr. Schenck is the superintendent of Chinese work. The dedication of this Memorial Building marks ninety-six years of missionary activity in the Hawaiian Islands. It is a handsome brick structure and is well equipped for carrying on the work of the Association, containing offices and auditorium and other rooms that can be used for various purposes.

'06. JOEL D. HUNTER and Mrs. Hunter are rejoicing in the birth of a son on May 17th at their home in Evanston, Illinois. The young man is named David Hunter.

'06. ELMER J. STUART, who has been the pastor of the Presbyterian Church at Prattsburg, New York, for the past five years, recently re-

signed in order that he might accept a call to the First Presbyterian Church of Watervliet, N. Y. The local paper has the following with regard to Mr. Stuart:

"Mr. Stuart came to Prattsburg in the fall of 1911 and has been a very popular and successful pastor here. He has organized and conducted a men's Bible class which has been a feeder and supporter of the church and which has acquainted many with a clearer sense of the meaning of Christianity and its relation to daily living, and has spread a better knowledge of the Bible and its teachings. He has been influential in placing the church on a better business footing, which is necessary to the respect of the church and its pastor. He has had the enthusiastic support of the full working force of the various societies and has directed them in lines of useful work. He has brought the church and daily life more nearly together, so that the need of the one in the other was better appreciated. He has conducted interesting and instructive prayer meetings and they have been well attended."

Mr. Stuart began work in his new field early in May.

'07. CHARLES D. COOK was among the number of those who graduated in May at the Combs Broad Street Conservatory of Music in Philadelphia. Mr. Cook specialized in Church Music and in Theory. Next year he is planning to enter Princeton Theological Seminary in order to do some graduate work in theology.

'07. JOHN R. FRASER has been pastor of the Memorial Presbyterian Church in Troy, N. Y., for but a few months, but already his efforts are bearing fruit. At a recent communion 19 persons were received into membership, 13 of them on confession of faith. This communion service was so well attended, the number of communicants being much greater than usual, that the supply of the elements was exhausted before all who wished to had communed.

'07. FRANK O. LEONARD and Mrs. Leonard rejoice to welcome to their home in Cuba, N. Y., a son, who was born on April 15th. The boy was named for his father and so will be Frank Osborne, Jr.

'08. STEWARD DAY, who has been under the Reformed Church as a missionary in China, upon his return after a furlough in this country some months ago was assigned to a field with headquarters in the city of Chang-chow, about 30 miles west of Amoy. The city has a population of about 200,000. His work consists largely of oversight of the churches and out-stations of the District, the charge of a Boys' Primary Boarding School, and the Treasurer of the District. An extract from a recent letter published in the Princeton Alumni Weekly says: "I wish

you could get something of the tremendous impression we get here of the greatness of the work and the unprecedented need of workers from which we and the work suffer. It is the day of great opportunity and the laborers are few. Where we used to have two men for about each of our districts, we now have barely enough to supply each with one ordained man and, if I had not been returned, we could not have even done this. So you can realize how much the return has meant to them."

'08. WALTER FOSS, who started his work at the Oak Grove Avenue Community Church in the latter part of April, issued an attractive card giving his themes for the morning and evening services for six weeks and headed it, Six Weeks for Getting Acquainted. He presented the opportunity that the church offered for them to get acquainted with it and with each other. Mr. Foss was installed on April 20th. After the installation service the church gave Mr. and Mrs. Foss a reception.

'09. RICHARD J. CURNOW was installed pastor of the Presbyterian Church of Red Creek, N. Y., on April 25th. Among those who took part in the service were Professor John Quincy Adams of the Seminary, who offered the Installation Prayer and gave the Charge to the Pastor, and Rev. Clarence C. Baker, a classmate of Mr. Curnow's in the Seminary, who gave the Charge to the People.

'09. ROWLAND HILL EVANS of Kribi, Batanga, Cameroon, West Africa, was married in July, 1914, but owing to the fact that the Great War began almost immediately thereafter his communication with America has been almost entirely cut off. While they have been cut off from the outside world and have been deprived of some of their accustomed food, they nevertheless have had plenty to eat and have at no time been conscious of danger. So far as West Africa is concerned, the war is at an end and conditions are once more assuming the normal in that region. Mr. Evans and his wife expect to sail in August for America. While we have no information concerning it, we assume that their address will be the same during this furlough as when he was back on his other furlough.

'10. DAVID R. JONES is pastor of the Presbyterian Church at Tonawanda, N. Y. Tonawanda has recently been through an evangelistic campaign which had remarkable results. On one Sunday morning 77 members were received into the church, most of them on profession of their faith.

'11. HOWARD P. GAGE has been serving the Presbyterian Church of Parker, South Dakota, for more than a year as its stated supply, but on

May 16th he was installed as its pastor. The installation service represented a fine spirit of church unity for there took part in the service pastors of the local Baptist, Methodist and Episcopal churches, as well as the regular members of the Presbytery.

'11. EDGAR P. CARSON is having splendid success in his work in the Warwood suburb of Wheeling, W. Va. He recently held a Church Day at which time a long-standing debt was cleared off and some funds raised for needed improvements. Under Mr. Carson's leadership the church has grown so that it will soon be necessary for it to have a regular auditorium as the congregations are rapidly outgrowing the Chapel which they use at the present time.

'11. HARRY A. PHILLIPS of Jalapa, Ver. Mexico, has recently been assigned to the work in the north part of Veracruz, Mexico, with the additional duty of superintending the Southern field, which includes Veracruz, during the absence of the missionary assigned to that field. He is a member of the Appropriations Committee, Comity Committee, and Self-support Committee of the Mission.

'12. E. BLAKE McDONALD on April 2nd received into the Mizpah Chapel, New York City, 37 new members, 33 of them on profession. Mr. McDonald conducts a confirmation class and a public examination of its members in doctrine, Bible, and Church History. This year 15 young people passed this examination with great credit. He recognizes one of the perils of the educational method and is careful to impress upon his young people that confirmation is but the beginning and not the end of their Christian experience. In this he is unusually successful.

'12. WALTER S. DAVISON and Mrs. Davison are rejoicing in the birth of a son. The young man is named Roderic Hollett and was born in Buffalo on April 27th.

'13. HENRY ROE CLOUD and Miss Elizabeth Georgian Bender, daughter of Mr. and Mrs. Charles A. Bender, were married in Philadelphia on Monday, June 12th. Mr. and Mrs. Cloud will be at home after September 1st at Wichita, Kansas. Mrs. Cloud is a sister of "Chief" Bender, the famous pitcher of the Philadelphia Athletics. She is a Chippewa Indian and like Mr. Cloud has been interested in bettering the condition and life of the Indians.

'13. HARRY VARY BONNER, who has been the pastor of the Presbyterian Church at Lafayette, New York, for a number of years, has resigned to accept a call to the Presbyterian Church of Irondequoit,

New York, one of the suburbs of Rochester. Mr. Bonner started work in his new field the first of June and he and the church are looking forward to a successful pastorate.

'13. JAMES T. MORDY is pastor of the Presbyterian Church at Richland Center, Wis. During the past year the church has grown so that a committee has been appointed to prepare plans for a new church. All the various organizations are in a flourishing condition. A large chorus choir under the direction of Mrs. Mordy is endeavoring to raise money with which to buy a new pipe organ. Under Mr. Mordy's leadership the church is planning for great things.

'14. ROBERT VON THURN is hard at work in his field at Coleraine, Minn. The average Sunday-school attendance has increased over thirty per cent. in the last six months and the offerings have nearly doubled in amount.

'14. ARTHUR E. HARPER is established in the Sharakpur Station of the Punjab Mission in India. The Station issues occasionally a little paper called Sharakpur Work, which is devoted to the interests of that field. The March number contains a picture of the new bungalow which was erected for Mr. and Mrs. Harper. It is situated twenty-two miles from Lahore.

Mr. Harper tells of work in the District showing how much there is to be done. Among other things he says: "At present I have only a bicycle that I bought from a Lahore missionary last year. On this I often cover 50 miles a day, but it takes time and energy that could be better used in this great work. Many missionaries in India have been presented with motorcycles by friends in America. A motor cycle in our District would more than treble the work that could be done. We hope to see the day when every school can be visited and carefully inspected once a month, and when other days can be invested in visiting remote villages and giving the "Good News" to those who live where we can put no regular Indian worker now."

Mr. and Mrs. Harper have the sympathy of their many friends in the death of their little baby which occurred at Lahore in April after an illness of a couple of weeks.

'15. KO DEMURA of Pasadena, California, has recently organized a Ladies' Sewing Class and a ladies' class for the study of English. On Easter Sunday his church had a special praise service with about 60 Japanese in attendance. Recently a member was added to the church and several more are expected to join in the near future. Mr. Demura was married on the evening of Monday, June 5, in San Francisco to

Miss Tsune Hirawatashi. They are now at home at 131 Dayton Street, Pasadena, California.

'15. FRANK D. SCOTT, who has been spending this past year at Columbia University as the Alumni Fellow of the Seminary, was recently ordained to the Christian ministry in the Waynesburg Church, Pa., of which he was a member. Mr. Scott has been accepted by the Board of Foreign Missions and goes out to China to be a Professor in the College at Hang-chow.

'15. EUGENE W. POCOCK and Mrs. Pocock rejoice in the birth of John William. The young man was born at their home in Akron, Ohio, on May 20th. Mr. Pocock is the pastor of the Central Presbyterian Church of that city.

'15. ALVA V. KING, pastor of the Presbyterian Church at Trumansburg, N. Y., and Mrs. King are rejoicing in the birth of Jeanne Louise who was born to them at their home on May 26th.

'15. RALPH E. DEKAY has had a successful year at Jamesville, N. Y. Every department in church work has improved. A new organ and new hymn books have been purchased. One hundred dollars has been paid on the manse debt and provision has been made for the remaining \$321. Financially the church was never in better condition. Twelve new members have been received and a Boy Scout and a Junior Christian Endeavor have been organized. The best bit of news is the announcement of the birth of Wilhelmina on March 10th.

'16. CHARLES K. IMBRIE was ordained to the Christian ministry and installed as pastor of the Presbyterian Church at Lancaster, N. Y., on June 7th. The Auburn men who took part in the service were President Stewart, who gave the charge to the pastor, and Rev. Henry Ward, D.D., '65, who made the ordaining prayer. Mr. Imbrie starts his work under favorable auspices and he and the congregation are looking forward to a relationship that will be profitable and uplifting for all concerned.

SEMINARY ANNALS

CALENDAR

- May 1. President Stewart: "The Christian Attitude Towards Failure."
- May 5. Professor Perley O. Place.
- May 8. Ordination of Seniors.
Professor Creelman. Communion Service.
- May 9. Alumni Conference begins.
Rev. William R. Taylor, D.D.
Annual Y. M. C. A. Meeting. Rev. William P. Schell.
- May 10. Alumni Conference continued.
Mr. John P. Myers.
Rev. Thomas A. Fenton, S. T. D.
Class Reunions.
Rev. J. Lyon Caughey, D.D.
Alumni Baseball Game.
Sermon before the Alumni Association. Rev. Fisher Howe Booth.
Reception in Silliman Club House.
- May 11. Meeting of the Board of Directors.
Business Meeting of Alumni Association.
Commencement Exercises.
Alumni Luncheon.

PRESIDENT STEWART. President Stewart had charge of the Monday evening service on May 1. His sermon was on the theme, "The Christian Attitude Toward Failure," which was based on the text in Luke 22:38, "It is enough." In showing how to face disappointments Dr. Stewart said in part:

"One of the side-thoughts of the Holy Passion is the attitude of Christ towards disappointment. For three years he had given himself to a great task and at the end of his activity was facing what in many respects had the appearance of failure. Certainly he failed to accomplish some things. For example his lament over Jerusalem is a frank confession of failure. He had tried to win the hostile people of Jerusalem and save the city from its doom but had failed. On another occasion his mother and brothers, who should have been

most sympathetic with him, tried to draw him from his work, thinking him to be insane. Again during the Passion week he said to his disciples, 'Have I been so long time with you, and dost thou not know me?' What pathos of heart tortured with a sense of being misunderstood by those who should have understood best!

"In the incident I have read Jesus was speaking to these disciples. 'On one occasion I told you to take nothing but now I say take a sword. If you do not have any buy one.' Then one of the disciples said, 'here are two swords.' What an utter failure to understand his meaning. His answer, 'It is enough,' does not mean that two swords were enough. He was using figurative speech, taking the things of sense and using them as terms to express the things of the spirit.

"So I call attention to how our Lord received his disappointment; how he adjusted himself to the failures of his life. As we put our hand to spiritual tasks, where there must be spiritual results if the effort is successful, I suppose that we must face the fact that we fail often times to accomplish the desired result. Failure will be at the very point where we most desire success. When our efforts seem to be fruitless, when we toil without finding any results, what is our attitude towards the things which make for failure. I hear the Lord saying, it is enough; here is a fact in life which I must expect; Why should I think that those peasants could understand my words? So he reckoned with the facts and adjusted himself to them without complaint or rebuke. Surely we should do this and accept the facts in a large and happy way.

"If in our experience with people we learn that nineteen out of every twenty disappoint us, we should be shrewd enough to know that it is the twentieth person that counts. We have disappointments which get on our nerves but may the words ring in our ears, 'Well, it is too bad, but I ought to expect it—it is enough.'

"We must reckon with the past also in order to have a Christian attitude towards failure. Then we shall say 'it is enough' when we stop to think of the intellectual and spiritual background of the men with whom we are dealing. We cannot expect more from them when we see how their past experiences have disqualified them from entering fully into our plans. We ought to take into consideration that the reason we work with men is born of the fact that they are in spiritual and mental need of what we give them because of their past mistakes. We must adjust ourselves on the basis of the past of the people with whom we are dealing.

"Then as I hear our Lord say it is enough, he does not say that it is no use to argue with men for they cannot understand. He says

that he should not expect them to understand. He saw that he could not build men into this kind of spiritual life in a few days. It is enough because they shall understand eventually. The disappointment is transient when we take the far look. We do know that we shall face failure; we do know that our best will seem futile; how shall we adjust ourselves?

"When we stop to reckon with all the circumstances in the case, all the antecedent conditions, the contending influences, the whole mental and spiritual background of the people with whom we work we may say that this is all we can do now in view of the past and the present, and perhaps in the future we can do better. It is enough to address ourselves to the task on the basis of present failure and ultimate success. Let us be content to do our best and use tact as well as zeal and earnestness. Then we shall view our failure and say: It is enough. I have failed but will try to do better tomorrow and not wear myself out simply because I failed today. I will look out into the future for a larger and better success."

PROFESSOR PLACE. On the evening of Friday, May 5, Professor Perley O. Place, Professor of Latin in Syracuse University, delivered a lecture in Willard Chapel under the auspices of the Auburn Branch of the Archaeological Institute of America. Professor Place spoke most interestingly on *The Dress of the Romans*. The lecture was illustrated with many slides showing the dress at various periods and of various classes of society.

ORDINATION SERVICE. An impressive ordination service was held May 8, at 4:30 o'clock in Willard Chapel when six members of the Senior class were received into the Christian ministry by the Cayuga Presbytery. The men ordained were: Charles Albert Anderson; Francesco DeSimone; Royal Glenn Hall; Glenn Byron Ogden; George Alden Percival; Stanton Willard Salisbury.

The invocation was offered by the Reverend Grenville P. Sewall of Aurora, N. Y., and was followed by the Lord's Prayer. After the Scripture reading by Professor Riggs the sermon was delivered by President Stewart. Taking as the text II Cor. 5:20, Dr. Stewart spoke on the theme, "Ambassadors of Christ."

Following the sermon the constitutional questions were asked the candidates by the moderator, Rev. Charles G. Richards, D.D. After the questions had been answered in the affirmative the visiting ministers of other Presbyteries were invited to assist in the service and while Dr. John Q. Adams offered the prayer of ordination the other ministers gathered around the kneeling candidates and assisted in the laying on of hands.

The charge to the newly ordained evangelists was delivered by Professor Nichols. He said in part:

"You are going to undertake various kinds of work in the ministry, some of you are going to the foreign field, some to the pastorate, some to missionary work in our own country. Therefore, my charge can deal only with the work of the ministry in general. I shall speak of two aspects of the ministry, one concerning the minister himself and the other concerning his work.

"What should the minister be in himself? Our ideal for the Christian minister springs directly out of our ideal for the Christian. According to our conception the Christian minister is in no essential way different from those we call laymen. He stands on no different plane of religious privilege; only he has a special function. His special work is to produce, to nourish, to foster Christian lives. So our ideal of what the minister should be is made by our ideal of what the Christian should be. What is our ideal for the Christian? Of this there are two familiar conceptions. I will ask you to think of them in relation to our ideal for the minister. According to one conception the Christian is to work out his own salvation. He is to lead his own life in godliness. He is to develop and cultivate his own soul. He is to save himself. According to the other conception the Christian is to work out God's will for the world. Or rather he is to be a willing instrument through whom God may work. The Christian is to sink thought of himself and of his own salvation in the thought of how he may fulfill God's great purpose.

"This is a familiar antithesis. Emphasis upon this is sometimes resented by people who say that in the days when individualistic preaching was general, that is, preaching urging people to care for their own salvation, there was as much readiness for Christian service as now, in the days of the social gospel. No doubt the antithesis has been made too sharp. But these two conceptions have been found, and are found, in the teaching of Christianity.

"As between the two, there can be no doubt as to which is the more Christian, the more Christlike. What was the life of Jesus, but a realization of this second ideal? His whole purpose was to fulfill the will of the Father. His whole life was an offering of himself to be an instrument through whom the Father might work. In connection with ordination given by Presbyterian authorities, and in a service held within the walls of a theological seminary, it is not out of place to say that this is the fundamental teaching of historic Calvinism the Christian exists to carry out the purpose of a sovereign, saving God.

"This being our ideal for the Christian, it follows that our ideal for the Christian minister is to produce people who have this spirit. He is to develop lives consecrated to the realization of God's will in human society. He is to increase and foster and train and lead those who are devoted to fulfilling God's purpose. Then, what does he need to be in himself? He needs to fulfill a phrase sometimes used by the people of a church regarding their minister, and very rarely mistakenly used. This is the phrase, 'A man of God.' The people of churches say many other things about their ministers mistakenly. They will say that their minister has a big heart, when he really has nothing but a ready smile and a hand skillful in back slapping, which things may exist along with a small and cold heart. They will say that he is a deep thinker, when he has nothing but a pretentious vocabulary. But in my observation, when the people of a church call their minister, 'A man of God,' they are very seldom mistaken. The minister needs to be such, because if his people are to fulfill God's will, they must first realize God, they must believe in Him vividly and powerfully. What will make them do this is the impact of one who is a man of God. It is a life built on a great faith; it is a life led in prayer and obedience. The power of such a life will make God real to those who are in contact with it as nothing else will. The minister then must be in himself a man of God, that he may nourish in his people faith in God.

"Especially is this true in these days. The condition of the world shows that a spiritual malady has been weakening Christendom. The most optimistic of us can no longer deny this. Do not Professor Cairns' words accurately describe this? 'Want of faith in the foundation verities of all religion, unbelief in the power and love of God and in his liberty to help men.' What has been troubling the world in Europe and in America is the creeping paralysis of fundamental unbelief. This situation brings to Christian ministers a louder call than ever to be men of God, men of faith, of prayer, of obedience to the unseen.

"I turn now to what I would say to you regarding the minister's work. You have just been ordained, to what? To the Presbyterian ministry? No; I do not find those words used in any of the official documents of our Church pertaining to ordination. The office is described as the 'gospel ministry.' To this office you have been ordained. Your work, then, is to minister to men by giving them the Gospel, by bringing the Gospel to bear on their lives. Out of this definition of your office spring two counsels which I would give you.

"First, I charge you to have something to say to the world—something clear and reasoned. You must proclaim the truth and you must

give your reasons for believing it to be the truth. You must have some intelligible Christian teaching. This may seem very superfluous advice, but there is a grievous lack in the ministry at this very point. So much time and energy are being spent otherwise that the ministry of the word is submerged. Meanwhile, 'The hungry sheep look up, and are not fed.' They are hungry; in these confused, blind times people hunger for truth. The people of our churches could do without the mixer and the wielder of the glad hand, yes, without somewhat of the organizer, if they could hear a clear and powerful word of life.

"Of course, I know that there are other ways of bringing the Gospel to bear than preaching and teaching. These are by no means the whole of the ministry, but the world does look to the Christian minister for the teaching of religious truth. If he does this with helpful power, he may leave undone many other things and the world will forgive him. If he does not do this, why is he a minister at all, that is, why is he a man trained in sacred learning?

"Second, you have been ordained to the ministry of the Gospel. You have been ordained to be bearers of good news. Your work is to bring to men tidings from outside their common life, tidings of great things done for them by God in Jesus Christ. You are to bring, not only tidings of things done, but also tidings of a God ready yet to do great things for men. You are to proclaim a God who is in men's lives to help them, a God who comes to save, a God who enters the world for redemption.

"The Christian message came first to a world in spiritual disorder and confusion and gloom. Those who believed at all in God thought of him as far away. They had no conception of God as present with men to help them. Therefore, they were hopeless and gloomy. It was good news that Jesus and his followers after him brought, the news that in the world, amid its clouds and confusions, was a God, a God of power, a God of love, a God ready to save. For this truth Jesus stood; of this truth he and his life and his death were a witness. 'God is here to help you,' Jesus said to men; and this fundamental truth his followers repeated after him.

"Is the situation essentially different now? Still we have a needy world, overwhelmed at the sight of its own need and distress. Moreover, we have a church troubled over its own weakness, its inability to help the world. What is wanted for both church and world is the good news of a Saviour God, a God who has helped men and will help them, a God who forgives and saves from sin. Was the news of an almighty redeeming God ever needed more? The church must be-

lieve it; the ministry must preach it. I charge you then to go as messengers of salvation, proclaiming first and foremost the good news of the Saviour God."

The closing prayer was made by Professor Arthur S. Hoyt, after which the benediction was pronounced by the Rev. Francesco DeSimone, one of the newly ordained ministers.

PROFESSOR CREELMAN. Professor Creelman officiated at the communion service in Willard Chapel Monday evening, May 8, assisted by President Stewart. This was the last gathering of the year of the faculty and students for the celebration of the Lord's Supper at the Seminary. Preceding the administering of the elements Professor Creelman spoke on the theme "Seeking Things Above," choosing for his text, Colossians 3:1,2, "If ye then were raised with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are on the earth." Professor Creelman said in part:

"Jesus said to his disciples, 'Follow me.' Possibly no one carried that out so fully as Paul. One has only to follow that servant in his life to appreciate how whole-heartedly he followed his Master. Paul endured many hardships for Christ. He followed his Master unreservedly. Christ was all in all to this great servant.

"His deep conviction of Christ's power in his life finds expression in dramatic terms. He participates in the vital experiences of his Lord. He is crucified with him and buried with him. And he also rises with him. Thus he indicates the supremacy of Christ and his vital union with him. 'Christ liveth in me,' he says. 'Christ, who is our life,' is his summary.

"What Paul believed he desires others to believe also, growing out of a vital relationship with their Lord. How incessantly he dwells on Jesus Christ.

"The theological and the practical were never far separated in Paul. His profound statements of truth were a means to an end. No one has ever been more practical in realizing the relationship of the life which is life indeed. His theological and practical message are in our passage. If the oneness of life and experience Christward is real, what is your goal? Seek the things which are above. Set your mind on them.

"At first thought this seems to take us out of the earthly life. The things above are contrasted with the things on earth. But it is not a real contrast. If we think of Paul emphasizing a spirit to be realized, the spiritual realm of which Christ is the head, we feel the nearness

of it. Our citizenship is above. We are to become naturalized citizens of that spiritual kingdom.

"We can think of this in the intellectual sphere. The boundless possibilities of the Kingdom of God call forth the unreserved devotion of intellectual powers. In Paul emotionalism without the intellect to accompany and safeguard it would have done violence to his convictions. He ever sought to lead his converts to think of heavenly things.

"As a result he was shut out from the society of lower minds. It meant for him a controversy in behalf of the new theology, the Gospel to the Gentiles. Paul had to pay the penalty of God's prophets of truth, the vanguard of Christian thinking, in his separation from some. But he advanced steadily by consecrating his gifts to the formulation of the great Christian doctrines. Christian thinking is under a great obligation to Paul for his thought and example. Under his inspiration each generation must seek to put Jesus Christ first.

"Paul's emphasis is upon character. The spirit of Christ is in marked contrast to the morality of that age. It was an age of viciousness and despair. How the character of Jesus stood up in contrast as the light shining in the darkness! For Paul no terms were too strong to express that contrast. He exhorted men to seek spiritual things and to strive to attain them. 'Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.'

"Paul defines the position of the believer in terms of heavenly citizenship. He bids men to live up to its highest ideals. They are no longer in bondage to the old life. The new citizenship raises men from their old relationships. Men are to set their minds on things that are above.

"No one can read these letters of the Apostle without being impressed by the fact that he believed Christ to be God's supreme gift to the world, and that the life of fellowship with him opens out great possibilities. The things above to Paul mean a progress on and ever on in Christian attainment.

"For us the things above have a vital bearing on the present. We are to seek to realize the spiritual life today. We are to seek the things above in the spirit of our Lord's Prayer in the clause, 'Thy will be done.' So we prepare for the fulfillment of the vision of the new Jerusalem by living as citizens of that holy city day by day.

"We can also think of this in terms of Christian service. Paul had the heroism and the discipline of a soldier. He undertook things in

a whole-hearted way. The range and intensity of his service were not accidental. They were like an ever-flowing stream. He never considered how little service he could render. He gave himself unreservedly to the ministry of his fellows.

"A whole-hearted service as the expression of the Christ-filled life means life at its best. No one can take such a joy from us. The heavenly citizenship here and hereafter is one in spirit. May God assist us to realize the supreme ideal of the Christian life exemplified in his great Apostle. As we come to the table of our Lord may each one of us renew his loyalty to Him and consecrate anew our minds, our wills, our affections, our all, joyfully and unreservedly to the things above."

ALUMNI CONFERENCE. With a few words of welcome President Stewart opened the first session of the Alumni Commencement Conference at three o'clock on the afternoon of May 9. The general theme of the speeches during the conference was the Recruiting and Training of Laymen for the Service of the Church. The address of the opening session was given by Rev. William R. Taylor, D.D., pastor of the Brick Presbyterian Church, Rochester. His subject was, "The Organizing, Training and Inspiring of Church Officers."

The evening session was in charge of the Y. M. C. A. The president of the Association, Robert B. Rock introduced Rev. William P. Schell, '04, assistant secretary of the Presbyterian Board of Foreign Missions, who delivered the address which is printed elsewhere in this issue. His subject was, "The Message of Missionaries to the People at Home."

At the morning session on May 10, Mr. John P. Myers of Plattsburgh gave an address taking as his theme, "The Church and the Modern Man." A careful study of the church from the layman's point of view was presented. Although some reforms were suggested the speech showed a remarkably optimistic belief in the ability of the church to meet the needs of the modern world. Following Mr. Myers, an address on, "Man to Man Evangelism," was given by Rev. Thomas A. Fenton, S. T. D., '96, pastor of the Fourth Presbyterian Church, Syracuse. A review was given of the results of the campaign conducted by Mr. Sunday in Syracuse. The great need for more personal work on a 'man to man' basis was emphasized. The session was presided over by Rev. Cuthbert C. Frost, '00, pastor of the Presbyterian Church, Marcellus.

At the afternoon session at 2:30 o'clock, Rev. J. Lyon Caughey, D.D., '96, pastor of the First Presbyterian Church, Glens Falls, de-

livered an address on the subject, "Training the Recruits." The duties and opportunities for service by the various church officers were dealt with first. Methods of enlisting the layman in efficiently organized christian work were discussed, emphasis being laid on the present lack of careful training of recruits and the benefits resulting from a well organized program of work. Rev. Daniel M. Geddes, '01, pastor of the Westminster Presbyterian Church, Auburn, presided over the meeting.

These addresses will be printed in the September number of the RECORD.

ALUMNI BASEBALL GAME. Captain Anderson pitched his team to victory when the Seminary nine defeated the Alumni by the score of 10 to 5, in the annual contest which was played on the afternoon of May 10. The Alumni played a plucky game but fell before the onslaughts of the undergraduates.

The story of the game from the losers' standpoint can be told in a few words; too much Anderson. The Theologues' twirler had steam and control in sufficient quantity to have the Alumni completely at his mercy. The students played a rather loose fielding game, otherwise they would have secured a shutout. Aside from Anderson's pitching there were some really bright spots in the game. Dr. Fenton, of Syracuse, played a very good game at second making several difficult stops. Professor Reed, of the faculty, also played a very good game. Haynes catching for the Seminary supported Anderson very well and did some good hitting. In three trips to the plate he made three hits. Hogan carried off the batting honors of the day with two singles and a triple out of three times at bat. Professor Moore, who pitched for the Alumni drove in four of his team's runs with two two-base hits.

Edwards, the first man up for the Alumni, made a clean hit and stole second. He scored while Wolff and Seymour were being put out. The Theologues came back strong in their half of the opening inning and scored six runs. Ogden singled and scored on Hogan's crashing three bagger. After that there was a fusilade of hits, giving the students enough runs to win the game. The "grads" scored another one in the second session and held their opponents scoreless in their turn at bat. Evans, who had taken Wolff's place in left field for the Alumni was the first man up in the third inning. He distinguished himself by fanning out. A series of errors then filled the bases. Mr. Moore came to bat and laced out a clean two bagger scoring three runners. That ended the scoring for the Alumni. The

students were beginning to be uneasy and so again had a batting bee, knocking out four hits which coupled with a base on balls and an error netted four more runs. The line-up:

ALUMNI—	A.B.	R.	H.	O.	A.	E.
Edwards 3rd	3	2	1	0	1	1
Evans lf	2	0	0	0	0	0
Wolff lf	1	0	0	0	0	0
Seymour 1st and p	3	1	0	4	0	1
Reed c	3	1	0	4	1	1
Scott ss	3	1	1	1	0	1
Moore p. and 1st	3	0	2	0	0	0
Fenton 2nd	2	0	0	2	2	0
Ehman cf	2	0	0	0	0	0
Van Tilburg rf	1	0	0	0	0	0
Higinbotham rf	1	0	0	1	0	0
Total	23	5	4	12	4	4
SEMINARY—	A.B.	R.	H.	O.	A.	E.
Ogden 1st	2	2	1	3	0	1
Hogan ss	3	2	3	0	0	1
Anderson p	3	1	0	2	2	0
Rock cf	3	1	2	0	1	0
Livingston 3rd	2	0	0	1	0	1
Lees rf	3	1	1	0	0	0
Detty lf	3	2	2	0	0	0
Dayton 2nd	3	0	1	0	0	2
Haynes c	3	1	3	9	0	0
Total	25	10	13	15	3	5

Summary: Earned runs: Alumni 2, Seminary 8; three base hits, Hogan; two base hits, Moore 2, Rock 2, Detty 2; struck out, by Anderson 9, by Moore 2, by Seymour 2; base on balls, off Moore 2; wild pitch, Anderson 1, Moore 1; hit by pitched ball, Anderson (Fenton); passed balls, Haynes 3. Umpire, Dr. Hoyt.

Score by innings:

Alumni, 1 1 3 0 0—5.

Seminary, 6 0 4 0 *—10.

ALUMNI SERMON. The annual sermon before the Society of the Alumni was preached on Wednesday evening, May 10, in Willard Chapel by Rev. Fisher Howe Booth, '97, of Englewood, New Jersey. Mr. Booth took as his text Deuteronomy 33:27, the eternal God is our refuge and underneath are the everlasting arms. He emphasized the strength and the joy that this confidence brings to the Christian. It is the one sure stay amid all the storms and tumults of life.

SENIOR RECEPTION. Immediately after the sermon the commencement guests and people from town made their way to the Silliman Club House where a farewell reception was given to the Seniors by the Middle Class. About 150 persons were present and greatly enjoyed the social hour together. J. Charles Dayton, chairman of the committee having the reception in charge, introduced Professor Moore who "discharged" the Graduating Class from the Seminary. Charles K. Imbrie responded giving an illustrated account of seminary life. Rev. John S. Wolff, '07, of Towanda, Pennsylvania, closed this formal part of the reception with a speech in his usual happy vein. The remainder of the evening was spent in an informal and delightful fashion. Fruit punch and assorted cakes were served.

MEETING OF THE BOARD OF DIRECTORS. The Board of Directors held its commencement meeting at 9:15 on the morning of Thursday, May 11. There was an unusually large number of directors present. The president presented his annual report, which was printed in the May number of the RECORD and the routine business of the Board was transacted. The Board learned officially of the bequest of Miss Caroline E. Willard of Auburn of \$75,000 and of other smaller gifts to the Seminary. The most important action that was taken was with reference to the relation of the Seminary to the General Assembly. A committee that had been appointed to go over the whole matter presented a report, which is printed in this number, together with some recommendations which were unanimously adopted. The recent improvements in the campus were noted with satisfaction and the President was authorized to procure funds for the making of much needed repairs and improvements to Morgan Hall, including the installing of electric lights throughout the building.

MEETING OF ALUMNI ASSOCIATION. The business meeting of the Society of the Alumni at 9:30 on the morning of May 11, in Willard Chapel was marked with a new spirit of enthusiasm. It was unusually well attended. Classes which formerly had an average attendance of

two or three had six or seven men back this year. There were registered 83 alumni this year as against 55 last year. Since a number did not register the total number is estimated at about 100 present on the Campus during Commencement Week.

Particular attention was paid to the matter of solicitation of funds both for the association and the Seminary. A committee was appointed to work out a plan whereby the men of the last twenty years would be solicited by classes for funds. It was voted to renew the annual subscription of \$100 to the RECORD.

To assist in the movement to increase the number of students in the Seminary to 100 within the next three years, a committee composed of W. L. Sawtelle, '98, D. H. Craver, '99, and H. H. Barstow, '98, was appointed to co-operate with a committee of undergraduates to work among the Alumni and students.

The following were elected as officers for the ensuing year: Henry H. Barstow, '98, president; Darwin F. Pickard, '01, vice-president; Deane Edwards, '12, secretary; Harris B. Stewart, '06, treasurer; John Q. Adams, '77, necrologist. These officers together with Carl W. Scovel, '94, and Irving W. Ketchum, '02, were appointed a committee on program for the Alumni conference next year.

COMMENCEMENT. At noon on May 11 the commencement procession began on the Seminary Campus. The procession started at Morgan Hall and led around the quadrangle to Welch Hall and into Willard Chapel, where the commencement exercises were held.

After the invocation by President Stewart and the opening hymn, the Scripture lesson was read by Dr. Walter R. Ferris, of Syracuse, a member of the Board of Directors. Prayer was offered by Rev. Dana W. Bigelow D.D., of Utica, also a member of the Board of Directors.

President Stewart announced that the Board of Directors had elected Rev. Frank W. Moore, for the past three years Instructor in Elocution, to be Assistant Professor of Homiletics and Public Worship, and that the Faculty has awarded the Alumni Fellowship to Rev. Charles Stanley Smith, '15, who for the past year has been the Joshua I. Maxwell Fellow studying at Westminster College, Cambridge, where he will continue during the coming year under the new appointment.

He also announced that the campaign for raising the half million dollars for increased endowment and new equipment was being conducted vigorously. Mrs. Kennedy has extended the time limit

in which the whole amount is to be raised in accordance with the conditions covering her gift of \$100,000. All subscriptions must be made before the end of this calendar year but under this extension subscribers will now have until October 1, 1918 in which to complete their payments.

The subject of the President's address to the Graduating Class, which is printed elsewhere in this number was The Minister as an Exponent of a Divine Revelation.

Following the address the diploma of the Seminary was given to the following twelve men: Charles Albert Anderson, John Dayton Axtell, Jr., Vincent Bell, Francesco DeSimone, Royal Glenn Hall, Anton Havranek, Charles K. Imbrie, Alexander Eugene McLean, Kenneth John McLennan, Glenn Byron Ogden, George Alden Percival, Stanton Willard Salisbury. The degree of Bachelor of Divinity was conferred upon Mr. Anderson, Mr. Hall and Mr. McLean of the Graduating Class and also upon Rev. S. B. Braden, Rev. D. M. Geddes, Rev. W. E. Marshall, Rev. Newton S. Methfessel, Rev. B. F. Rostock, and Rev. Carl W. Scovel.

The closing prayer was offered by the senior member of the Faculty, Dr. Riggs.

ALUMNI LUNCHEON. The annual Alumni luncheon was held in the Silliman Club House immediately following the commencement exercises. President Stewart announced that a gift of \$1,000 had been received toward the endowment fund since the commencement notices had been made; and also that there had been a gift of \$5,000 towards making repairs on Morgan Hall. In both cases the donors did not care to have their names made public. Dr. Stewart then introduced the Rev. Dr. Thomas A. Fenton, '96, of Syracuse, as the toastmaster. The theme of the speeches was in honor of Professor Hoyt who has just completed his twenty-fifth year as professor of Homiletics in the Seminary.

In his opening remarks Dr. Fenton said, "Auburn is always beautiful to me and never more beautiful than at Commencement. I am glad for the atmosphere of the occasion today. We have come to celebrate 25 years of service of Dr. Hoyt in our Seminary. It is an event unique in its history, and calls for the highest honor we can confer. There is not a man here who does not love him for his friendship and the faithful and distinguished service he has rendered our Seminary. He brought rich gifts to his office. He came well qualified by nature and with a special training in rhetoric and elocution. He has been an interpreter of spiritual truth and revela-

tion. He has never been afraid of a new interpretation but saw new light burst forth from the word of God every morning. He has been a worthy successor of Herrick Johnson and has conferred a lasting blessing on Auburn Seminary."

Dr. Fenton then introduced Dr. Charles F. Goss, '76, a life-long friend of Dr. Hoyt, who spoke in behalf of his friends, Rev. J. Elmer Russell, '99, who represented the alumni and Professor Frank W. Moore from the faculty, who presented Dr. Hoyt with a bound volume containing 350 letters from Dr. Hoyt's former students. These speeches appear elsewhere in this number.

After Professor Moore's address Dr. Hoyt was called upon to say a few words. It was a tense moment when he stood up and looked down into the faces of his many friends. At first the words came slowly as he said:

"I cannot say anything for all this. A man never feels so conscious of his defects as when his friends praise him. Yet it is honest praise and I appreciate it.

"This book—why it is worth ten thousand times its weight in gold to me.

"I have ever deemed it a privilege to teach eager, aspiring boys fresh from college. I never thought that I should do it. I have been busy the last few months thinking of the past. As I think of the years which have gone so quickly I am grateful that God has guided me in the way I did not choose. I did not choose to be here. In fact I did not choose the ministry. Throughout all my life there has been an automatic opening and shutting of doors in such a way that I can have no doubt as to the meaning of God's plan for me.

"I did not wish to be a minister and as one way to suppress the growing sense of duty I chose a post of teaching in a foreign land in the great college at Constantinople. I saved my money and planned to take three years in Switzerland in philosophy and history. Then came the strange sickness which sent me home without warning.

"Then came the choice of the ministry, the entering of the Seminary, and the going to a western field. I made preaching my life choice. It seemed a great coming-down to enter a professorship. I still think so. I did not wish to go to Hamilton where I taught six years in my alma mater. Then I came to the Seminary.

"There was one other providential step, that was the sabbatical year in Great Britain. There in a great social settlement I made a study of a people different from ours. It was a great sunrise of intellectual and spiritual life.

"I wish to give a rightful share of this appreciation to the other departments of the Seminary. It would be utterly false to the truth to take it alone. Every man who has taught here has made his contribution to the ideal.

"I would like to turn the thought from myself and say a word about the ideal of the ministry which is held up today.

"The ideal of the minister who is a product of Auburn Seminary lays large emphasis on manhood above everything else. A man of God should not think of himself but his work, not of his reward but the lives to whom he gives himself in his message. In every department of the Seminary it is the man himself that counts first.

"I do not intend to look back. I want to crowd those years which remain with the very best I can give the Seminary. It must be the great thing."

The festivities closed with the singing of, "Blest be the Tie That Binds."

CLASS REUNIONS

CLASS OF 1886. After 30 years the class of '86 made an effort to rally its surviving members for this year's Commencement. Four were present, Dr. Henry M. Tyndall of the People's Tabernacle, New York City; Dr. A. J. Abeel of Syracuse, New York; F. A. S. Storer of Savannah, N. Y., and Angus H. Cameron of Detroit, Mich. Dr. A. Cameron MacKenzie, president of Elmira College, Dr. Reichel of Columbus, Ohio and W. C. Brass of Dryden, N. Y., completed their work here and were called to the higher life and larger service. Dr. Carrier, president of Carroll College, and Dr. Davis of Macalester College, were too busy to come but sent loving greetings. Though disappointed in the absence of the others, the four, at lunch in the Club House and many incidental meetings, revived delightful memories of classmates and professors to be an inspiration and an incentive to us as we continue our work. We were glad to find Dr. Riggs still giving his consecrated scholarship and personality to the work of the Seminary, though we greatly missed the kindly greeting of the other great and good men of the faculty in our day. We rejoiced in the present day privileges and opportunities of the students and went away carrying with us increased love for Auburn and loyalty to the institution to which we owe much that can never be repaid.

A. H. C.

CLASS OF 1896. Not once since that fateful day in '96, when forty-two men with sheepskins made their debut, has our famous class been well represented at the annual gatherings at Auburn. At

this twentieth anniversary, even the silver tipped pen of Percy Wightman succeeded in bringing together only five, Percy himself being conspicuous by his absence, after so sharply reminding his classmates of their duty. The immortal five were: Caughey, Fenton, Beach, Ferguson and Jones. Booth arrived later, but not in time for the re-union around the dining table in the Club House. Mrs. Caughey also graced our table with her presence. What a time we had! Stories of the old days were re-told, letters from many of the absent ones were read, questions concerning different members of the class were discussed, some of the old time happenings were rehearsed (the "Heavenly Twins" of course!), and the time sped only too quickly! Brainerd and Ellinwood have gone to their reward, but forty of us out of the original forty-two are still in the harness. Surely God has been good to us!

So we talked about the class, its members scattered over the states, Canada, Mexico, Bulgaria and Japan, all helping nobly in the glorious work of bringing in the kingdom of the Lord Jesus Christ, with meagre attainments, perhaps, compared with former dreams; and as the precious moments slipped by, we became conscious more than ever before that every member of '96 may well be proud of his class.

E. L. J.

CLASS OF 1901. The class of 1901 was represented at its fifteenth reunion by seven members and one newly elected honorary member. Letters of regret were received from Dunham of Boston, and from Britan of Columbus.

Those present at the Alumni dinner or during commencement week were: Alden of Montrose, Pa., the town where they study the Bible in summer; Dean who is helping New York Synod to increase the number of its churches by closing some of them; Geddes of Westminster Church, Auburn; Hume from North Tonawanda, where the size of his congregations is outgrowing the church building; Nichols of the Seminary Faculty, who has for a side line Cayuga Presbytery's work among the Italians of the city of Auburn; Pickard of Watertown was there to carry off one of the members of the graduating class to assist him in the growing work of his church; Sargent of Liverpool, N. Y., whose church has doubled its membership within the past year; and honorary member, Methfessel of Springville, N. Y., who received his degree at this Commencement.

D. M. G.

CLASS OF 1906. Despite the strenuous efforts that were made by the class secretary and others out of the eighteen men that graduated with the class only three were present in Auburn at the recent commencement. These were MacMillan, Sharpe and Harris Stewart. Of the fifteen others Reed is in Syria, Palmer in Siam, Emerson in West Africa, Mendenhall in China, Judd and Schenck in Hawaii. The rest are scattered over the United States from Massachusetts to Oregon so that it was too much to expect that they would all be back. Most of them however were represented by letters and the three of us rejoiced at this touch with our distant friends. We were together more or less during the week talking over old times, discussing present plans and future prospects. This renewal of fellowship with each other and with Auburn always sends us back to our work with new determination and fresh inspiration. We wish that the whole class might have shared it.

CLASS OF 1907. Five famous men of the Class of 1907 and one infamous individual of the same outfit gathered within the ivy-clad halls of Auburn Theological Seminary for the ninety-eighth Commencement. The famous five were as follows: Paulos Epistolos Abbott, of China, "Evy" Evans of Richfield Springs, N. Y., Frank O. Leonard of Cuba, N. Y., Frank W. Moore of Auburn Seminary, John Shearer Wolff of Towanda, Pa., "who fasts like the hypocrites," and the writer, who hails from Franklinville, N. Y.

What they did:—Tuesday Evening they ate Frank Moore's dinner at the Club House and sang. Wednesday they sang more and ate no less. Thursday they sang. Indeed they were a noisy crowd, these famous men, and they felt so good to be back in the old haunts that they acted like a pack of boys at a picnic. Evans, Moore, Wolff, and the scribe entered the Alumni baseball game and the first three shone as in days of yore. John Wolff and Frank Moore, shone brightly in their happy messages given at the Reception to the Seniors and the latter paid a beautiful tribute to Dr. Hoyt on the last great day. It was his delightful task to present to our beloved Professor of Homiletics the volume of appreciative letters written by his former students. This occurred following the Alumni luncheon and it was an occasion of joy and inspiration.

Six men back out of a class of twenty was good for an off year. Nineteen-seventeen marks our tenth year of graduation. Then the whole class must gather. A college reunion is a helpful occasion. But of far greater worth and keener joy will be our gathering at Auburn when these servants of the King can meet again to share with each other the experiences of ten years of work with God in His great vineyard.

R. G. H.

CLASS OF 1911. The class of 1911 was represented at its reunion by Andrews, Allen, Bartholomew, Davies, Losey and Huntington. Bradbury, who started the Seminary course with us, also sat down with us at the delicious special luncheon which Mrs. Treat provided for us. After lunch we sat about together in the living room of the Silliman Club House, and with Allen to act as presiding brother, we each told something of the work we had been doing. Davies has two fields, one in a village and one in the open country; Andrews, who has lately gone to Dundee, has the problem of the somewhat overchurched village. Losey has a most encouraging opening in his new field of Preble, where he is expanding into community work; Allen has the pleasure of seeing growth at Brockport; Huntington is still at Watertown. Bartholomew has been doing a remarkable work at Penn Yan, for one thing building up the Sunday School there with a membership of 131 to one of over 700, including the Home Department and the Cradle Roll. He has developed a notable system of mission study; he has increased his evening congregation from 50 or 70 to some 200. So we got together again the next morning and organized ourselves into a school of the prophets and pumped Bartholomew with questions to learn his methods, to the inspiration of us all. We heard a good letter from Mutschler, and in a few notes from other men, among them Gordon, whose excuse for absence was that he had married a wife and therefore could not come, and then we had our own class chapel service with family prayer all around our circle. Men, come back to Auburn when you can.

H. S. H.

CLASS OF 1915. There were seven members of the class of '15 present for their first reunion: S. B. Braden of Eden, Ohio; and the following members of New York State: Thomas R. Husk of Scipioville, J. M. VanTilburg of LeRoy, Alva V. King of Trumansburg, Frank L. Campbell and Frederick C. Schorge, both of Union Springs.

There was a feeble attempt to have a class meeting on Thursday morning shortly before the Commencement exercises, but "Ford car ownership" still proved to be a hindrance to promptness and it was deemed advisable to postpone all class meetings until lunch hour.

The Commencement exercises offered their share of honors to our class. We were proud of Sam Braden, when in response to his name he ascended the platform with others and returned to his seat "harnessed" as a B.D. Dr. Stewart informed us that the work of our scholarly classmate, Stanley Smith, had been so satisfactory that the faculty had again awarded him the fellowship that he might continue his studies at Cambridge, England, for another year.

Memories of other Alumni luncheons at which we had been mere on-lookers, made us anxious to begin the first class session of our first reunion. When lunch was announced at the Silliman Club House we were greatly pleased to see Dr. Riggs take his place as host at the '15 table, who in his customary pleasing manner drew from each man the most helpful experiences of the past year. The stories and experiences were all charmingly interesting, and the hour passed all too soon. We closed our part in the program without ceremony by singing the class hymn, "Lead us, O Father."

One alumnus said, "Auburn Seminary is the nearest place to heaven I have ever found." It takes live men to reach that place, and according to the knowledge of the writer the men of '15 can classify as such. May the next reunion still find them alive and all at the "place nearest heaven."

A. V. K.

AUBURN BANQUET AT THE GENERAL ASSEMBLY. Graduates of Auburn attending the General Assembly at Atlantic City as Commissioners and in other capacities, with some of the friends of Auburn, dined together at the Hotel Bothwell on Monday evening the 22nd of May. The guests were William J. Nevius, "High Class," South Orange, N. J., "an adopted son of President Stewart through love to him, and some who teach and some who have learned the best things there;" Elias D. Smith, a friend of Auburn, Elizabeth, N. J.; Rev. Herbert M. Moore, McCormick '99, student pastor at Cornell University, Ithaca, N. Y.; Rev. J. M. MacInnis, Divinity School, Philadelphia, '97, pastor South Church, Syracuse, N. Y.; Miss Jean Frances Richardson, prospective member of class of 1930 at Auburn, with her mother, Mrs. Rose Marie Richardson, a "connection" of Auburn through her husband, Leslie Kirk Richardson, '10, now of Portland, Oregon.

A list of the Auburn graduates present follows, and it will be seen that the array is a goodly one, particularly, when it is recalled that the dinner in the interest of the work with men was unfortunately occurring at the same time, a conflict which in the crowded days of Assembly seemed unavoidable.

Mr. Richardson, committee on arrangements, announced Rev. J. F. Fitschen, Jr., '92, as toastmaster, who called attention to the fact that thirty-five were present and proposed for honorary membership in the Auburn Alumni Association the six guests included in the number.

Dr. MacInnis was introduced as having reached the high-water mark in number of accessions received on a single Sunday—340—

and the others with the marks of distinction indicated in the list given above. They were accorded a rising vote of welcome.

President Stewart was then introduced and spoke appreciatively of the present, while exemplifying in himself the high quality of the past, product of the Seminary. He announced the reception of \$230,000 toward the \$500,000 desired as endowment, also of a gift of \$5,000 toward the renovation of Morgan Hall. He presented his conception of a seminary as not merely a three years' course in theology, but as a training of men—as possessing boys to bring up, not subjects to teach; the seminary should perform a function in the life of the minister till the day of his death. As contributing to this, President Stewart mentioned the successful summer schools at Auburn, the RECORD and the attempted and still purposed correspondence school, which last waits upon more adequate funds than are now available. (A brief trial of it swamped the facilities at command at the time of the trial). Reference was made to the extension work of the Library, and the unfailing solicitude of Auburn to help her graduates just as medical schools help theirs to keep from getting "stale." Mention was made of the great endowment obtained for the graduate school at Princeton and the question was asked, Why not as much from the church for the seminary? Vision was offered of a great church school, not in a great city, but where seclusion for meditation may be had. The advantages of the Auburn location could not be improved upon, and the advantages of a great city location could be transferred, whereas the disadvantages are inescapable.

The toastmaster then called upon Charles T. Riggs, 00, of Constantinople, who drew a graphic and inspiring picture of the loyal service of American missionaries and institutions in Turkey during war time, and made very clear that we are in a time or approaching a time of advance—of great opportunity.

Paul R. Abbott, '07, of Chefoo, China, told of some rare ways of presenting the Gospel in vogue in Chefoo. The attraction of a two-headed, six-legged, two-tailed calf seemed sufficient to draw men from forty miles away to the mission. Dr. Hunter Corbett's museum works as advance advertising agent for the Gospel. Mr. Abbott expressed his thankfulness for the course in sanctified common-sense taken in Auburn Seminary—also for what had proved of great benefit to him, the sense of reality. He has been to Korea, where he lost his appendix but gained a vision—the wonder of the Korean Church.

William P. Schell, '04, expressed the sense of the prosperity and power of Auburn as he had gained it at the last commencement and spoke enthusiastically of the tribute to Dr. Hoyt and of his strengthened impression of the constructive work being done by the Seminary.

Robert Clements, '94, paid his tribute to Auburn for her sending out not ecclesiastics, but good men—men of God—and expressed his gratitude that the old idea still obtains, as seen in what Auburn men are doing in the foreign field and the home, to know and to tell of Jesus Christ. He told a story of a Canadian town where more volunteers for the war offered themselves than were called for from that locality, and how the selection was made by drawing lots. Those were to go who drew a card inscribed with a cross. The minister's boy wanted to go. The day of the drawing came, and the boy hurried home to the manse with joy that he was chosen. "I prayed," said he, "to draw the cross." That is the prayer of the men of Auburn.

Sherman W. Haven, '98, told the story of his successful ministry on Long Island, the failure of his health, the return to his old home, supposing that his life work was over; his restoration by slow degrees to health among the wholesome and appealing surroundings of his boyhood days, his taking up the business of his fathers, his successful entrance into politics to free the community from a saloon-boss, his resumption of the ministry as pastor in the town where he was born and had successfully carried on business and politics—and best of all his quiet content and joy in his work, with the tribute he paid to the humanity in his fellow men—even of the ordinary political stripe—contributed greatly to the heartening and broadening spirituality such gatherings may give to those who attend them.

John Timothy Stone, '94, sounded a characteristic note of appeal for sincerity and simplicity in the ministry, qualities which, he pointed out, fitted easily to Auburn men.

Hugh K. Walker, '84, spoke last, paying a hearty tribute to President Stewart, and commending the optimism so well and constantly maintained and expressed by him. He described a pessimist as one who fletcherizes his bitter pill, the optimist as the man who made lemonade of the lemon handed him.

The occasion was a happy and gratifying one, and every man was better for the getting together.

The Auburn graduates in attendance were: President Stewart, '79; Hugh K. Walker, '84, Long Beach, Cal.; J. F. Fitschen, Jr., '92, Detroit, Mich.; Charles Mynders Herrick, '94, Elkhart, Ind.; Robert Clements, '94, Erie, Pa.; James L. Jewell, '97, Caledonia, N. Y.;

T. S. Bagranoff, '97, Madison, Ill.; William Tatlock, '97, Woodstown, N. J.; Carl H. Dudley, '97, Silver Creek, N. Y.; George E. Johnson, '97, Sayre, Okla.; Edward C. Petrie, '97, Cooperstown, N. Y.; Walter Rockwood Ferris, '97, Syracuse, N. Y.; John B. Funnell, '98, Chicago Junction, Ohio; Sherman W. Haven, '98, Waterville, N. Y.; James A. Laurie, '98, Wenatchee, Wash.; John E. Nelson, '98, Friday Harbor, Wash.; James G. Clark, '99, Lyons, Nebr.; H. D. Bacon, '99, Portville, N. Y.; Paul R. Hickok, '00, Washington, D. C.; Charles T. Riggs, '00, Constantinople, Turkey; John W. Berger, '04, San Francisco, Cal.; John A. MacSporran, '04, Baltimore, Md.; Malcolm L. MacPhail, '04, Pittsburg, Pa.; John S. Wolff, '07, Towanda, Pa.; Paul R. Abbott, '07, Chefoo, China; J. A. Paddock, '08, Bangor, Wis.; Evan M. Jones, '09, LeRoy, N. Y.; Leslie Kirk Richardson, '10, Portland, Ore.; A. H. Mutschler, '11, Duluth, Minn.; Arthur E. Rankin, '11, Springfield, Mo.



BOOK REVIEWS

THE AFFLICTIONS OF THE RIGHTEOUS, by W. B. MacLeod.
(George H. Doran Company, New York. xiv+297 pp. 5½x8 in.
\$1.50 net).

Much has been written on the Book of Job. It is a theme of perennial interest, for as long as the righteous suffer, they and others will continue to ask Why? Of course this question is not answered either in the Book itself or in the many volumes that have been written about it. But Mr. MacLeod in the present volume has made a distinct contribution to the discussion.

He has not written a commentary in the ordinary sense of the word. He has not even used the customary method of considering each speech by itself, but has adopted what he believes to be a new way of interpreting the Book.

The various speeches of Job's friends though recurring in cycles and containing different ideas are nevertheless all concerned with the orthodox, traditional viewpoint, and so Mr. MacLeod groups them together and treats them as a unit. This he also does with Job's replies so that the reader is able to get a clear and connected idea as to the position taken by each side, together with its strong and weak points.

Particularly interesting and discriminating is the author's estimate of the three friends. He defends them from the charge of being miserable comforters but asserts that though they were sincere, well-meaning men of high culture, they "often in the course of this great debate speak wrong words on highest themes, and speak them, too, with the greatest confidence, as if they embodied first principles of a universal religion from which there could be no possible appeal." It is not for lack of sympathy that they were condemned but for their defence of God. "For I do not know anything more suggestive in all this suggestive book than the fact that the thing which God condemns is not what they have said about Job but what they have said about Himself."

In the same fashion Job's expostulations with Jehovah are gathered out of his different speeches and given a unity so that the real nature of his complaint is evident and one understands why the divine intervention assumed the character it did.

Throughout the whole discussion Mr. MacLeod does not forget the message of hope and life that has come to us in Jesus Christ, and he focuses upon this dark problem of suffering the powerful light that shines in Him. He is very careful, however, not to import into the utterances of Job, his friends, or Jehovah, meanings and ideas

that have grown out of our Christian knowledge and experience. The light shines for us, but it did not shine in the same sense nor to the same degree for them, though Job with the eye of faith saw, perhaps the distant glimmer of its dawning.

To a world engulfed in sorrow and suffering this book throws out a line of faith and hope. The problem remains but our attitude toward it has been changed and new strength has been gained for the bearing of life's tremendous burdens.

But in addition to being a timely and helpful discussion of this ancient problem, its method and style make it easy and delightful reading. Far from being a dull consideration of technical and critical points it is a broad-visioned interpretation vitally related to present day life. The author in the Preface expresses the hope that "this new method of treating this remarkable and confessedly difficult book will be found to possess some important advantages, and in particular that it may be useful to some readers in helping them to bring the great questions with which the debate is concerned more clearly to an issue before their own minds." The reader finishes the book with the feeling that this hope has been amply fulfilled.

HARRIS B. STEWART.

SUNDAY-SCHOOL MISSIONARY INCIDENTS AND EXERCISES, by John M. Somerndike. (Presbyterian Board of Publication, Philadelphia, 1916. 105 pp. 5x7½ in. 25 cents postpaid).

Here are live, bright stories to interest and inform the Sunday school on the great work of Sunday-school missions. They are brief and to the point. Some are pathetic, some are humorous, but all are human and well adapted to catch and hold the attention of each member of the school.

In addition to these stories which can be told in connection with the regular exercises of the school, there are also several programs designed to occupy about fifteen minutes treating of the various phases of Sunday-school missions.

It is hard to believe that any school could follow these programs or hear these and similar incidents told Sunday after Sunday without being deeply interested in the work being done in needy sections of this country, and becoming enthusiastic supporters of it.

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Auburn Seminary Record

Volume 12

September 10, 1916

No. 4

Alumni Conference Addresses

Summer Schools

Directories of Alumni

Auburn Seminary Record

[ENTERED AS SECOND CLASS MATTER]

PUBLISHED DURING THE MONTHS
OF
JANUARY, FEBRUARY, MARCH, MAY, JULY, SEPTEMBER
AND NOVEMBER

BY
AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

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Subscription price \$1.00 per year, in advance. Single copies, 20c.
Make all remittances and address all communications to AUBURN
SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

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THE NEW TREASURER OF THE SEMINARY

THE Finance Committee acting under authority from the Board of Directors has appointed Rev. John W. Berger of San Francisco, Calif., Treasurer of the Seminary, to succeed Mr. Levi S. Gates. As noticed in the Record for May, Mr. Gates, on account of advancing years resigned the treasurer-ship last May after nineteen years of faithful and valued service. It was felt that it would be difficult to find a successor who would have the ability and qualities requisite to the satisfactory discharge of the duties of the office.

The committee believes it has found in Mr. Berger just the man it was looking for. He was graduated from the Seminary with the Class of 1904, having two years before entered the Middle Class from San Francisco Seminary where he had taken his first year in theology. His college was Occidental College, Los Angeles, Calif. After graduation from Auburn he went to Tacoma, Wash., as assistant pastor in the First Presbyterian Church of that city. He subsequently became pastor of the Presbyterian Church, Wenatchee, Wash. From this Church he was called to the secretaryship of the Y. M. C. A., Spokane, Wash. He resigned this position in order to accept a call to City Mission Work in San Francisco. While in transit from one position to the other, sickness in his family disarranged his plans, and made it impossible for him to enter upon his new duties. Instead of so doing, he became Chaplain of the Seaman's Home in San Francisco, and at the same time became the secretary of the Machinery Dealers' Association on the Pacific Coast, and three other allied organizations. This position of great responsibility and trust he has held for seven years, and has won for himself the highest regard of leading business men on the Pacific Coast for his business and executive ability and for his many estimable personal qualities.

Mr. Berger comes to his new position fitted by tastes, natural endowment and training for its duties. The two determining reasons which led him to accept this position were his intense loyalty to Auburn and a desire to serve her interests, and also his wish to enter more intimately into connection with religious work.

Mr. Berger arrived in Auburn on September 8, and began immediately his new duties. His family consist of Mrs. Berger and their young son, Lawrence, about eight years old, and Mrs. Berger's sister, Miss Lawrence. They will arrive later. He and his family will reside at No. 80 Seymour Street.

The Seminary is indebted to Rev. Harris B. Stewart, Instructor in English Bible, for his willing and efficient discharge of the duties of the Treasurer's office in the interim between Mr. Gates's and Mr. Berger's terms. At the request of the Finance Committee he filled the gap with great acceptance to the Committee and credit to himself.

OUR SUMMER SCHOOLS

THE School of Theology on the Mrs. A. F. Schauffler Foundation and the School for Christian Workers on the Mrs. John S. Kennedy Foundation were record Schools this past Summer. A year ago it was said that the Schools had passed their experimental stage and demonstrated that they had come to stay. That judgment was confirmed this year. There was an atmosphere of permanence about both Schools that was not so noticeable in former years. All suggestions for their development assumed as a foregone conclusion that the Schools were fixed features of the Seminary life.

The necessity for such opportunity for ministers and Christian workers to pursue their studies and furnish themselves for better service is increasingly apparent.

The attendance was larger than in any previous year and better still the sense of the solid worth of the Schools was conspicuous in many ways. One of the most gratifying facts in both Schools was the marked acceptance by all of the school idea. This was more noticeable than in preceding Schools. It

is doubtful if anyone this year referred in either School to it as a conference. It has been the aim of the Seminary from the first to promote two real Schools and not to add to the number of conferences, valuable as conferences are. No one is more conscious than those who have had charge of this work of the inadequacy of our undertaking. But they have held to their ideals and have resolutely refused to yield to the rather strong pressure to aim at a certain kind of popularity to be gained by accepting conference ideals in place of school ideals. The wisdom of this course is being demonstrated. It requires courage and hard work to adhere to this plan for the schools, but faith is being rewarded.

Everyone now sees the desirability of maintaining school methods, school aims, school spirit. The results are obviously of advantage to the students, who become quickly conscious of the systematic intellectual processes of the classroom. They are delivered from the temptation to desultory attendance upon classes. They get down to the real business of the school. These results cannot be tabulated but they can be felt and appreciated.

It was the unanimous and enthusiastic opinion of the students in the schools that Auburn Seminary is rendering the Church a valuable service in carrying forward these schools and that the christian ladies who make them possible through their generous and indispensable support of them are doing a good work.

THE ORGANIZING, TRAINING AND INSPIRING OF CHURCH OFFICERS

ADDRESS BY REV. WILLIAM R. TAYLOR, D.D., BEFORE THE
ALUMNI CONFERENCE, MAY 9, 1916.

FOR such service as this which I have been asked to perform here today men are usually sought and found who can speak from a successful experience. I speak from a sense of failure. I have, as every pastor has, from time to time appointed standing committees of the Session; and I have tried, as every pastor tries, to inspire the members of my official boards. But as for a definite, systematic plan for training my church officers, based upon correct pedagogical principles, I am obliged to confess, with regret and shame, that I have not had any. I have just stumbled along, guided by a sort of blind, or, at best, a very short-sighted instinct. It saddens me to think how little of my great opportunity is left, and how poorly I am equipped for taking advantage of what remains.

My only defence and consolation is that in this particular I have not been very much more stupid than most of my brother ministers, the theological seminaries and the Church at large have been. It is astonishing how blind a great institution like a Church, with all its bright and highly-trained minds, can be in some things. It ascends up into heaven, it descends into hell in search of the word which is nigh. It would be ridiculous if it were not so lamentable that my topic probably strikes the most of us as a most excellent one. And when we say "excellent" we mean that it is new, and fresh, that it opens a field of virgin soil to thought and experiment, that it discloses a pressing need which the Church is making an effort to meet. Dr. Cope, in his admirable book, "The Efficient Layman," indents a paragraph with the words, "Does the Church mean to educate men?" And throws out the challenge, "Who has heard of any definite program adopted by a church for the orderly, progressive training of its grown men in the understanding of the religious life, in their appreciation and acceptance of their Spiritual heritage, in their religious duties

and service?" The training of Church officers a fresh theme? A pressing need which the Church is making no effort to meet? God bless us! Where have we been all this time! We have been where we were when we allowed the training of the children of the Church to collapse into ruins which have not yet been rebuilt. We have been where we were when we failed to notice the diminished numbers of children attending the Sunday services until they became about as scarce as race-horses in Venice.

The only Church officers recognized as "ordinary and perpetual" by our Form of Government—besides the pastors, who, I assume, are not within the purview of our topic—are Ruling Elders and Deacons. But Trustees are given a sort of left-handed recognition, as a necessary evil,—loyal and indispensable sons of the Church as most of them are; and the Church, only last year, established the office of Deaconess.

I. THE ORGANIZING OF CHURCH OFFICERS. The organizing of our church officers, by which, I suppose, is meant merely the division of the work among them, is a very simple matter. The main outlines are already laid down for us. To the elders, with the pastor, is committed "the spiritual government of the congregation." The business of the deacons is "to take care of the poor." The trustees are "the body having management of the temporal affairs of the church." The deaconesses are to assist the pastor and elders. An obvious, simple, clean-cut and sensible organization. Anything more in the way of organization can only be a further sub-division of the labor to be performed within these outlines, by the appointment of committees charged with specific duties. The number and functions of these committees should depend entirely upon the amount and character of the work to be done. Nothing is easier than to make a great show of organization on paper. But paper committees are not worth the paper their names are written on. The pompous "year-books" issued by some large city churches only provoke smiles from those who know that the long catalogues of organizations, officers and committees is a col-

lection of mechanical drawings of machines that are not in running order or that have gone to the scrap-heap.

(1) Every Session should have these six committees or their equivalents: Membership and Visitation, Religious Education, Missions and Benevolence, Sacraments, Mid-week Meeting, and Pulpit Supply.

Additional Committees, for example, on the Sunday Evening Service, Printing and Advertising, etc., may be appointed to meet special needs; but there is little work that a Session is called upon to do that does not fall naturally within the scope of one or other of the six first named—unless, as in some of our churches, the Session has charge of the Music.

The committee on Membership and Visitation should consist of the entire Session. The congregation should be divided into as many districts as there are elders, and each elder should be held responsible for the spiritual oversight and care of the members of the congregation, and new-comers and the unchurched in one district. What is everybody's business is nobody's business.

For efficient service it is absolutely essential that the Session should hold meetings at regular, stated intervals. The same, of course, applies to the other official boards. The haphazard, catch-as-catch-can way in which the officers of most churches hold their meetings can only result in a slack, unbusiness-like and inefficient management which would throw any business enterprise into bankruptcy within six months.

In small churches, and occasionally in large churches, the amount of business to be transacted seems hardly enough to justify the holding of regular meetings. In the meetings of the Consistory of the ancient Dutch Reformed Church, in New Jersey, in which I had the honor to begin my ministry,—minutes which recorded many meetings, which were very short of business—this sentence frequently recurs: "There being no further business, the Consistory proceeded to examine the poor-chest."

The spectacle of those bronzed, horny-handed farmers gathered around their hide-covered trunk or iron box, count-

ing their coppers, is an allegory. It suggests the great army of men in the Church, and particularly the Church officers, willing to do something but not knowing what to do.

There is no law, written or unwritten, limiting the outgo of Sessions to "business." When the stream of "business" runs dry, why not spend a half hour or so in discussion or study of something that would make the elders more efficient in their calling?

I am inclined to think that such an item should have a place on the docket of every regular Session meeting. But this is anticipating. It belongs under the head of "Training."

Last Fall my Session elected one of their number "General Chairman," with a view to relieving the pastor of some administrative detail. His duties are to see that the various committees are attending to business, to issue calls for meetings, and to keep on the lookout for all matters, little and large, that call for the attention of the Session. So far the plan has worked extremely well, thanks to the fact that we had the right man for the place.

In the Brick Church we secure a better attendance, and better results generally, at our regular monthly meetings, by having the men come for dinner at six-thirty directly from their places of business. It saves time and strength, promotes good fellowship and admits of early adjournment.

(2) It has been said of old, "Resist the devil and he will flee from you; resist a deacon and he will fly at you." That saying never could have been inspired by the Presbyterian deacon. The Presbyterian deacon is almost dead from lack of function. Indeed in some sections he is quite as extinct as the dodo. I have never seen one, so far as I know. Only five of the Rochester city churches report any, and these the smaller ones. Only ten of the 52 churches in the Presbytery have deacons. A similar condition seems to prevail generally, though not to the same extent, throughout the Church; for, while we have 42,000 elders we have but 15,000 deacons. What these 15,000 men do in the course of a year it would be interesting to know. If I were a betting man I would bet that their com-

bined service would not equal in time spent or results achieved the work of one trained charity worker.

When we consider that poverty is one of the giant evils of the world and when we see civil government and innumerable voluntary associations in every land wrestling with it in desperate and unavailing clutch, the passive, practically doing nothing attitude of the Church toward it, is enough to confound us. True, what is being done outside the Church is chiefly due to influences coming from the Church. But it is the attitude and function of the Church as a Church, not merely what her individual members may do outside, which should concern us. Why should the Church continue to limit its "care for the poor" to pitiful doles from its meagre "poor fund," usually confined to communicant members? Why should it not engage in an intelligent, modern, constructive, community-wide, or at least neighborhood-wide work, such as the United Charities are doing in their "family rehabilitation departments? And why should not the Presbyterian diaconate be revived and reorganized to take over this work in every congregation? This would make the office of deacon one to command the respect and the services of a man. It would remove a dark reproach from the Church, and do away with some of the world's woe.

The day after I had written these paragraphs on deacons I discovered, to my surprise, that the Special Committee on Christian Life and Work, in its report to the Assembly of 1914, had made identically the same suggestion that I had made with regard to the enlargement of the scope of the deacon's work. (So much for not reading the Assembly's Minutes carefully!) In the body of this report the Committee says: "As repeatedly stated, it was originally intended, as shown in the Book of Acts, to provide for the conduct of Church work along the line of what is known in these days, in a distinctive manner, as Social Service." It found that there were 3,818 churches with deacons, and 6,073—63 per cent.—without. The report continues: "It is believed that among the reasons for the failure of the Church to appoint deacons, is the fact that the provisions in the Form of Govern-

ment for the work of the Board of Deacons are inadequate, and do not give to the office its proper Scriptural importance. It is also without question that, in view of the present trend towards social service, the diaconate could and should be made one of the most conspicuous and blessed agencies of the Church." To give effect to this suggestion the Committee proposed a new chapter to be added to the Form of Government to be numbered XXV, the fourth section of which reads: "The Board of Deacons shall have charge of the poor of the congregation, and may perform such other administrative, charitable and community duties, the disbursement of charitable funds included as may be determined upon, after consultation with and action by the Session."

The chapter as presented was sent down to the Presbyteries and was adopted by them by a vote of 213 to 49, 30 taking no action or not reporting.

This is one of the most progressive steps taken by the Presbyterian Church in many years. How many of our ministers or elders know that it was taken? How many who know have paid any attention to it? The action is buried in the Minutes. How can it be resurrected, and put in operation so that the work of the diaconate may become "one of the most conspicuous and blessed agencies of the Church?"

(3) The work of a Board of Trustees falls very naturally into four or five divisions—Finance, Properties, Pews and Seatings, Music and Ushering. In some churches one or more of the last three items are assigned to the Session. However small a church or a board may be specific duties should be assigned to specific standing committees, and the committees held responsible. Here again what is everybody's business is nobody's business. No Board of Trustees can properly discharge its trust without a definite and business-like organization.

In order that the policy of a church may be characterized by unity and consistency it is highly desirable that trustees and elders should meet, with a fair degree of frequency and regularity, in joint session.

(4) Twenty years ago, in conformity with an action of the General Assembly of 1892, the Brick Church in Rochester established a board of sixteen deaconesses—since enlarged to twenty-four—"to assist the pastors and elders in all such ministration to bodily and spiritual need as may properly come within their sphere."

The General Assembly did not call these "godly and competent women" deaconesses, we did. To each deaconess, in conjunction with an elder, is assigned one of the twenty-four districts into which the city is divided. She is expected, as is also the elder, to call on all the members of the congregation in her district at least once a year, and oftener if occasion requires. Uniform printed blanks are furnished by the church, on which the deaconesses report their visits and any facts worthy of note. These reports, after being scanned by the pastoral staff, are passed on to the record clerk for entry in the card-index of the congregation. The establishment of that board was one of the best things the Brick Church ever did. That board has "sawed wood."

So much for the organizing of church officers.

II. THE TRAINING OF CHURCH OFFICERS. An American grande dame with a sense of humor used to tell a story at the expense of her sister at which the latter laughed with good natured incredulity as heartily as every one who heard it. It was to the effect that when, in their girlhood, they arrived at a picnic ground and found that there was no halter for the old family horse who had drawn them there, the sister had led the beast up to a fence-post and, after going through the motions of tying it had tiptoed back to the rest of the party and whispered, "Hush! he thinks he's tied." If such a dangerous proceeding had to be spoken of at all it was well that it should be spoken of in a whisper.

There is an element of danger in this idea of the minister training his church officers of which the wise minister will take cognizance. The matter is one to be spoken of in a whisper behind the hand. To offer to "train" a church officer,

even to let him know that you would like to train him, may be, in some cases, more dangerous than to resist him. Woe to the pastor, especially if he be young, or if he be not absolutely master of the situation, who says, "Go to, now; I shall proceed at once to train my church officers. I'll not only show them the A B C's of their official duties, but I'll teach them to mind their P's and Q's. I'll teach them to fetch and carry for me. I'll train them to goose-step."

It may be practicable in some cases to introduce formal class instruction into a pastor's training of his church officers. Some pastors might be able to get their church officers to pursue a course of study in the Bible, or Church History, or Missions, or Social Service, or Church Administration. It would doubtless prove very valuable wherever it could be done. Perhaps it is more practicable than some of us might think.

But, in my judgment our chief dependence must be upon what we may call the laboratory method or the case system. As Henry Cope says: "Had the Church given even a superficial genetic study to man; had her workers looked back and seen this being as he really has been, seen him active in the chase, a man of deed, bending the bow, or chipping the arrow, pushing into wildernesses and dreaming dreams and making them into deeds, long ago we would have seen the cause of his disaffection and the last of the attempt to make this creature of deeds sit still for long and do nothing, and expect him to enjoy the process." He adds; "The efficiency of the Church in securing the religious development of a man's life will depend a good deal less on the instruction it gives to him than on the co-operation it secures from him."

The minister's first step is to find out as definitely as possible the thing that needs to be done. The next step is to decide on what seems to him the best way of doing it. The third step is to put the problem up to the man or men whom he wants to tackle it, without saying too much, at first, about his own conclusions. The chances are about even that the man or men will have something valuable to offer. I put the

chances even because my church officers are always surprising me in the same two ways that I am probably surprising them—sometimes by the exceedingly foolish suggestions they make, and sometimes by their sensibleness.

The special objective is to get our church officers' minds, and hearts and bodies actually at work on some worth-while task that challenges their Christian manhood. The progress of the work will furnish abundant opportunity for suggestions that will "train."

But the master must be a master if he would really train his apprentice. Here we come upon the weakness of the ministry which has become the weakness of the Church. We ministers, of my generation and the generations previous—were pretty thoroughly trained in the art of preaching. We were passed through the disciplines that were supposed to produce masters of that art of arts—"supposed," I say. But of man psychology and man training, or the art and practice of leadership, or the concrete problems of church administration we were taught practically nothing. We had to acquire it by main strength and awkwardness, by years of costly experience, if we acquired it at all and many of us never have acquired it in any effective degree. I have come to the conclusion that we Protestants, and especially we Presbyterians, have all along placed altogether too much dependence upon preaching—not that we have paid too much attention to it, but that we have relied upon it too exclusively. The phenomenal spread of the Christian Science cult, which has no preaching, but depends upon private teaching, text-books and simple testimony for its means of propaganda and the amazing activity and efficiency of the modern Chamber of Commerce, calls attention to two agencies to which the Protestant Church seems now only beginning to be awake.

I understand that the Theological Seminaries are doing much better than they used to do in these respects. But I fancy that they have still a long way to go before their training of their pupils in leadership and in thoroughness of method can approach that of West Point for example or of our leading

technical or medical schools. Louis Pasteur trained up a remarkable body of workers in his laboratory. But Louis Pasteur knew what he assayed to teach.

The training of church officers should begin before they become officers. We need to begin with them when they are young. To quote Henry Cope again: "It is impossible to provide for the religious training of the adult if this training is not an integral part of the training of the whole life from childhood up. The least part of the child's development is a large part of the life of the man."

III. THE INSPIRING OF CHURCH OFFICERS. And now abideth organizing, training and inspiring, these three; but the greatest of these is inspiring. For if a man be truly inspired he will do something, and that something will be the biggest and best thing he is able to do. He will probably make mistakes, but unless he be a hopeless crank in which case he must be suppressed, he will make something besides which will be well worth while.

The two great means for the inspiring of men are the same as Phillips Brooks named as the two elements in preaching—Truth and Personality.

Truth in all its forms—abstract proposition, noble ideal, concrete fact—has a strange power to inspire men; and never more than today. In the Bible, in history, in contemporaneous life what inexhaustible sources of inspiring truth await employment! To dig it out, to appraise its value for the purpose in mind, to adapt it for use must ever be one of the chief tasks of the minister who would inspire his Church officers.

The requisities of Personality for the inspiring of men are first of all, possession by an ideal. Not possession of an ideal, but possession by an ideal. Phillips Brooks quotes with approval the remark of some man to the effect that every preacher must be possessed by the "demon" of preaching. Every man who would be an inspiring leader must be possessed by the Demon of something or other. In the case of the Chris-

tian minister we are in no doubt as to what particular demon-ideal should possess him.

Margaret Fuller may say "I don't know where I'm going; follow me." Abraham "went out, not knowing whither he went." So must every one do, to a greater or less extent, who walks by faith. But there must be some ideal, some goal, to point to if we expect him to follow us.

And then come at least five personal qualities which must be exhibited in the pursuit of the ideal.

First, Power. No man can be stronger than God made him to be. But few men are as strong as that. "Is he a strong weak man or a weak strong man?" was the question once asked of me concerning a friend. The strong weak man is the man who makes every atom of his small strength count. The weak strong man is the man who lets some of his great strength go to waste. Some are stronger than others; but the weak man can usually develop strength enough for his task—*his task*—if he wills it.

This leads to the second requisite, Courage—the courage that is born of faith. No coward, no timid man, no man afraid of new and larger undertakings, no man unwilling to take at least a reasonable hazard can ever hope to be an inspiring leader.

Third, Enthusiasm—the enthusiasm born of hopefulness. "I am come to cast fire on the earth," said Jesus. Until we catch some of that fire ourselves we can hardly expect to communicate it to others.

Fourth, Reality—genuineness, sincerity, the real thing. Some shams and hypocrites and self-seekers manage to become leaders of great inspirational power. But it is only a question of time when their real character is discovered and their influence vanishes. The inspiration of the real man is self-reproducing ad infinitum.

Fifth, Unselfish Devotion in the pursuit of the ideal. There's nothing that counts more than this. It is the power of the Cross. "I, if I be lifted up, will draw all men unto me."

The English author of Elie Metchnikoff's work on "The Nature of Man" (Metchnikoff was one of those who left all to follow Pasteur) refers, in his introduction to an article which appeared in a Paris newspaper describing the life of a group of young scientists whom Louis Pasteur gathered around him at the Pasteur Institute. "A little body of men, forsaking the world and the things of the world had gathered together under the compulsion of a great idea. They had given up the rivalries and personal interests of ordinary men, and, sharing their goods and their work they lived in austere devotion to science, finding no sacrifice of health or money or what men call pleasure too great for the common object. Rumors of war and peace, echoes of the turmoil of politics and religion, passed unheeded over their monastic seclusion; but if there came news of a strange disease in China or Peru a scientific emissary was ready with his microscope and his tubes to serve as a missionary of the new knowledge and the new hope that Pasteur had brought to suffering humanity. The adventurous exploits and the patient vigils of this new order have brought about a revolution in our knowledge of disease and there seems no limit to the triumphs that will come from the parent Institute in Paris and from its many daughters in other cities."

The power of Louis Pasteur to organize, train and inspire men is no mystery to those who knew him or have read his life. It was the power of Truth plus Personality. True, he was a man of transcendent intellectual gifts for his chosen field. But these gifts alone would never had made him the inspirer of that band of devoted followers and fellow-workers. It was the high-minded, high-hearted, high-souled quality of the man, —the power, the courage, the hopeful enthusiasm, the reality, the unselfish devotion with which he served the ideal which possessed him.

TRAINING RECRUITS FOR SERVICE

ADDRESS BY REV. J. LYON CAUGHEY, D.D., BEFORE THE
ALUMNI CONFERENCE, MAY 10, 1916.

FOR a long time the conviction has been growing upon me, that the Church is spending a disproportionate amount of time, energy and money in the work of bringing men and women into the membership of the Church, to the neglect of the proper training of the men and women after they are in the Church for the service of Christ. When, therefore, I was invited by the Committee of the Alumni, to prepare a paper for this occasion upon the subject of "Training the Recruits for the Service of the Church," I eagerly accepted the invitation.

I do not understand it to be the province of this paper, to discuss the work of training those laymen or laywomen, who are giving or are expecting to give their whole time to Christian work. Our own Church and other denominations, have recognized the value and the need of unordained workers, to supplement and assist the pastor, especially in the organizing, administrative and teaching phases of the Church life; and the seminaries, in their summer schools for Christian workers and their laymen's courses, and the training schools for those who are not preparing to enter the ordained ministry, such as have come into being in recent years in Chicago and Philadelphia and other large centers are destined to render a very valuable service to the Church, in preparing, through these briefer and very practical courses of instruction large numbers of well-qualified lay-workers. There is undoubtedly a place for these training schools and every pastor will do well to encourage such young men and young women as have special qualifications for leadership to seek for the specialized training of these schools.

But this is the training of the paid even though unordained worker. It is a professional, and not usually a voluntary service. I understand that the problem placed before us in this subject, is the problem of the volunteer. I understand that the question we are to consider is the everyday and often

very perplexing question of how to put the members of the Church, and particularly the new members, to work—how to give them something to do. And I shall confine myself to this phase of the subject.

The purpose of this paper will have been fulfilled if it shall awaken such discussion of the question which seems vitally important in the life of the Church, as shall help in the solution of the problem of training the recruits for the service of the Church. I hope I may be pardoned for the necessarily personal character of a large part of my address.

I. Far be it from me to venture to say that too much time or energy or money is spent in the distinct work of evangelism. That would be quite impossible. But what I do venture to assert is, that the Church as a whole spends too little time, in the training for service, of those who are brought into its membership.

The subject and the times, suggest a military figure. I would not say that we do too much recruiting or that we have too many recruits; but too often we bring new soldiers into the army of the Lord, and give them little or nothing to do after they are enrolled as soldiers. It is not a sufficient preparedness for the defense of our country in spite of what a certain distinguished Presbyterian elder has said, to have a million or more men who would volunteer over night. The men must be trained and drilled under competent leadership, if they are to make a strong army. And it is not sufficient to bring new recruits into the Church in larger or smaller numbers. They must be drilled and trained and put to work in the defensive and the aggressive warfare of the Kingdom of Christ.

If evidence is required, to prove that the Church has neglected or overlooked the adequate training of her recruits for service I would point to the Reserve or Suspended Roll of membership in our Church. In the past ten years, we have placed upon this roll of lapsed, i. e., practically lost members an average of 50,000 a year; and it is probable that if all the "dead wood" on our membership rolls had been accounted for in

the same way, the number would have been increased by at least fifty per cent. During the same time we added to our Presbyterian Churches, an average of something over 80,000 a year, upon confession of faith. But the Church is not making very rapid progress when it takes five steps backward, while it is taking only eight steps forward. Without doubt there are some other causes, to help account for the Suspended Roll; but who will question the fact, that a very large proportion of those who fell by the wayside were the new recruits, who had been brought into the membership of the Church, through some very good impulse, induced perhaps by some special evangelistic appeal, but who, though enlisted in the Army of Christ, were never trained for service and never sent out to the front of the firing line! Those who drop out of the Lord's Army, are, for the most part those who have never really entered upon the service of Christ, those who have never been given a worth-while task to fulfill, those who have never really become workers in the Kingdom of God.

I was brought to the conviction that a disproportionate and insufficient amount of our time and energy is spent in the work of training the new recruits for service, through a review of my own experience in the ministry. When a man has been out of the Seminary for 20 years he is rather compelled to look backward; and he has had experience enough to warrant some conclusions and convictions. I am quite satisfied that I have spent too much of my time, in the effort to bring people into the Church and too little in the work of training those who have been brought in, for service. I have attempted in recent years to place a greater emphasis upon the essential work of training them, and giving each one some definite form of service. Some years ago I was talking with a bright young fellow about coming into the Church; and I told him that a number of his friends and associates were to unite with the Church on a certain Sunday. And the young man said that he was interested, that he knew it was the right thing to do, and that he would like to join the Church with the rest. But, he said, "What are you going to do with us after you get us into the Church?" Observe that it was not "What are you

going to do for us?" That would have been an unworthy question. But it was, "What are you going to do with us, after we are in the Church?" And that was a proper question. That was a fair and reasonable question. It was a challenge; and I accepted it as such, and resolved that I would try to give the young men and all others, so far as possible, something specific and definite to do, when they entered into the covenant relation of the professed followers of Christ. At a Conference for Older Boys, conducted under the auspices of the Y. M. C. A. last winter, they were discussing the question of how to hold the older boy in the Sunday School. And the boys themselves were participating in the discussion. A high school boy, in the droll way of the adolescent, said, "Give him a job to do;" and his idea was that if the boy has some responsibility or some work to do, some definite task assigned to him, he would not be likely to leave it. And that principle applies to the men and women, younger and older, in the Church, not less than in the Sunday School.

I have been confirmed in my conviction that we do not give sufficient attention to the training of recruits for service, by the testimony of other men in the Gospel ministry. In order to secure some first-hand, expert information upon the subject assigned to me, I submitted to somewhat more than fifty of the more prominent and successful ministers, chiefly of our own denomination, a questionnaire, covering the matter of experience and methods, in the training of new members for service. About one-half of these Doctors of Divinity made no reply; and I suppose the letter and the stamped envelope enclosed, went together into the waste-paper basket. Some one might write a paper upon ministerial discourtesy, and the disinclination of some great men to disclose the secret of their greatness, for the sake of helping their brethren. But nearly one-half of the ministers were kind and generous enough to answer the questions, and some of them were highly interesting and illuminating. Most of these ministers voluntarily and freely admitted that the work for the training of new members in the Church is altogether deficient, and that how to put

people to work constitutes one of the greatest problems for the ministry of today.

The pastor of one of the largest churches in Philadelphia writes: "In regard to your questions, I am just as much at sea as you are. It is easy to bring men into the Church, but very difficult to get them interested in Church work. We try all manner of ways, but none of them has been marked with enough of success for me to recommend them just now to anyone else. To tell the truth, I feel very much discouraged on the subject." The pastor of a church in New York City, which has received very large accessions to its membership, writes as follows: "I have your note with its questions concerning 'Service.' I am sorry I have nothing practical to offer in reply, for I have been much agitated over the same problem, and wish I might see a practical answer to these very questions myself." The pastor of one of the largest churches in our denomination writes: "I have a feeling of great remissness as I read the questions which you submit, as I realize how little I have done to systematically enlist new members in our Church activities. The most I have ever done is to have a printed list of the various organizations of the Church given to each member, asking him to look it over and return it, marked with the organizations with which he will affiliate. I have then handed these cards over to the committees of the organizations with which the new members have signified their willingness to affiliate, for their attention. This whole subject is one which needs to be thoroughly studied. I do not know of a field more neglected in the thought and effort of the Church."

Another minister writes: "Your letter has been received, and I do not know as I had better attempt to reply to your question, because I have done so little in that line. What we need is a book, in connection with our Sunday School—a text book on church work, including all the work of the Church. The amount of it is, that very few of our Church members understand either the duties of Church officers, or the duties of the organizations connected with the Church. Of course, we have had our classes in Christian Endeavor Expert Work, both in

Junior and Senior Societies; we have had our Teachers' Training classes running for six weeks in the Fall, then we also have had our Mission Study Classes. But there is need of something more. In connection with our Italian Mission, and other work, we give an opportunity for activity in the Christian Church, but the difficulty is that the people do not know how to be active, and they do not know how to carry on the work. There is a loss of efficiency, due to the poor management of our Church."

II. I suppose we are all sufficiently convinced of the importance of making service the dominant note in our Church life, and willing to admit also the difficulty of fulfilling the ideal. We know that Christianity must express itself in service, and we attempt through sermons and songs to impress upon our people the fact that we are "saved to serve." But we find in this case also, that preaching is much easier than practicing, and that a great many people who sing lustily about serving, really do very little of it; and the idea is very common, that merely attending the services of the Lord's house is rendering service in the Kingdom of God.

What we need is a more definite and complete program for the Church, more specific and practical methods for utilizing all the resources of money and equipment, and more constructive and workable plans for organizing the Church into a great army, in which every member shall perform his full share in the conquest of the community and of the world for Christ. In submitting the questionnaire to the ministers, who had apparently most successfully solved the problem of methods in the training of recruits, I sought for information as to complete and definite plans which had been tried out and had proven their usefulness.

A great many ministers evidently have no formal method of enlisting or training new members, but depend upon the inspiration and stimulus of the Church services to arouse the desire to serve, and depend upon the personal influence of the pastor or his helpers to discover and utilize individual talent and ability. Here are some samples of the letters received,

indicating the lack of any systematic plan for the enlistment and training of recruits. This is from a pastor who is widely known as a very successful leader: "I am afraid I can be of no assistance to you whatever in the matter of training new recruits for service. I have no definite plan. I have two mission Sunday schools and a number of clubs and guilds in those missions and they are almost entirely officered and worked by young people from the main church. However, I have no definite system, just encouraging them to take up work according to their bent or taste. The only answer that I can give to this question is, that I set any one at work doing anything that opportunity offers. We have no literature on the subject and no specified form of instruction."

This is from the pastor of one of the largest and most prosperous churches in our denomination: "We have no formal methods of training our new adult members in church work. As they are received we give their names to the officers of the respective organizations in which we think they would be most useful, and they look them up and try to get them interested in the work. For our young people we have two Teacher Training Classes. We also have some study groups that meet on Wednesday evening, taking supper together at 6:30 and having an hour of study from 7 to 8 o'clock. This is on the night of our Prayer Meeting. Previous to our Spring Communion, we have classes for the children and older boys and girls. It is not a very imposing scheme, but we depend more upon the spirit and life of the Church to draw people into the various activities than upon any formal means of training."

Here is a letter from one of the prominently successful ministers of New York City: "We make no attempt to enlist new members as a group in activities. They are taken up as individuals and we decide what we think they would fit into, and then present the matter to them personally. They may be available as Sunday-school teachers. In that case the Sunday-school superintendent is sent in most instances. They may be useful in the institutional work, in which case I, or some other member of the staff, talk with them about it. And

again, they may have some peculiar ability that can be directed into helpful channels. In answer to the question in regard to special training, let me say that the only thing in this line that we maintain is a training department for Sunday-school work, in which selected young people are placed, to be trained as Sunday-school officers and teachers. They are expected to complete a two years' course. I think that the use of the volunteer is one of the most important factors in a church and one, I am sorry to say, in which we are not very strong." And here is a characteristic letter from an Auburn man, who is the pastor of a very important and thriving church: "Responding to your questionnaire, let me say generally, that I am a most unmethodical chap, for I have never yet found that I could use ready-made stuff on character building, any more than I could expect one size of trousers to fit all the men. Personally I do not see how anything can be done that subordinates the individual equation, and along that line I have been working to the best of my ability."

I suspect these letters represent the method, or the lack of method, of a very large proportion of our churches. Many of us are inclined to trust to luck or chance or a kindly Providence to help us in the accomplishment of our work. And a good Providence does help us, and very often saves us from failure, in spite of our inefficiency.

It may be said of these churches, that they are successful without any adequate, systematic method of enlisting and training volunteer workers. But it must be said also, that such churches are not dependent upon volunteer help. They usually have a large staff of paid workers. And the question may reasonably be raised, how much more successful such strong churches might be, if there were some thorough-going methodical plan for utilizing the powers and talents of every individual in the Church.

It is quite true that the individual equation can not be subordinated for any cut-and-dried, impersonal, machine-like method of interesting and inspiring new members in the work of the Church. Whatever plan is used, the personal influence

of the pastor must be behind it, and all through it. But if a minister has a thousand or two people to look after, he will find it absolutely impossible to come into any very intimate personal contact with them all, and without any systematic plan of campaign for enlistment in service, some are certain to be overlooked. The timid and obscure ones, who have no particular bent or taste or ability, are almost sure to be undeveloped and untrained for service. And while the various organizations, with their leaders, will help in awakening an interest among new members, dependence upon this as the sole method of making them efficient workers will not be altogether successful in the average church.

III. A large number of the ministers who made reply to my communication outlined a more or less definite plan for the training of their members in service. I will present a few of the more significant replies. This is from a Pennsylvania pastor who has a very active church: "In reply to your questionnaire will say, that I try by way of sermons and through my efforts in the Men's Organized Bible Classes to emphasize frequently the importance of service, and through committees in the Bible Class, to enlist men in definite lines of service. Also, once a year, usually at the service on the first Sabbath of the Church year, I preach on the subject of consecration for service and at the close of that sermon have the ushers give to every member present, one of the cards marked "Enlistment for Service," or cards containing something similar to that one. Many additions could be made to what is on the enclosed card. Then in the Fall I form a Personal Workers' League, using the card enclosed."

This is from an Auburn man, who has been a remarkable organizer in two strong churches: "The enclosed enlistment card is our chief method of getting people to work in the Church. Once a year we have an every-member visitation, not a canvass for money. Those who do the calling take these cards with them, explaining the lines of work in the Church, and try to get the members to enlist in service. I am conscious this is not a very strong program, but it is the best we have at present." This is from another Auburn Man, who is building

up a great Church in a nearby city: "I am enclosing our Church Covenant, which we place in the hands of every person when they are received by the Session, and which they are required to sign and return to me before they are received into the Church. It is then filled out on the back and given to them as a certificate of membership. The obligations under the Covenant of the Church are very carefully impressed, and we frequently ask persons coming by letter what line of activity they have been engaged in in other churches. I have just districted my parish into 19 sections, and am having a book published containing the maps of the different sections, with the name of a family in each district as a section leader. I make it a rule of my own, which the Church understands, never to do anything that I can possibly get some one else to do, saving my own strength and time for things which no one but the pastor can do. In the districting plan, I hold the section leaders responsible for keeping me posted on all cases of sickness in their section, getting out personal notices that concern the Church in their section, looking after strangers who move in, and giving general supervision to all interests concerning the Church in their section. I tell them to follow every moving van that comes into their neighborhood and see where it goes and find out who the people are. One thing I frequently impress is, that while there are not enough offices to go around for all the people, there is one thing that every person can do, they can go after some other person until they get him. It is the old 'win one' plan made definite."

This is from a pastor in Philadelphia who received nearly three hundred people into his church last year: "In answer to your letter of recent date I will answer your questions as follows: After every Communion the names of the new members are given to the leaders in the organization or organizations appropriate for them. These leaders proceed at once to line up our new members in the respective organizations for service. In this way our whole force is kept active in one or more of our thirty organizations, covering every phase of the work. In addition will say that we have a large visiting committee among our women. These visit under the direction of

the pastor. We have a similar committee among our men. The new member is always sought as a recruit to this committee. Distribution of printed matter is also entrusted to them. We discourage and practically disown drones, our aim being, every member lined up in some particular part of our work."

These and other similar letters involve two essential features: First, a plan for the enlistment of volunteers for service, and second, a plan for a thorough parish visitation, to see that no one is overlooked. I wish I could present to you in some way the many samples of printed matter used for informing new members of the opportunities for service in the Church, and for pledging them to enter upon some form of active service. A few of the most significant and suggestive ones I have placed upon a card for your examination at your leisure. The most complete and elaborate program for service is the "Opportunity Book" issued by the Fourth Church of Chicago, of which a distinguished Auburn alumnus is the pastor. It is a remarkable demonstration of the way in which a church can and should adapt its work to the needs of the community, and then proceed to enlist its whole membership for the discharge of its obligations and the acceptance of its opportunity. Every church ought in some such way to publish its work, and present its opportunities for service.

But any such use of printed matter will be too mechanical and unappealing to be effective without some personal influence back of it. And this is supplied in the most satisfactory way by the parish district system of dividing the Church into smaller sections, for each of which a committee of experienced workers is made responsible, and by the every-member canvass made at frequent intervals, not for money alone, but for enlistment in active service and for the promotion of Christian fellowship.

For a completely worked-out program for the winning of new members, and for the training of all the members of the Church in service, for an adequate conception of the Church's duty, and the best way to face and meet its opportunity, I would refer you to a book fresh from the Revell press, by the

Rev. Albert F. McGarrah, Church Efficiency Expert, under the title, "A Modern Church Program." Packed into this little volume there is a great fund of practical and useful information. I might wisely have read a chapter or two from that book, rather than have attempted to write this paper. Any minister will be helped in the planning and execution of his work, by the wise suggestions of this book. I advise you to get it at once.

Paul Moore Strayer, in his thought-provoking book upon "The Reconstruction of the Church," has said (page 167): "For years I sought to devise some work in the Church which would appeal to the heroic and chivalric in young men. Long since I gave it up. Such work is not to be found within the church organizations as churches are at present made up. But, as has been happily said, the Church is not the field, but the force. The home, the street, the city, are the fields. The Church is only the headquarters where workers are trained, and where zeal is kindled. Then they must go out from the Church and grapple with the city." I do not agree with the statement that there is no work in the Church that appeals to the heroic and chivalric in young men. Examine the merits of the best organization I know anything about for older boys, Kappa Sigma Pi, and you will find something that embodies all the heroic spirit of service and sacrifice illustrated in the life of St. Paul. Its First Degree is the Order of Jerusalem, and unfolds something of the origin of Christianity. The Second Degree is the Order of Damascus, and has to do with the conversion of Saul and his call to service. The Third Degree is the Order of Rome, and has reference to the self-sacrificing labors of Paul and his final martyrdom. Such an organization as this, under the right leadership, instills into adolescent youths the intensest desire for service and provides a field for the fulfillment of the most heroic adventures in service for other boys. And there are other similar organizations in the Church, for the various groups of young men and women, which likewise appeal to all the heroic and chivalric there is in the youthful heart.

I do agree with the statement that the field of operation for the Church is not within itself, but in the home, the street, the city and the whole world. I object to the intimation that the Christian men and women who are working in the outside world for community uplift and civic improvement, and political righteousness,—for the world's redemption, are not the Church of Christ, but have gone out from the organization from which they have received their inspiration and vision. They have only gone out from the church building. They are the Church—at work, serving humanity and serving God. And this is the great work of the Church of Christ, to train men and women to serve, not themselves and not the Church, but to serve God by serving men. It is the greatest privilege of life to have a part in this work of the Church.



THE 1916 SUMMER SCHOOLS

A TOTAL enrollment of one hundred and thirty-two in the schools was gratifying, especially as it was the aggregate of the largest enrollment in the history of each school. The spirit for fellowship, for work, for getting the best things, for self-improvement, which has been a marked feature of former schools was present this year, in even larger measure.

The School of Theology opened on Monday evening, July 10, with a service of worship at 8 o'clock. This was followed by an informal reception by President and Mrs. Stewart at their residence. The class-room work began the next morning at eight o'clock with every member of the Faculty in his place and nearly all of the students present. All the courses comprised fifteen lectures or lessons, one a day for the three weeks of the school. In brief, they were as follows: President Stewart conducted a class, which discussed certain practical problems of the pastor's work. Prof. Hoyt's course in Homiletics was on "The Teaching Ministry," Prof. Nichols's course in Church History was on "Historical Light on Present Problems" and Prof. Moore gave individual drill in public speaking and voice culture. So much by the Faculty of the Seminary. Dr. A. J. W. Myers, who is secretary of religious education in the Canadian Presbyterian Church and lecturer in this department in the theological colleges of that Church lectured on "Religious Pedagogy." Dr. R. S. Lull, who is Professor of Vertebrate Paleontology in Yale University lectured on "A Scientist's Interpretation of Creation." Philip Marshall Brown, Professor of International Law in Princeton University lectured on certain fundamental principles in that subject and their application to the present world-situation. Mr. Herman M. Morse, who is one of the secretaries of the Presbyterian Board of Home Missions for the country church, lectured on rural life problems. This made a varied and attractive curriculum. While no student could take all the courses, yet the classes were all of good size, and there was no evidence that any of the work offered was unattractive. The attendance of the students upon the classes in their chosen courses was strikingly regular. An absence was exceptional and most of the

students had unbroken attendance. The exceptions to this were in the case of those pastors who were obliged to go home for their Sunday services. This interruption in their work was more noticeable than last year and so seriously interferes with their getting the full benefit of the school that pastors are advised to avoid it so far as possible in the future.

The roll of the school shows that there were 61 students, from three states and representing seven denominations.

The School for Christian Workers followed immediately the other school and had an enrollment of 71 students, 15 of whom were from the city of Auburn, 56 from other places. Eight denominations and five states were represented. All the fourteen members of the Faculty, reported promptly for their work and nearly every student. It was on Monday evening, July, 31, that the two weeks' session began with a service in the Chapel followed by a reception at the President's House. The Seminary Faculty was represented by Professor Riggs who lectured on "The Life of Christ," Professor Adams who lectured on "The Spiritual Life of the Christian," and Prof. H. B. Stewart who lectured on "The Epistles of Paul." Prof. H. H. Horne of New York University lectured on "The Training of Religious Leaders," Dr. A. H. McKinney of the New York City Mission lectured on "The Sunday School Teacher at His Best," Dr. Joseph Clark, Superintendent of the New York State Sunday School Association was Dean of the Department of Organized Sunday School Work. He was ably assisted by Miss Meme Brockway, Miss Frances W. Danielson, Miss Elizabeth Harris, A. L. Aderton, Franklin H. Beckwith, Miss Martha K. Lawson and Rev. Louis H. Koehler. This corps of specialists gave from five to ten lectures each on adult, senior, intermediate, junior, primary, beginners' work, and work among adolescent boys and adolescent girls. There were two lectures on Electricity and Ether by Rev. Charles H. Tyndall, Ph.D., and two on Astronomy by Rev. Frederic Campbell, D.Sc. Both Doctor Campbell and Doctor Tyndall are Auburn men and amid the exacting duties of busy pastorates have devoted themselves to their scientific studies "on the side" and have become popular lecturers in their chosen fields.

With this feast of good things it was not surprising that every student worked hard, was faithful in his classes and declared he was much benefitted. Several of the teachers, who had experience this summer and other years in assemblies and conferences did not hesitate to say that the ideals, methods and atmosphere of this school put it in a class by itself and made it especially valuable.

Auburn fully justified its claim to be a desirable summer resort, for while the rest of the country was suffering from extreme heat, and while the days even in Auburn were warm, yet the heat was never enervating and the nights were delightfully cool. There was no case of sickness or accident in either school, and along with the hard work there was much sport, in tennis tournaments, baseball games, rowing, swimming, autoing and trolleying.

The students in the School of Theology gave a dinner to the Faculty of the school and of the Seminary and their families. Speeches were made by representatives of the Faculty and the students. The School for Christian Workers followed the example of its predecessor and also entertained the Faculty at an enjoyable dinner on the occasion of Alumni Day. A picnic supper at the Lake had to be abandoned because of rain, but the stunt night was held in the Club House as originally planned. Various members of the Faculty and several students contributed of their talents in music, recitation and fun making to the delight of all present.

The social life of both schools and the delightful comradeship of teachers and students formed a marked feature and did much to make the schools so evidently successful.

SUMMER SCHOOL OF THEOLOGY

July 10-29, 1916

Students

NAME	RESIDENCE	SEMINARY	CLASS
Allison, Alexander B.	Pittsburgh, Pa.	Western	1902
Avery, Elizabeth Pomeroy	Auburn, N. Y.		
Bloomfield, Arnold Wilfred	Owego	Kentucky	1902
Bonner, Frank B.	Edinboro, Pa.	Louisville	
Briddon, Albert L.	DeRuyter		
Brockie, John M.	Holland Patent	Bangor	1904
Brown, Fred	Brookton		
Brownback, Oscar D.	Honeoye Falls	Princeton	1907
Campbell, Franklin L.	Union Springs	Auburn	1915
Clauss, George J.	Hilton	Oberlin	1915
Clipman, William H.	Brockwayville, Pa.	Crozer	1888
Cornwell, Clifford C.	Sherman	Auburn	1911
Curnow, Richard J.	Red Creek	Auburn	1909
Dixon, Dalco Ensign	West Rush	Chris. Bib. Inst.	1909
Dulles, Mrs. Janet Avery	New York City		
Evans, Albert L.	Richfield Springs	Auburn	1907
Everitt, Benjamin H.	Peekskill	Princeton	1897
Everitt, Mrs. B. H.	Peekskill		
Fay, Mrs. Fred H.	Auburn, N. Y.		
Flemming, John Ellsworth	Easton, Pa.	Auburn	1909
Frost, Cuthbert C.	Marcellus	Auburn	1900
Geddes, Daniel Marshall	Auburn	Auburn	1901
Grant, John Barker	Camillus	Union	
Hays, Theodore T.	Holley	Lane	
Hays, Mrs. T. T.	Holley		
Herrick, Albert E.	Nunda	DeLancey	1904
Higinbotham, R. G.	Franklinville	Auburn	1907
Humphreys, Arthur	Plainville		
Husk, Thomas R.	Scipioville	Auburn	1915
Jack, Walter	Geneva		
Keeler, Evelyn W.	Auburn		
Ketchum, Irving W.	Auburn	Auburn	1902
Kilmer, Charles H.	Mecklenburg		
Leach, William H.	Oneida Castle	Alfred	1912
Leyenberger, James P.	Wheeling, W. Va.	Western	1893
Losey, Leon A.	Preble	Auburn	1911
Losey, Mrs. L. A.	Preble		
Lumb, Hardy	Corfu	Auburn	1915
McCulloch, George	Gilbertsville		
MacLeod, D. J.	Sandy Lake, Pa.		
MacPhail, Malcolm L.	Pittsburgh, Pa.	Auburn	1904
Mackenzie, Alexander	West Henrietta	Rochester	1910
MacQuarrie, John M.	Evans Mills	Auburn	1914
Maus, Charles W.	Winburne, Pa.	Lane	1914

Murphy, W. H.	Auburn	Auburn	
Niles, William H.	Rose	Auburn	1876
Page, Samuel	Geneva	Auburn	1917
Page, Mrs. S. J. A.	Geneva		
Parker, Mrs. Ida Thorne	Union Springs	Auburn	
Payne, Mrs. Frances	Auburn		
Reed, Mrs. H. L.	Auburn		
Roop, Curtin G.	Canton	Boston	1899
Russell, James E.	Lowville	Auburn	1899
Sargent, Cassius J.	Liverpool	Auburn	1901
Stevenson, William A.	Bennettsburg	Crozer	
Stewart, Mrs. George B.	Auburn		
Thomasian, Vahan M.	Auburn	Auburn	
Thompson, Marvin J.	Rochester	Xenia	1901
Titus, Pauline L.	Auburn		
VanSickle, Katrina	Auburn		
Wheeler, Alice M.	Auburn		

STATISTICS

Total Enrolment..... 61

STATES REPRESENTED

New York.....	54	West Virginia.....	1	Pennsylvania	7
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SEMINARIES REPRESENTED

Auburn	21	Louisville	1	Delancey	1
Western	2	Bangor	1	Alfred	1
Crozer	2	Oberlin	1	Rochester	1
Princeton	2	Chris. Bib. Inst.....	1	Boston	1
Lane	2	Xenia	1	No Seminary.....	22
		Union	1		

DENOMINATIONS REPRESENTED

Presbyterian	47	Baptist	2	Methodist	1
Christian	5	Congregational	2	Friend	1
		Episcopal	3		

SUMMER SCHOOL FOR CHRISTIAN WORKERS

July 31,—August 12, 1916

Students

NAME	RESIDENCE
Bringman Ella S.	Pittsburgh, Pa.
Camp, Dr. Paul B.	Jamestown
Campbell, Rev. Frank L.	Union Springs
Childs, Esther J.	Portville
Consalus, Marie A.	Rochester
Covell, J. Howard	LeRoy
Craig, Burton L.	Pittsburgh, Pa.
Crane, Mrs. W. S.	Port Byron
Craven, Iona F.	Pittsburgh, Pa.
Cunningham, John W.	Pittsburgh, Pa.
Cunningham, Lulu Y.	Pittsburgh, Pa.
Danser, Mrs. Fanny R.	Skaneateles
Dean, Warren H.	Auburn
Dean, Mrs. W. H.	Auburn
Duncan, Effa M.	Pittsburgh, Pa.
Durkee, Anna L.	Rochester
Elze, Mildred S.	Albany
Fitch, Nellie	Auburn
Fry, Rev. Edwin R.	Poughkeepsie
Funnell, Rev. John B.	Chicago Junction, Ohio
Gilbert, Ellen F.	Delhi
Glann, Isadora	Cortland
Grant, Rev. John B.	Camillus
Greene, Mrs. M. D.	Auburn
Greene, Gertrude	Auburn
Green, Vera	Liverpool
Haering, Raymond	Pittsburgh, Pa.
Henzel, Mrs. E.	Auburn
Hoag, Iva	Skaneateles
Hoerter, Mary	New York City
Hudson, Laura	Fruitland
Jack, Rev. Walter	Geneva
Keller, Mertie A.	Portville
Kennell, G. Mildred	Rochester
King, Phebe M.	Scipioville
Losey, Rev. Leon A.	Preble
Losey, Mrs. L. A.	Preble
McClintock, W. C.	Pittsburgh, Pa.
McCrea, Alice H.	Auburn
Mogge, Anna E.	Geneva
Morley, Myron L.	Auburn
Muhl, Elizabeth	Brooklyn
Oldfield, Rev. Harry L.	New York City
Page, Samuel J. A.	Geneva

Page, Mrs. S. J. A.	Geneva
Patton, John W.	Pittsburgh, Pa.
Penfield, James K.	Delhi
Pesaturo, Constance C.	New York City
Pickard, Margaret	Cuba
Price, Edna E.	Liverpool
Riggs, Mrs. James S.	Auburn
Roe, Rev. William E.	Jamestown, N. Dak.
Singer, Leland W.	Auburn
Snyder, Florence A.	Cuba
Sperry, Mabel F.	Wilmington, Del.
Spiro, Rev. Robert H.	Union Springs
Spiro, Mrs. R. H.	Union Springs
Stuart, Marian A.	Skaneateles
Swart, Mrs. Candace	Bainbridge
Taggart, Ella	Batavia
Thomas, Vahan M.	Auburn
Titus, Pauline L.	Auburn
Tomlinson, Mrs. F. W.	Elbridge
Vogel, Jean M.	Pittsburgh, Pa.
Walters, Mrs. John	Jordan
Watson, Ida J.	Auburn
Woodruff, Anna B.	Auburn
Woodruff, Hermione	Auburn
Yeaton, Grace E.	New York City
Young, Edith C.	Batavia
Zimmer, Dorothy	Skaneateles

STATISTICS

Total Enrolment..... 71

STATES REPRESENTED

New York	58	Pennsylvania	10	North Dakota.....	1
Delaware	1	Ohio	1		

DENOMINATIONS REPRESENTED

Presbyterian	51	Methodist	2	Reform	1
Baptist	10	Episcopal	1	Evangelical	1
Congregational	4	Christian	1		

LOCALITIES REPRESENTED

From Auburn.....	15	From other places.....	56
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ALUMNIANA**CALLS**

CASE, WILLIAM M., '08, to the Central Presbyterian Church, Eugene, Oregon. Accepts.

COWAN, FRANK B., '00, to the Presbyterian Church, Glen Cove, New York. Accepts.

FINLAYSON, JOHN D., '14, to the Presbyterian Church, Ypsilanti, Michigan. Accepts.

GILMORE, THOMAS H., '15, to the Presbyterian Churches of Hysham and Rancher, Montana. Accepts.

HENRY, JOHN, '97, to the Fort Sanders Presbyterian Church, Knoxville, Tennessee. Accepts.

JEWELL, JAMES L., '97, to the Presbyterian Church, Pittsford, New York. Accepts.

KNOWLES, FRANK P., '98, to the Presbyterian Church, Monroe, Michigan. Accepts.

MCCLAIN, A. M., '97, to the Presbyterian Churches of Ilo and Winchester, Idaho. Accepts.

MYERS, JAMES, '15, to the Clark's Summit Presbyterian Church, Scranton, Pennsylvania. Accepts.

RICHARDSON, LESLIE K., '10, to the Hebron Presbyterian Church, Philadelphia, Pennsylvania. Accepts.

SAWTELLE, WILLIAM L., '98, to the First Presbyterian Church, Scranton, Pennsylvania. Accepts.

SCHAEFFER, S. CARLYLE, '13, to the Congregational Church, Waverly, Illinois. Accepts.

SPENCER, JOHN MANLEY, '12, to the Presbyterian Church, Roseburg, Oregon. Accepts.

STUART, AARON C., '97, to the Presbyterian Church, Hancock, New York. Accepts.

THOMSON, EDWIN P., '82, to the First Presbyterian Church, Fort Pierce, Florida. Accepts.

VON TOBEL, ALBERT F., '95, to the Presbyterian Church, Shelbyville, Indiana. Accepts.

WOOD, CHARLES J., '13, to the Presbyterian Church, Weedsport, New York. Accepts.

RESIGNATIONS

BROYLES, E. HUBERT, '04, from the Mt. Baker Park Presbyterian Church, Seattle, Washington.

CASE, WILLIAM M., '08, from the Presbyterian Church, Maryville, Missouri.

COWAN, FRANK B., '00, from the Presbyterian Church, Potsdam, New York.

HENRY, JOHN, '97, from the Presbyterian Church, Whiteland, Indiana.

JEWELL, JAMES L., '97, from the Presbyterian Church, Caledonia, New York.

KNOWLES, FRANK P., '98, from the Presbyterian Church, Houghton, Michigan.

LAURIE, JAMES A., '98, from the Presbyterian Church, Wenatchee, Washington.

MYERS, JAMES, '15, from the Presbyterian Church, Conklin, New York.

RICHARDSON, LESLIE K., '10, from the Kenilworth Presbyterian Church, Portland, Oregon.

SAWTELLE, WILLIAM L., '98, from the Second Presbyterian Church, Troy, New York.

SPENCER, JOHN MANLEY, '12, from the Presbyterian Church, Rogue River, Oregon.

STUART, AARON C., '97, from the Presbyterian Church, Almond, New York.

THOMSON, EDWIN P., '82, from the Second Presbyterian Church, Springfield, Ohio.

WOOD, CHARLES J., '13, from the Presbyterian Church, Osceola, Pennsylvania.

CHANGES OF ADDRESS

BERGER, JOHN W., '04, from San Francisco, California to Auburn, New York.

BROYLES, E. HUBERT, '04, from Seattle, Washington, to Tulsa, Oklahoma.

CASE, WILLIAM M., '08, from Maryville, Missouri, to Eugene, Oregon.
COWAN, FRANK B., '00, from Potsdam, New York, to Glen Cove, New York.

HENRY, JOHN, '97, from Whiteland, Indiana, to 1633 Highland Avenue, Knoxville, Tennessee.

JEWELL, JAMES L., '97, from Caledonia, New York, to Pittsford, New York.

KNOWLES, FRANK P., '98, from Houghton, Mich., to Monroe, Michigan.

LAURIE, JAMES A., '98, from Wenatchee, Washington, to Minneapolis, Minnesota.

McCLAIN, A. M., '97, from Spokane, Washington, to Ilo, Idaho.

MYERS, JAMES, '15, from Conklin, New York, to Scranton, Pennsylvania.

RICHARDSON, LESLIE K., '10, from Portland, Oregon, to Philadelphia, Pennsylvania.

SAWTELLE, WILLIAM L., '98, from Troy, New York, to Scranton, Pennsylvania.

SCHAEFFER, S. CARLYLE, '13, from Grinnell, Iowa, to Waverly, Illinois.

SPENCER, JOHN MANLEY, '12, from Rogue River, Oregon, to Roseburg, Oregon.

STUART, AARON C., '97, from Almond, New York, to Hancock, New York.

THOMSON, EDWIN P., '82, from Springfield, Ohio, to Fort Pierce, Florida.

WOOD, CHARLES J., '13, from Osceola, Pennsylvania, to Weedsport, New York.

DEATHS

COOK, SETH, '90, August 24, 1916, aet. 56.

DEAN, ARTEMAS, '45, July 10, 1916, aet. 92.

MINER, EDMUND BRIDGES, '62, August 12, 1916, aet. 87.

OREGON MEN HOLD REUNION. Fourteen Auburn men sat down to an Auburn dinner at the meeting of the Oregon Synod in Eugene, Oregon, in July. Henry G. Hanson, '06, was toast-master. He and William Moll Case '08, had charge of the arrangements for the dinner which was held at the City Cafeteria. The men present were Leslie K. Richardson, '10; Albert F. von Tobel, '95; J. Manley Spencer, '12; James S. Stubblefield, '98; George R. Cromley, '09; George A. McKinlay, '77; Carl H. Elliott, '97; Robert J. Diven, '96; Louis M. Anderson, '03; Donald A. MacKenzie, '97; William Moll Case, '08; Raphael S. Towne, '12; Henry G. Hanson, '06; George T. Pratt, '05. All made speeches and the Auburn spirit ran high. In view of the twenty-fifth anniversary of his professorship Dr. Hoyt came in for a large amount of the thought and praise of the men, for every Auburn man holds him in the highest esteem. A telegram was sent to the President of the Seminary expressing the best hopes and warmest regards of these loyal Auburnians.

One of those present in writing about the occasion says: "We felt ourselves back in Auburn. Auburn Faculty and Auburn students and Auburn atmosphere were reviewed in the spirit of Auburn candor and Auburn love. It was a great evening."

1845. ARTEMAS DEAN, D.D., act. 92.

Dr. Dean was born at Cornwall-on-the-Hudson, February 9, 1824; was graduated from Amherst College in 1842, and spent one year in Auburn, 1842-43, enrolled with the class of 1845. He was graduated from Andover in 1848, and was ordained by a Congregational Council at Johnson, Vt., February 5, 1849, and had the following pastorates: Johnson, Vt., 1849-51; Newbury, 1851-57; Schenectady, N. Y., 1858-61; Greenfield, Mass., 1861-66; Westborough, 1867-69; Owasco Outlet, N. Y., 1873-75; High Bridge, N. J., 1875-85; Muncy, Pa., 1885-93; Coytesville, N. J., 1893-00, when he retired from the active ministry. He received the degree of D.D. from Hampden Sidney College in 1890.

Dr. Dean was married to Miss Emma Carleton at Chelsea, Vt., in 1849.

Dr. Dean at the time of his death was the oldest alumnus of Amherst, and of Auburn Seminary. He continued to preach occasionally until within a few months of his death, a sermon delivered only a few months ago being printed in a local paper. He died July 10, 1916.

1862. EDMUND BRIDGES MINER, act. 87.

Mr. Miner was born at Scriba, New York, April 28, 1829; was graduated from Hamilton College in 1859, and from Auburn in 1862. He was ordained and installed by the Presbytery of Columbus, at Baraboo, Wisconsin, in February, 1863, and had the following pastorates: Baraboo, 1862-64; Mineral Point, 1864-67; Big Rapids, Michigan, 1867-70; Camillus, New York, 1870-71; Westfield, 1871-74; Warren, Illinois, 1874-76; Norwood, 1876-80; Paxton, 1880-82; Batavia, and Kossuth, Iowa, and Camp Point, Illinois. Mr. Miner had a long and useful ministry, laying foundations upon which others have builded.

He published many years ago a book on Infant Baptism, and recently one on "The Parabolic Teaching of Christ."

Mr. Miner was married to Miss Lucy B. Hunting at North Henderson, N. Y., September 10, 1862. Mrs. Miner, after almost 54 years of married life, with one son and three daughters, survives him.

Mr. Miner died at Camp Point, Illinois, August 12, 1916.

'68. WILLIAM H. BATES, Assistant Minister of the New York Avenue Presbyterian Church, Washington, D. C., contributes to the Wesleyan Methodist of July 19 an interesting article on "The Corinthian Epistles." He also wrote for The Presbyterian of the South an article on "The Woman Question Again" in which he favors women speaking in religious services, but would exclude them from becoming pastors or ordained officials. Through his kindness the members of the Summer School of Theology received a leaflet containing an introduction and an analysis by him of the Epistle to the Ephesians. Doctor Bates remained at his post throughout the summer, notwithstanding the tropical conditions which prevailed in Washington during that season.

'70. S. J. FISHER of the Freedmen's Board in Pittsburgh, Pennsylvania has been doing a good deal of writing for the religious papers during the summer. Various articles of an interesting character relative to the sections in which he has been spending his vacation have appeared in the Presbyterian Banner and elsewhere. He also wrote a poem on The Lost River in the White Mountains which was published in the Banner.

'78. A recent number of the Continent contained an article entitled "The Romance of the River" which was signed with the initials A. S. H. Auburn men are familiar with those initials and

recognized the article as coming from the pen of Doctor Hoyt. It was a vivid description of the joys of the out-of-door world as they are experienced by the little group of men, who every year soon after the close of the Seminary go off for two weeks fishing. Those who knew and loved Doctor Beecher will be grateful to Doctor Hoyt for the delightful picture which he draws of him and for the beautiful tribute that he pays him. A reading of the article gives the woods and streams an added drawing power and should make men eager to refresh their bodies and spirits by some such fellowship with nature and with congenial companions.

'79. EBEN B. COBB completed his thirtieth year as the pastor of the Second Presbyterian Church of Elizabeth, New Jersey on June 4 last. In telling of the work that Doctor Cobb has accomplished during his long pastorate the Presbyterian says: "During that time, 749 members have been added to the Church upon profession of faith, and 518 by letter, making a total of 1,267, or a little over 42 members a year. During this period, the church has given: for benevolence, \$150,033.96; for church support, \$292,915.71, a grand total of \$442,949.67 Counting the officers of the church and teachers of the Sabbath school and the officers of the various departments of church organizations, and counting no one twice, there are at the present time fifty-seven men, sixty-nine women, and sixteen young people holding official positions, and faithfully endeavoring to rise to the full measure of their responsibilities. Of the 662 active members now on the church roll, only fifty-six were members of the church thirty years ago. Doctor Cobb is Moderator of the Synod of New Jersey, and a member both of the Presbyterian Board of Foreign Missions and the Evangelistic Committee of the General Assembly. He has recovered his health, which was somewhat impaired a year or two ago, and preaches with increasing power, and is one of the Lord's mighty men."

'82. EDWIN P. THOMSON, after five years of service, has retired from the pastorate of the Second Presbyterian Church, Springfield, Ohio. Doctor Thomson's resignation became effective September 24th and on the following Sunday he became pastor of the First Presbyterian Church, Fort Pierce, Florida. The reason assigned by Doctor Thomson for his change of pastorates was the imperative necessity for him to seek a milder climate on account of his health. For the past few years he has been suffering with throat trouble due to the changes of weather in Central Ohio. Doctor Thomson's re-

moval from Springfield was greatly regretted, not only by his own church, but by his fellow citizens generally. When he took charge of the Second Church its membership was 290, and at the time of his resignation its membership was 770. The growth of the rest of the work in the church during this period was correspondingly large.

'88. SMITH ORDWAY resigned as pastor of the Kilburn Memorial Presbyterian Church in Newark, New Jersey a few months ago in order that he might accept a call to the Moravia Presbyterian Church of West Pittsburgh, Pennsylvania. During the five years of his pastorate in Newark the present beautiful edifice was erected, a handsome pipe organ installed, and 148 members were added to the church and over 100 to the Sunday School. Shortly before he and his family left Newark a farewell reception was given them at the home of one of the elders. Brief addresses were made by various members of the Session and congregation testifying to their affection for Mr. Ordway and their appreciation of his work and expressing their good wishes for his future. At the close of the evening one of the elders arose and said that "during Mr. Ordway's pastorate he had never spoken of money, nor expressed the thought that he was not getting enough salary, but had given himself in untiring service for the good of others, and in view of his many golden virtues, I take pleasure in presenting to him this purse of gold."

'89. LOUIS F. GIROUX, dean of the American International College at Springfield, Mass., comes in for his share of well deserved praise in an article on the college in a recent number of the Springfield Republican. The article is called "A College of Ideals" and sets forth the splendid work that this institution is doing in the educating of foreigners in American ideas and ideals as well as in the cultural and practical studies. The article is profusely illustrated, containing a picture of Doctor Giroux and of one of his classes in session.

'89. LOUIS F. RUF at the July communion received eleven new members into the Windermere Presbyterian Church at East Cleveland, Ohio of which he is the pastor. Work was started some weeks ago on the new chapel being built onto the church. The addition will cost about \$33,000 and will add greatly to the beauty and usefulness of the church.

1890. SETH COOK, æt. 56.

Mr. Cook was born in Bergen, N. Y., August 11, 1858; was gradu-

ated from the Brockport Normal School in 1883, and from Auburn in 1890. He was ordained at Waitsburg, Washington, and was pastor there from 1890-93; Knowlesville, New York, 1893-00; LeRoy, 1900-02; later of the Reformed Church of Lodi, and two years ago became pastor of the Presbyterian Church, Dryden.

Mr. Cook was married to Miss Cynthia Van Sickle of Shortsville, May 13, 1883, who, with two daughters, survives him.

Mr. Cook was killed in an automobile accident near Lodi, August 24, 1916.

'91. HENRY K. SANBORNE and the Presbyterian Church of Richmond, California of which he is the pastor are rejoicing over a gift which has recently been made to the church of \$2,500. This sum was sufficient to pay off a mortgage on the church held by the Board of Church Erection and leaves the church entirely free from debt.

'92. CHARLES MAAR of Albany, New York contributed to the Knickerbocker Press of that city for August 6 an illustrated article on Rutgers College. Mr. Maar graduated from Rutgers in 1889. The occasion for this able and interesting historical article is the approaching celebration in October of the Sesquicentennial of the founding of Rutgers. The Knickerbocker Press later in the month contained two articles from Mrs. Maar's pen on Simeon DeWitt the "Surveyor-General, Statesman and Canal-Builder, who was a big factor in business, literary and social life of the state capitol at Albany a century ago." Among other interesting facts that he brings out Mr. Maar rescues General DeWitt from the charge of being responsible for the classical names of towns and villages in Central and Western New York.

'94. GEORGE HAWS FELTUS, pastor of the Presbyterian Church at Elmhurst, Long Island, was among the persons instrumental in forming the Second Ward Associated Charities of Queens. The object and methods are those common to associated charities everywhere and the organization hopes to be able to render valuable service to the community. Mr. Feltus is its Treasurer.

'94. H. GRANT PERSON, pastor of the Eliot Congregational Church in Newton, Massachusetts, was one of the two men upon whom Williams College conferred the honorary degree of Doctor of Divinity at its commencement in June. Doctor Person is an alumnus of Williams.

'94. WILLIAM J. LEVERETT of Nodoo, China, tells in a recent number of the Hainan News Letter of the risks from exposure to disease that the missionaries are constantly taking and which they come to treat as a matter of course. He says that a messenger arrived at the station one afternoon, announcing that a prominent Christian woman had died in a nearby village and that the funeral was to be held early next morning. "If the Nodoo people will promise to start at daylight we shall wait for them," promised the Chinese messenger.

To the missionaries the question became one not of early rising but of self-protection against smallpox. "But why?" asked the messenger. "It is not plague—nothing but smallpox!"

"Is there a good deal of it in the village?" "Oh, no. They are all better, though almost everybody had it. I had it the 26th."

"Twenty-sixth of what?" "Last month. See? One on my chin, two here on this cheek, two on the back of this hand and one on the palm." The eruptions were very evident.

The missionaries turned to confer, and in a moment were talking of their recent exposure to the disease. "Do you remember how we often sat in a wayside Inn and tried to calculate the stage of the disease from the unhealed marks on the children that crowded around?" asked one. "Yes; and one morning I found that there was a well advanced case among the people who had slept in the room with me." The missionaries sent word to the village that they would attend the funeral the next day.

'95. ALBERT F. VON TOBEL has recently resigned the pastorate of the Presbyterian Church in Corvallis, Oregon, and accepted a call to the Presbyterian Church of Shelbyville, Indiana. During the two years that Mr. von Tobel was in Corvallis the membership increased from 270 to 400, over 200 persons being added to the church under his ministry. A debt of \$16,500, was entirely cleared off. It is small wonder that the people objected strenuously to his leaving.

'96. E. LLOYD JONES has received thirty members into the Presbyterian Church of Meridian, New York in the year that he has been its pastor. This is the result of patient, faithful effort on the part of the pastor and shows what can be done in a small community even without the aid of unusual excitement and special meetings.

'96. WILLIAM C. SPICER at the July communion service had the joy of welcoming fifty-one persons into membership of the church

of which he is the pastor, the First Presbyterian Church of Gloversville, New York. Of this number forty-one came upon profession of their faith.

'97. JOHN HENRY who has been the pastor of the Presbyterian Church at Whiteland, Indiana has resigned in order that he might accept a call to the Fort Sanders Presbyterian Church in Knoxville, Tennessee. During the three years of Mr. Henry's pastorate in Whiteland the church made substantial progress. About one hundred members, mostly heads of families were added to the church. A handsome pipe organ was installed and an old debt of several thousand dollars was cleared off. The good wishes of his former congregation and his friends follow him to his new field where he has already commenced work.

'97. JAMES L. JEWELL after a pastorate of nearly ten years of the Presbyterian Church in Caledonia, New York has resigned to accept a call to the Presbyterian Church at Pittsford, New York. Just before he and his family left for their new field of service the congregation gave them a farewell reception. Speeches were made by several members of the congregation expressing their appreciation of Mr. Jewell's labors and especially of his work as teacher of the Men's Bible Class and their deep regret that he was to remove from the church and community.

'98. JAMES A. LAURIE after a most successful pastorate at the Presbyterian Church of Wenatchee, Washington has accepted the call of the Board of Ministerial Relief and Sustentation to be its field representative with headquarters at Minneapolis. A correspondent in one of the religious papers says: "Dr. Laurie is eminently fitted by disposition and temperament, and also by his experience, for the work he is about to engage in. He is of a pleasant personality, very kindly and genial in his bearing, patient in his methods, always ready to explain anything in his line down to the smallest detail, no matter how difficult or even unnecessary the explanation might strike the man on the outside. We commend him to the Board of Relief most heartily and bespeak for him the consideration of the constituency in Iowa, Minnesota, Wisconsin, Montana and the two Dakotas, to which he is to appeal for money for the ten-million-dollar fund."

'98. SAMUEL G. PALMER recently held a series of special meetings for two weeks before the communion service with the result that

five new members were received. This makes a total of twenty-six received since Mr. Palmer went to Shenandoah about a year ago.

'98. WILLIAM H. MASON and the Presbyterian Church of Alma, Michigan of which he is the pastor, have been doing such aggressive work that during this summer they have been building a suitable structure in which to house their growing work in the factory district. The church is also being remodelled and a new steam heating plant installed at a cost of about \$6,000. The honorary degree of Doctor of Divinity was conferred upon Mr. Mason by Park College at its commencement in June.

'98. WILLIAM L. SAWTELLE, pastor of the Second Presbyterian Church of Troy, New York recently had two calls, one to the Fort Washington Reformed Church of New York City and the other to the First Presbyterian Church of Scranton, Pennsylvania. The session of the Second Church passed a resolution which was unanimously adopted by the congregation. It read: "We believe that your work in this church and community is not yet completed, however excellent it has been, and that no other can build upon your foundations so well as yourself." Mr. Sawtelle felt, however, that he ought to accept the call of the Scranton Church and has already begun his work there.

'99. JAMES ELMER RUSSELL of Lowville, New York had an interesting article in a recent number of the Continent entitled "On the Trail of an Adirondack Sky-Pilot," in which he described the work being done by a Presbyterian minister, Rev. A. W. Maddox, among the lumbermen in the mountains and woods of northern New York.

1900. CHARLES DAVIS VAN WAGONER, æt. 40.

Mr. Van Wagoner was born in Rivervale, New Jersey, July 5, 1876; was graduated from the Academic Department of Bloomfield Theological Seminary in 1897; was a student in Union Seminary 1897-99 and was graduated from Auburn with the class of 1900. He was ordained by the Presbytery of Mankato at Woodstock, Minnesota, November 17, 1900, and served the following churches: Woodstock, 1900-03; Russell, 1903-05; Norwich Corners, New York, 1905-1908; Whitney Point, 1908-1911; Salt Point, 1911 until he was obliged to retire from the active ministry on account of failing health. He died at Cold Spring, New York, where he had made his home, May 28, 1916.

Mr. VanWagoner was married October 20, 1903, to Miss Rubena Jean Gault, of Montclair, New Jersey, who with a little daughter, survives him.

'00. **WENDELL PRIME KEELER** in the First Presbyterian Church, Northampton, Massachusetts, celebrated Children's Day, June 11th, with an especially interesting program. Special exercises were arranged for the various departments of the Sunday School. One of the unique features of the celebration was an exhibit illustrating the different phases of religious instruction carried on in the church.

'02. **D. BREWER EDDY** of the American Board sailed in August for Liverpool, where he joined his brother for an evangelistic campaign among the soldiers in England and France. The evangelistic work among the soldiers in the English training camps and in France at the front, is conducted under the auspices of the English Y. M. C. A. Mr. Eddy and his brother will work under their auspices. The soldiers are found to be exceedingly impressionable and ready to consider the claims of the Christian life when approached in the right way. Already wonderful results have been achieved. Mr. Eddy expects to return in the latter part of October.

'03. **FRANK M. WESTON** and the Presbyterian Church of Brighton, New York, of which he is pastor, celebrated in July the one hundredth anniversary of the founding of their Sunday School. The celebration included the planting of a memorial elm on the lawn in front of the church. A class in costume reproduced the Bible School of 100 years ago, and forty descendants of the members of the original school were present. Three sons of founders of the church told the story of the beginnings. The church will celebrate its own centennial next year.

'04. **WILLIAM M. KITTREDGE**, pastor of the Second Presbyterian Church of Delhi, New York, is rejoicing in the remodeling of the chapel of his church. The work was begun about the middle of August. The chapel will be moved in line with the rear of the church and raised to a level with the church floor. The two buildings will be connected by a large hallway, and a basement with a concrete floor will be put under the chapel. The basement will contain a dining room, kitchen, furnace and toilet rooms, and on the ground floor will be the prayer meeting and class rooms. The main entrance will be from the hallway connecting the church and chapel. The improvements will cost about \$2,500.

'04. **MALCOLM L. MACPHAIL** not long ago was the leader in a movement for the making of a social survey in his parish and the adjoining sections on the North Side in Pittsburgh. The conditions as revealed by this survey were such that with the approval of Presbytery

he and his church are now making a campaign to raise \$100,000 in order that they may properly care for the work in that vicinity. It is expected that under Doctor MacPhail's leadership the full amount will be secured.

'04. E. HUBERT BROYLES of Seattle, Washington, has accepted a call from the Board of Home Missions to be Superintendent of the Central District of Oklahoma and began his work in his new field on August 16. His new address will be Tulsa, Oklahoma. He has from twenty to thirty counties under his supervision in which reside fully half of the 17,000 Presbyterians in the State. The first call to this work Mr. Broyles declined but the pressure to accept it became too strong for him to resist it long. He is well adapted to the work as he is familiar with conditions in Oklahoma.

'05. HENRY TOWNSEND BABCOCK of Merced, California, is leading his church in a building enterprise and contracts have already been let for the erection of a new church. The rest of the work of the church is prospering in an unusual degree.

'05. DAVID ERNEST CRABB of Hengchow, Hunan, China and Mrs. Myrtle Lindenmeyer were married at Chang Sha on July 1, 1916. Mrs. Crabb has been a missionary in China for about five years. She went out as a teacher but subsequently became connected with the United Evangelical Mission.

'06. NORMAN C. SCHENCK of Honolulu, Hawaii, is one of the editors of The Friend published monthly in that city. In the August issue there is an interesting signed article by him on the Ministry of the Music.

'06. ANGUS J. MACMILLAN and Miss Bertha Simpson were married at Waterloo, New York on Tuesday, September 5. Mr. and Mrs. MacMillan will be at home after October 1 at 4 Burkhard Place, Rochester, New York.

'07. MICHAEL WILLIS GREENFIELD and Miss Anna Rae Mills, daughter of Rev. and Mrs. Thornton A. Mills, were married at Clifton Springs, New York on Thursday, June 22, 1916. Both Mr. and Mrs. Greenfield are missionaries to Korea, and are in this country on furlough.

'07. CHARLES D. COOK has been supplying for some months the church at Alco, New Jersey, where his work has been blest along all lines. In September he entered upon some post-graduate work at Princeton Seminary, where he expects to spend the seminary year while supplying the church at Alco.

'09. E. N. QUIST is now the pastor of the Presbyterian Churches at White Bluffs and at Hanford, Washington. These two churches are situated on the western bank of the Columbia River in central Washington. At a recent communion service, though he has only been there a short time, Mr. Quist received nine new members at one of the churches and one new member at the other.

'09. ROWLAND HILL EVANS of Kribi, West Africa, writes that their home has been gladdened by the arrival of Rowland Hill Evans, Jr., who was born on July 5.

He says: "It has now been more than three years since I left the States. I will be here almost one year longer before I start for America. But I hope to get home in time to attend Commencement at Auburn next May.

"In the past three years I have been working at three different stations, first at Metet, then at Fulasi, and now at Efulan. Thus far the war has not affected our work very much. We have not been getting the reenforcements from home needed to extend the work but the field occupied before the war has been worked with little interruption, except at the coast.

"Last Sunday was our regular communion at Efulan. The audience was a large one for this place, for two churches have been formed from this church in the last two years. The attendance Sunday was 1,776 and 28 adults were baptized. The collection was a little over sixty dollars. That is a good record for Efulan for the field is a small one.

"Mrs. Evans and the baby are getting along nicely and I am very well. I hope to visit Auburn some time next year to renew acquaintances and to see the progress that has been made since I left the place in 1909."

'10. CADY HEWS ALLEN AND MRS. ALLEN rejoice in the birth of a son, Robert Livingston, who was born to them in Hamadan, Persia on March 22, 1916.

'10. ROBERT NORRIS McLEAN contributed an article to a recent number of the Continent on Fishing for Men and for Trout. He puts into the mouth of an old woodsman a lot of sound advice with regard to trout-fishing and applies it to the noble art of winning men.

'10 LESLIE KIRK RICHARDSON of Portland, Oregon, has accepted a call to the Hebron Presbyterian Church, Philadelphia. He will begin his work in his new field October 1. He has been pastor of the Kenilworth Church, Portland, Oregon, for four years during which time the church has grown from forty-one to one hundred and fifty members. This growth has not been due to an increase in the population in that part of the city but has been wholly due to a growing interest of the neighborhood in the church and minister. It has now become one of the strongest churches in the Synod of Oregon. The Hebron Church, to which Mr. Richardson goes, has three hundred and fifty members and is in a part of Philadelphia which has not yet been invaded by foreigners. There is a large contingent of American middle class people in the neighborhood which creates a demand for aggressive evangelism on the part of the church. Mr. Richardson enters upon his new field with enthusiasm on the part of the minister and people.

'10. SAMUEL C. MCKEE writing from the Hunan Mission, Hangchow, China, in July last says, among other things, "A much greater proportion of my time than in any previous year has been spent in receiving Chinese guests. The following classes of people have been entertained in my guest hall during the past year: seekers after truth; applicants for employment; fugitives from persecution, real and imaginary; evangelists and lay-workers; quarrellers; offerers of gifts to the church; school boys; parents of school children; beggars; accusers of crime; business men; officials; money borrowers; applicants for help in litigation; country and city church members and enquirers.

"This year besides other activities I have delivered 111 discourses, baptized 19 adults, held presentation services for 2 children, celebrated 19 communion services, officiated at 2 marriages, conducted 2 funerals, and spent 98 days itinerating in the country.

"I cannot close without expressing gratitude for the many personal mercies that have come to my life this year. Both last summer and this I have had the joy of meeting my mother again and of having her in my family; our little four year old son whose life was almost snuffed out by dysentery last summer has been spared to us;

a sturdy little brother joined our family last August; both Mrs. McKee and I have enjoyed uninterrupted good health throughout the year."

'11. TALIESIN W. DAVIES has had a profitable year in his church at Ulster, Pennsylvania. There have been thirty additions to the church since the beginning of 1916 and more are to follow.

'11. ALFRED W. MOORE contributed an article on Motoring in India to a recent number of the Herald and Presbyter. He described a trip which he made from Calcutta to his home at Mainpuri.

"Perhaps you are wondering what business a missionary has to be motoring through the country to which he came to preach the Gospel to the heathen. Well, it was like this. Some good friends at home had been good enough to send out the automobile for our use. It was necessary to get it up from Calcutta to our home in Mainpuri, and I decided to drive it up myself.

"America may boast of Lincoln highways, but she as yet knows little of good roads. Undoubtedly India is the greatest country in the world for motoring. A special, easily obtainable limestone, and cheap labor, have made the dream of perfect roads come true in India. They stretch out in every direction over Northern India mile upon mile without end.

"But there is one highway that is the special pet of Indian road engineers—the Grand Trunk, running without a break from Calcutta to Peshawar. It is a wonderful road, wide, spacious, and as smooth as a floor; shaded its whole length by noble specimens of India's great trees—the banyan, mango, peepul, neem, and sheesham. Every mile, even every furlong, is marked by a well-cut and set stone. It was along this road that we came—500 miles to Allahabad in three days, and 250 miles from there on home, in slower time, for in Allahabad Mrs. Moore and our little boy joined us.

"In one bazaar I was driving slowly, paying especial attention to a slow oxcart in front, when suddenly my heart stood still to see a three-year-old little girl, as naked as the day she was born, almost under the front wheel. The fender tossed her gently to one side. I do not know yet how she got where she did, but I do know that she had a narrow escape.

"Again, Mrs. Moore was driving the car. Ahead was a tall, faquir-like looking man. He seemed loath to leave the road but finally he turned a bit to one side and Mrs. Moore turned the car in the other

direction; suddenly, with no warning, he turned about, showing a fearfully distorted face, and ran almost directly in front of us. It was only by a sudden and dangerous swerve to the right that we were able to miss him. He was but one of the many poor, crazy fellows turned out on the road to beg."

'12. C. LANSING SEYMOUR, pastor of the Elmwood Presbyterian Church of Syracuse, New York, turned the first shovelful of earth for the foundation of a new church building. Under Mr. Seymour's leadership the church has grown until the original structure was no longer large enough to hold the congregations. It is planned to erect a handsome edifice costing in the neighborhood of \$40,000. This will be connected with the old building, which will be remodelled and used for Sunday-school and social purposes.

'13. HARRY V. BONNER was installed pastor of the Irondequoit Presbyterian Church, Woodman Road, Irondequoit, New York, by the Presbytery of Rochester on Thursday, June 22, 1916. Henry H. Barstow, '98, the Moderator of the Presbytery, presided. Leo A. Gates, '12, read the Scripture, Frank M. Weston, '03, offered the prayer, Angus J. MacMillan, '06, gave the Prayer of Installation, Warren S. Stone, '03, the Charge to the Pastor. The Irondequoit Church is the infant church of the Presbytery and Mr. Bonner is its first pastor. He begins his work there under favoring auspices.

'14. ALBERT J. THOMAS has the heartfelt sympathy of his friends owing to the death of his wife. Mrs. Thomas had been sick for about a year, most of which time she spent at Old Forge, New York, in a splendid fight to regain her health. The disease, however, was too deep-seated and she died on July 3.

'14. ARTHUR E. HARPER writes that he is in the midst of the Mass Movement work and finds it quite the most interesting work in which he has ever engaged. He says: "Mass Movement is after all very largely individual work. It is true that we sometimes baptize forty or fifty people at once upon examination as to their knowledge of the fundamentals of Christ's work as Saviour and their acceptance of him as such. The preparation, however, has been largely personal through workers and relatives and friends. After baptism also and in preparation for the communion, the personal touch must not be lost sight of or the individual will not grow. The movement seems more perfect to us because it is both 'mass' and 'personal' at once."

'14. WILLIAM REGINALD WHEELER, who after completing his year of study as Alumni Fellow went as a missionary to China, was called back to this country some few months ago by the very serious illness of his father. While his father has improved slightly Mr. Wheeler will remain here for the present.

'14. JOHN D. FINLAYSON completed his second year as Maxwell Fellow and as the result of his study obtained the degree of Doctor of Theology from Harvard University. A year previous he had obtained the master's degree. Thus he has accomplished in two years what usually takes three and sometimes four years to obtain. Dr. Finlayson received two calls in July, one to the Second Presbyterian Church of Auburn, New York, and the other to the Presbyterian Church of Ypsilanti, Michigan. He decided to accept the latter and is already at work. A correspondent in the Herald and Presbyter says:

"The call of the Ypsilanti Church to Rev. J. D. Finlayson brings back to Michigan a young man who began his services in this synod in some very difficult work in the Upper Peninsula, one of the best regions in America to try out the grit of a candidate. Ypsilanti is a peculiarly important and difficult field, as the principal State Normal College in Michigan is located there."

'15. KO DEMURA, in Pasadena, California, had the pleasure of having S. Murata, '16, in his congregation during the early part of the summer. Mr. Murata has recently written: "It was a great joy for me to see Mr. Demura and his bride. They have a nice little home. They are very much loved by the members of the church. Both of them gave me good encouragement and comfort while I was in Pasadena. Their church is going forward with substantial progress."

'15. S. MURATA, upon leaving Auburn, went to Pasadena, California, where he engaged in manual labor because it was the most remunerative. While there he preached several times in Ko Demura's church. "Mr. and Mrs. Demura gave me good encouragement and comfort when I was tired by my work." On his way to Japan he saw Hisashige Baba, '17, in San Francisco and was pleased with the work he is doing. He sailed for Japan July 8th carrying with him warm recollections of Auburn and an earnest purpose to remember the Seminary in his prayers.

'15. JAMES MYERS has resigned his pastorate of the First Presbyterian Church, Conklin, New York, in order to accept a call to Clark's

Summit Presbyterian Church, Scranton, Pa. He began his new pastorate about September 1st. Mr. Myers has done an effective work during his short pastorate in Conklin where he has succeeded not only in building up the church but also in establishing a library and gymnasium. His withdrawal is greatly regretted by his former parishioners.

'15. THOMAS H. GILMORE has accepted a call to the Home Mission churches of Hysham and Rancher, Montana. These churches are in the southeastern portion of the state and are about seven miles apart. They are the only churches in their respective communities. There is a large number of young people in his congregation at Hysham, the average attendance, for example, upon the Christian Endeavor Society being about fifty. The town is prosperous and the church has good promise of growth and usefulness. Mr. Gilmore began his work August 1st and expects to be installed soon. At the time of his installation he and Mrs. Gilmore intend to present their baby, Thomas Guthrie, for baptism.

'16. ROYAL GLENN HALL and Miss Ella Martin Taylor, daughter of Rev. Dr. and Mrs. Hugh Taylor, were married in Berkeley, California, on Tuesday, July 18, 1916. Mr. and Mrs. Hall sailed soon after their wedding for Nan, North Siam, where they are to be stationed under the Presbyterian Board of Foreign Missions. Mrs. Hall was born in North Siam where her father and mother have been missionaries for several years.

'16. JOHN DAYTON AXTELL was ordained to the ministry on Friday, June 9, 1916, at Hall, New York, by a Congregational Council composed of the ministers and churches in the Ontario Association and was installed pastor of the Union Congregational Church of that place. President Stewart preached the sermon.

The same Council that ordained Mr. Axtell recognized and established the church. During the past year Mr. Axtell has been ministering to a group of people in Hall, where there was no church of any denomination. Under his inspiration and leadership it was decided to organize a church and as there were several different denominations represented a congregational church seemed to meet the demands of the situation. There are about 130 on the charter roll, about seventy-five of these coming by profession of their faith.

For the present services will be held in a hall but it is hoped that before long a church building can be erected. Ground has already been broken for the parsonage and its construction is well under way.

BOOK REVIEWS

YOUR BOY AND HIS TRAINING, by Edwin Puller. (D. Appleton & Company, New York, 1916. xvii+282pp. 5x7½ in. \$1.50 net).

The contents of this volume fully justifies its sub-title. A practical treatise in boy-training. Its claim to be "a sane hint to parents as to what they shall tell their boys of the body and its functions, and when these things should be told" is made good in the eighteen suggestive and stimulating chapters which make up the volume. Of special importance to the educator are the chapters on Child Psychology; Adolescent Psychology; The Boy's View-point; The Suggestive Method of Training. In addition to these chapters, parents will find much food for thought and incentive to action in the chapters: Parental Responsibility; Juvenile Reading; An Outline of Sex Instruction. So many are the books dealing with the so-called boy problem that one wonders how there can possibly be room for another manual on the subject. This volume has its place: That place is in the hands of those who are working for the coming generation of men. Its contents pondered over and its very practical suggestions put into practice will result in very much that is for the advantage of the boy of today who is the man of tomorrow.

A. H. MCKINNEY.

SOME PRINCIPLES OF TEACHING AS APPLIED TO THE SUNDAY SCHOOL, by Edgar W. Knight. (The Pilgrim Press, Boston, 1915. x+157 pp 5½x7¾ in. 75 cents net).

This book is more than its title indicates. Chapter I., gives a history of religious education. Chapter II is entitled: "The Need for Trained Teachers." Chapter IV contains a suggestive presentation and explanation of the well-known Five Formal Steps of the Herbartian Plan. This chapter will well pay reading and rereading by Sunday School teachers. Of especial importance to teachers also are the chapters entitled: "Attention and Interest," "The Art of Questioning," "Using the Pupil's Memory," "Jesus as a Teacher." Every chapter is followed by a bibliography of the subject considered therein. While this manual does not occupy any distinctive place in Sunday-school literature it contains much that is of value to that ever increasing number of Sunday-school workers who are endeavoring to be at their best. Reading it with pencil and pad in hand the good teacher ought to become a better teacher, while the poor teacher, may discover from its criticisms and suggestion wherein he fails in his great work.

A. H. MCKINNEY.

SOCIAL PROGRESS AND THE DARWINIAN THEORY, by George Nasmyth, Ph.D., Introduction by Norman Angell. (G. P. Putnam's Sons, New York, 1916, xxiv,—417 pp. 5x7½ in. \$1.50 net).

IS PREPAREDNESS FOR WAR UNCHRISTIAN? By Len G. Broughton, D.D. (George H. Doran Company, New York, 1916. 219 pp. 5x7¾ in. \$1.00 net).

Those who enjoy Norman Angell's writings will enjoy this book of Professor Nasmyth's, to which he has written an introduction. The extreme pacifists will welcome it as another contribution toward their argument that all war is wrong. The writer is evidently a disciple of Norman Angell, or, at all events, approves and uses his favorite method of making some slashing statement or generalization, assuming that the very confidence of the writer will carry conviction to the reader without argument. For example, he makes the frequent assertion in some form or other that in nature we find struggle and warfare between different species, but never between members of the same species, and thus does he think to break the force of social Darwinism which carries the principle of struggle for existence from the animal world into the world of man. He counts on the boldness of his assertion to cover its falseness. For every biologist knows that intra-special warfare is a common phenomena in the animal kingdom, and even the layman in science is familiar with the tremendous and deadly conflicts ants wage in the serried ranks of battle. It is this quality in the book that tries one's patience in reading it. It is a bit tiresome to be regarded as so credulous as to accept bold assumption for valid argument.

The book is an argument against war and all use of force, and the drift of the argument is that the laws of the struggle for existence and the survival of the fittest cannot be applied to the social order. He believes in Darwin's theory but undertakes to show that it does not hold in the State. He first considers the philosophy of force, then passes to the consideration of mutual aid as a factor of social progress and concludes with a discussion of justice as a prime social need.

One lays down the book with a feeling of regret that a title so full of promise should have resulted in a discussion so specious and futile.

In Doctor Broughton's book we hear the voice of the preacher and there is tonic in it, even if one does not agree with all that the eloquent preacher has to say. He does not believe in war and reprobates it in the strongest terms, as every right thinking man must do, but when he says "I take my hat off to Britain for her brave and

unselfish rally to the defence of the right and the defeat of the wrong," other hats go off with his. He vindicates the right of the christian minister to discuss in a non-neutral way the titanic struggle we are now in the midst of, and makes a stirring and valid plea for preparedness for defence and offence. The reading of this book ought to put iron into the blood of the true American minister and layman, an ingredient very much needed in these days when we are being told by high authority that we must "think neutral and talk neutral" in the presence of the greatest moral struggle of centuries. Those who have been led to think that this form of neutrality is the highest expression of christian principles will get some needed jolts from Doctor Broughton.

GEORGE B. STEWART.

THE BRIEF, by Carrol Lewis Maxcy, M.A., (Houghton Mifflin Company, New York, 1916. 5x7¾ in. 332 pp. \$1.25 net).

Those who have been compelled to listen Sunday after Sunday to eloquent ministers with well-filled minds and ready speech, ambling along in an easy fashion by a series of thought suggestions from one thing to another, would be delighted to have their pastor master the principles of this book. "The brief" is something more than an outline. It is prepared for use by the hearer, for the purpose of instructing him with the facts in the case and the arguments by which it is maintained, and it implies and requires that every thing extraneous to the subject is to be rigidly excluded.

Three fundamental rules must prevail in the making of it: It must be prepared from the point of view of the hearer, not of the speaker; it must be the product of thought familiarity with the subject and of careful analysis; and it must be clear and free from all digression.

Multitudes of sermons would be immeasurably improved, if they were constructed in observance of these rules.

After a discussion of the argumentative and legal briefs, the author gives examples of faulty briefing, followed by selections for briefing.

The book is a successful effort to apply to ordinary argumentation the instruction and training of the lawyer. All public speakers and particularly preachers would be benefitted by a careful study of it.

GEORGE B. STEWART.

THE UNFOLDING UNIVERSE, by Edgar L. Heermance. (The Pilgrim Press, Boston, Mass., 1915, xxiv+463 pp. 5½x7¾ in. \$1.50 net).

A book that has chapters on the stars and the human mind, on electrons and the subconscious, on evolution and the social stages of religion, on chemistry and conversion, and on seventeen other widely separate subjects may be approved as sufficiently wide in its scope and ambitious in its undertaking. The author aims to examine critically the latest conclusions and teachings of all the sciences and to organize these into a philosophy that will explain the origin and history of the universe. He disavows first hand knowledge except in the historical and sociological parts. He, has selected his material "merely by way of suggestion and summary, in preparation for the philosophical discussion with which each chapter or part closes" (p.ix). He has evidently read widely and has shown discrimination in the selection of his material. He evaluates his material and in so doing sits in judgment upon the conclusions of specialists and at times with a manifest confidence that is warrantable only in one who is himself a specialist. The conclusion to which his argument leads is that religion is a rational working hypothesis for a man to live by, and that God, the cosmic mind, is a rational explanation of man and the universe. "It proves itself the key to the meaning of the universe, because it is the practical means of realizing that meaning" (p.462). We have great satisfaction to arrive at this glorious goal after traveling through the entire universe, provided we are sure we have come by the right road. The value of the satisfaction depends upon the confidence we have in our guide.

GEORGE B. STEWART.

THE GREAT STEP, by Maitland Alexander. (George H. Doran Company, New York, 1915. 79 pp. 5x7¼ in. 50 cents net).

The great step is joining the church or coming to the communion table. Doctor Alexander felt the need of some book that could be given to those who were about to take this step, in order that they might realize its meaning and its importance. He prepared this book to meet this need.

About a quarter of the book is given to a very brief discussion of the meaning of joining the church, of the sacrament of the Lord's Supper and the experience to which it stands related. This exposition might be of help to older persons who had had little contact with the church or its sacraments, but it is doubtful if it is suitable for communicant classes made up of birthright members of the church who are being prepared for their first communion.

This is also true of the questions and answers for a Communicants Class which form a sort of appendix to the book. It is rather surpris-

ing to find a former Moderator of the Presbyterian Church in these answers apparently ignoring the principle which underlies the holding of such classes. This principle is that children born within the church are members of the church and as such should be instructed in their duties and privileges.

The remainder of the book is devoted to short mediations or communion addresses which are suggestive and helpful.

HARRIS B. STEWART.

LEAVES FROM THE LOG OF A SKY PILOT, by William G. Puddefoot. (The Pilgrim Press, Boston, 1915. xiii+200 pp. 8x5½ in. \$1.00 net).

For years Mr. Puddefoot has been entertaining and inspiring audiences with his experiences as a home missionary in pioneer days. We are glad that he has gathered these with many other incidents of his life into book form, for they are worthy of this larger audience and more enduring preservation. He writes just as interestingly as he talks. This means that there is not a dull page in the whole book.

Even his early years were not uneventful and the incidents he records of his boyhood days in England show that he was alert and active both physically and mentally. This latter despite the fact that he ceased going to school at the age of thirteen. As a young man he was independent in his thinking and in its expression, frequently getting himself into trouble and scandalizing the orthodox by his utterances. Yet he confesses that for ten years after his conversion none was narrower in his views or more of a heresy hunter than he. Fortunately he came to see that "if a thing is true it will never lead away from God. Then I learned the great lesson that truths are not conflicting."

His roving years in Canada, his religious experience, his pastorates, his missionary endeavors, all receive attention and are made vivid to the reader through his power of selecting and telling illuminating incidents.

The book gives us Mr. Puddefoot's progress from youth to ripe old age, from scepticism and worse to faith and a powerful ministry. But it does more. It tells the story of life in the newly settled regions of Canada and Michigan fifty and less years ago. A story that is always fascinating in which the good and bad in men, the amusing and distressing in life are so blended that the reader is charmed from the first page to the last.

HARRIS B. STEWART.

CURIOSITIES IN PROVERBS, by Dwight E. Marvin. (G. P. Putnam's Sons, New York, 1916 xii+428 pp. 4½x7 in. \$1.75 net).

Mr. Marvin, who is an Auburn man of the Class of '80 has evidently done a vast amount of careful research work in the preparation of this book. An illuminating discussion of matters of interest pertaining to proverbs, such as, antiquity of proverbs, Old Testament proverbs, New Testament proverbs, national characteristics in proverbs, is followed by nearly 400 pages of proverbs, appropriately classified. The compiler has annotated most of the proverbs with comments, historical, literary, philosophical and ethical. A full index adds much to the value of the volume. Mr. Marvin has done a good piece of work and has done it with a fine feeling of sympathy for his task. Anyone who values proverbs will value this book and enjoy frequent reference to it.

GEORGE B. STEWART.

THE CITY OF TOILS AND DREAMS, by William Cary Sanger, Jr., (The Country Life Press, 1916, New York. 5¾x8¼ in. 71 pp.)

We are told in the preface that "the verses in this volume were written while the author was at school and in college." This sentence leads the reader to expect more promise than fulfilment, and yet the latter is to be found in ample measure. There is real merit in form and thought in most of these unpretentious verses. There is a true, if at times a somewhat sentimental, response to the many and confusing voices of the city. We are justified in hoping for more results and more mature, from this manifestly inspired pen.

GEORGE B. STEWART.

THE BOOK OF PERSONAL WORK, by John Faris, D.D., (George H. Doran Company, New York, 1916. 322 pp. 5½x7¾ in. \$1.00 net).

Dr. Faris has shown great diligence in collecting telling tales from the Bible, fugitive publications, books, and personal experience of many people of witnessing for Christ and thus bringing men into fellowship with him. It makes for faith in the saving power of christian character and testimony and furnishes illustrations that may be used effectively in sermons, if wisely used.

THE COLORADO INDUSTRIAL PLAN, by John D. Rockefeller, Jr. (Colorado Fuel and Iron Company, 1916. 94 pp. 4x6¾ in.)

This booklet contains a complete copy of the plan of employes' representation—or 'Industrial constitution'—and the agreement be-

tween the company and its employes, adopted at the coal and iron mines of the Colorado Fuel and Iron Company. In addition there are three chapters on "Labor and Capital—Partners," "Address to Employes of the Colorado Fuel and Iron Company," and "Address to the People of Colorado."

THE BOOK OF WORSHIP OF THE CHURCH SCHOOL, by Hugh Hartshorne, B.D., Ph.D., (Charles Scribner's Sons, New York, 1915, iv+170 pp. 6¼x8¾ in.)

MANUAL FOR TRAINING IN WORSHIP, by Hugh Hartshorne, B.D., Ph.D. (Charles Scribner's Sons, New York, 1915, vi+154 pp. 6¼x8¾ in.)

These are companion volumes, the former being for the use of the children in their worship in the Church School, and the latter for use of the leaders in the conduct of the service, and in the training of children for worship. They are noble contributions in the field of Sunday School work where there is so little of merit. Pastors and superintendents who wish to have their children trained in reverent, inspiring, and intelligent worship will find in these two hand-books the best aids we know to this end. Much of their value will depend on the way in which they are mastered and used by the leaders. For if the leader fails to grasp the ideas which inform these volumes, and misses the true spirit of worship which they express and foster, it is quite possible that he will not be able even with their aid much to improve the worship in his school. To learn how to teach others how to worship requires study and diligent application to the task. But if our children are to become reverent and worshipful, our Sunday Schools must become, as they are not now, training schools in worship. Doctor Hartshorne is a wise and skillful guide in this part of Sunday School work.

GEORGE B. STEWART.

ANCESTRAL VOICES, by John A. Hutton, D.D., (George H. Doran Company, New York, 1916. 5¼x8in. xii+263 pp. \$1.50 net).

A title of this character needs explanation and the author's explanation is found on the first page of his "Prefatory Note." He adopts the phrase from Coleridge's "Kubla Khan." "Ancestral voices prophesying war," he holds that in the western man there has been formed "an invincible core of wisdom and final prejudice," which resists any invasion. "The book, therefore, may help serious people to perceive that what we are beholding in this terrible time is a conflict between the Ancestral Voices of the soul and a merely

rationalistic and temporary way of conceiving man's true function in this world; and that the darkness which is mean-while over the world is the protest of man's established and universal nature against a proposed sectional tyranny." It is not to be inferred that this is another of the many "war books" now issuing from the press. It is only such incidentally. The great war furnishes illustrations and atmosphere, but the book deals with things fundamental which are found in all our life, such as, faith in God, the reality of the things of the spirit, the paradoxical demand of the spirit of man for liberty and control, the deep toned sense of sin in the soul that breaks forth in our great literature. These voices are out of the hidden depths of man's nature, welling up from his long past and asserting themselves against the multitude of voices born of our gross materialism and our overweening rationalism and our passionate attachment to ease and self-indulgence.

These essays are suggestive, sane, full of human interest, and well suited to answer, without directly saying it, the questions that are on many lips and in more hearts, in these days of darkness, destruction and death.

Whether he examines so much of the Twentieth Century as has passed or answers the question, "is an age of faith returning?" or discusses Nietzsche, the Tractarians, Gilbert Chesterton, Coleridge, Ibsen, Tolstoy, Bernard Shaw, he is subtle, at times a bit too subtle for first reading, opportune, stimulating, never platitudinous, and always on the side of faith.

It may seem to some a far cry to Newman and the Oxford Movement, and farther still to Julian the Apostate, but they are effectively used by our Author to interpret the deep things in our present day. These seven essays are full of tonic and make for the strengthening of faith and hope.

GEORGE B. STEWART.

THE PLAN OF SALVATION, by Benjamin B. Warfield. (Presbyterian Board of Publication, Philadelphia, 1915. 144 pp. 12mo.)

Professor Warfield here publishes five lectures given in the Princeton Summer School of Theology of 1914. Reaching the end of them, one regrets that the author has not expressed his idea of what salvation is. Constantly using the word and its corresponding verb, he nowhere tells what he understands them to mean. It would seem that light on the plan of salvation might be gained by consideration of the nature of salvation. Really, however, this does not belong to the subject of the book, as Professor Warfield has conceived it. A

more accurate title, as the opening sentences say, would be "The Order of Decrees." This tells the general character of the book's contents, and notifies its readers that they will be taken into fields rarely trodden now by writers on theology, those indicated by this sentence, "All Calvinists must therefore be either Supralapsarians or Sub- (or Infra-) lapsarians, or, at least, Post-redemptionists which is also to be Ante-applicationists." Nowadays they are few who know the way about in these regions. But those whose theological interests attach to other subjects should be grateful for Professor Warfield's expert guidance in a part of theology where there is really much more to be gained than probably most of them think. The book shows throughout that mastery of historical theology, not only the field of the "decrees," but everywhere, and of current theological discussion as well, for which all workers in the subject honor the author.

His aim is to establish infralapsarian Calvinism as the manner of thought which gives the true account of God's dealings with men for their salvation. Perhaps it will not be superfluous, in these degenerate days, for a reviewer to say that infralapsarianism includes the election of particular men to salvation and the reprobation of others. "Infralapsarianism," says the author, "offers the only scheme which is either self-consistent or consistent with the facts." It is this "which is oriented aright with respect to the tremendous realities of human existence." He states his position in an introductory lecture, develops it by contrast with rival conceptions in three lectures on "Autosoterism," "Sacerdotalism," and "Universalism," and in the final lecture, with comparison of infralapsarianism to other varieties of Calvinism, he restates and interprets it. The discussion, it is interesting to note, is almost wholly logical. References to the Bible are few. Professor Warfield relies for support more upon what he regards as the intellectual and moral integrity of the conception of things which he adopts, and its agreement with the facts of experience, than upon appeal to texts of Scripture. How independent is his attitude toward the Bible appears in the longest passage of the book devoted to Scriptural exposition, a page on the parable of the Prodigal Son. This passage is so remarkable as to deserve large quotation: "There is no seeking love of God in this parable; the father in the parable pays absolutely no attention to his errant son, just lets him alone, and apparently feels no concern about him. Considered as a pictorial representation of the gospel, its teaching is just this, and nothing more; that when anyone, altogether of his own motion, chooses to get up and go back to God, he will be received with acclamation. It is certainly a very flattering gospel. It is flattering to be told we

can get up and go to God whenever we choose, and that nobody is going to pester us about it. It is flattering to be told that when we choose to go back to God we can command a handsome reception, and no questions asked. But is this the gospel of Jesus Christ? Is the whole teaching of Jesus Christ summed up in this: That the gates of heaven stand open and anybody can go in when ever he pleases? That is, however, what the entire body of modern Liberal theologians tell us." (p. 55).

The author denies to the human will any part whatever in salvation. The lecture on "Autosoterism" sweeps all human activity out of the "plan." "It is God and God alone who saves, and that in every element of the saving process." "We hear the passionate proclamation of what its adherents love to call a 'whosoever will gospel.' Should we not stop to consider that, if so we seem to open salvation to 'whosoever will' on the one hand, on the other we open it only to 'whosoever will'? And who, in this world of death and sin, I do not say merely will, but can, will the good?" Professor Warfield severely criticizes Doctor Forrest for saying in "The Authority of Christ" that the human will can resist the gracious working of God. The chief religious interest of these lectures lies in their constant insistence that salvation is altogether of God.

We say it with hesitation, but it does seem that, though he devotes a lecture to combatting universalism, and though he asserts that God elects some and reprobates others, Professor Warfield is, like some other Calvinists, a universalist. What else can be the meaning of these passages in his conclusion? "When the Scriptures say that Christ came to save the world, that he does save the world, and that the world shall be saved by him, they do not mean that there is no human being whom he did not come to save, whom he does not save, who is not saved by him. They mean that he came to save and does save the human race; and that the human race is being led by God into a racial salvation: That in the agelong development of the race of men, it will attain at last to a complete salvation, and our eyes will be greeted with the glorious spectacle of a saved world." "There is no antinomy, therefore, in saying that Christ died for his people and that Christ died for the world. His people may be few today: The world will be His people tomorrow."

ROBERT HASTINGS NICHOLS.

THE CHURCH IN THE HIGHLANDS, or the Progress of Evangelical Religion in Gaelic Scotland, 563—1843, by John Mackay, M.A.

(Hodder and Stoughton, London and New York. vii+280 pp. 12mo. \$1.50 net).

Mr. Mackay begins his history with a vivid and sympathetic sketch of the work of Columba and his monks. His general verdict on the usefulness of their form of Christianity, however, is unfavorable. "Columbanism afforded no scope for initiating movements bearing upon the moral and spiritual good of the nation. Encased as it was in unchangeable customs and forms, it was quite incapable of dealing effectively with the spiritual, moral and educational requirements of the nation." This seems a rather severe judgment, in view of what is known of the influence of the Iona monks. The author then goes on to describe the spread of the Roman organization over the Highlands and Islands, and the advancing corruption of its clergy. Coming to the Reformation, he finds it impossible to answer accurately "the question as to how far the Gaelic people can be said to have cast off Roman Catholicism." "The clan system was—was then in full power, and probably at its worst." Most of the chiefs became Protestant, and "as a rule the clans followed their chiefs in religion as in other matters." Some of the clans, however, remained in the Roman Church—hence Roman Catholicism is strong today in their territories. Mr. Mackay cites interesting facts showing how the Reformed Church struggled to supply the Highlands with an evangelical ministry, and describes the gradual development of the Presbyterian organization. As late as 1646-8, he shows, strenuous efforts were still being made to provide Gaelic-speaking ministers, and not until 1659 was the first portion of the Gaelic Bible published.

This brings us almost to the Restoration, and another revolution in the Scottish Church. Mr. Mackay's study of individual cases exhibits the means used to compel Presbyterian ministers to conform to Episcopacy, and the success attending these—a rather considerable success. Under the unpopular and inefficient ecclesiastical rule of these times "ignorance, superstition and spiritual apathy abounded, while in some places the relics of Celtic paganism held the field. On a small island in Loch Maree, so called after St. Maolruba of Applecross, crowds from far and near gathered on the 25th of August in each year to offer a white bull in sacrifice to him, under the name of Mourie. The same saint was known in Lewis as Mulony or Mulvay, and idolatrous worship was offered to him there at the Butt till 1700 or probably much later." At the Revolution of 1689 the Church of Scotland, now again Presbyterian, set itself to rebuild its organization. In the Highlands it was an "onerous and pathetic" task. A number of ministers, Mr. Mackay shows, re-

mained Episcopal, despite the law. In the Western Isles Presbyterianism really got its first hold on the people at this time. "It was not till after the Revolution Settlement that Presbyterianism began to be understood and accepted by their inhabitants." Of the contest over patronage in the eighteenth century the Highlands saw a good deal, and the author recites some lively episodes of this kind. He makes clear also how acutely the Highlands felt the decline of the Church of Scotland at this time, so that in many places religion was in a ruinous condition. Much satisfactory information is given regarding the religious awakening in the late eighteenth and early nineteenth centuries, about which it is not easy to find more than generalities. Mr. Mackay then concludes with an account of how the Highlands were concerned in the conflict of church and state leading to the Disruption of 1843.

Much writing about the religious history of Scotland consists of tiresome uniform and vague laudation. In contrast with this, Mr. Mackay strives faithfully to represent things as they were, and he keeps himself close to particulars. The result is that his book, though lacking in attractions of style, and making small use of abundant opportunities for picturesque effects, gives a living idea of its subject.

ROBERT HASTINGS NICHOLS.

THE PRESENT DAY MESSAGE OF QUAKERISM, by Charles M. Woodman. (The Pilgrim Press, Boston. ix+106 pp. 12mo. \$1.00 net).

Here are four chapters developed from addresses given in the Friends Church of Portland, Maine. Their titles are "The Basis of the Quaker Faith," "The Guide of the Quaker Life," "The Creed of the Quaker Church" and "The Field of the Quaker Message." The four make up a thoughtful presentation of the Quaker version of Christianity, as it has been and is, and thus will be enlightening to others besides Friends. Mr. Woodman has little of either the mystical insight or the fervor which we associate with the Friends, nor has he much imagination; he belongs rather to the rationalist wing of his communion. But he is able and devout. While he has full measure of Quaker assurance, his tone is generally conciliatory. His dealing with the sacraments is an exception to this; to call them "baby clothes of a First Century faith" is offensive. The title "The Creed of the Quaker Church" was evidently chosen to emphasize by contrast Mr. Woodman's characteristically Quaker rejection of creeds as foundations for church membership. "The only adequate basis for church fellowship is an experience, first of personal relations with God, and second of direct leadership by his spirit." He accepts,

however, the creed of historic Christianity, and in this acceptance associates with himself his fellow-Quakers; "in making the basis of faith within his own soul, the Friend consistently . . . worships the God-man Christ Jesus, who in his incarnation, his sufferings, his resurrection and his teachings is the outward expression . . . of this spiritual experience within . . . every man's life." The last chapter is an interesting sketch of the relation of Quakerism to social reform—a piece of history which surely gives the Quakers a right to authority in the realm of practical Christianity.

R. H. N.

THE KINGDOM IN HISTORY AND PROPHECY, by Lewis Sperry Chafer. (Fleming H. Revell Company, New York. 159 pp. 12mo. 75 cents net).

This is an exposition of the millenarian interpretation of the teaching of the Bible concerning the kingdom of God. While it professes to be an original study of the scriptural material, the results arrived at are altogether of the conventional "premillennial" type. The treatment of Scripture is mechanically literalist. No attempt is made to interpret passages in the light of their historical origin. The author ignores all views except those which he holds. His "Bibliography" contains only titles of books of the same character—such as the works of Scofield, Gaebelien, Ottman and Haldeman. The book is significant as a specimen of the current revival of millenarianism, but in no other way.

R. H. N.

THE CHURCHES OF THE FEDERAL COUNCIL, edited by Charles S. Macfarland. (Fleming H. Revell Company, New York. 266 pp. 12mo. \$1.00 net).

The general purpose of this book is to show the significance of the Federal Council of the Churches of Christ. It contains brief chapters on each of the twenty-nine ecclesiastical organizations represented in the Council, and one on the Protestant Episcopal Church, which is in relations with the Council, but not one of its constituent bodies. A final chapter, by the editor, recounts the origin of the Federal Council and the development of the organization. The chapters on the churches describe in small compass their histories, doctrines and present activities, which particular attention to the matter of doctrine. These are by various hands, each church being treated by one of its members. This causes much diversity in plan and much unevenness in quality. Some of the chapters are really valu-

able, others could hardly be so esteemed. Historically, the chapters on the smaller churches are in general better than those on the larger ones. The editor thinks that "such a volume necessitated composite authorship." But several men could be named as having each the requisite knowledge and sympathy to write adequately of all these churches. Had one of these been secured to prepare the book, the result would have been better, so far as giving information is concerned. But of course the chapters would not have been expressions from within of each church's views and spirit. As it is, the book contains many facts about American Christianity which it is convenient to have assembled in a small volume. The net result of the statements of doctrinal positions, with all their differentiae, is an impression of unity, not of diversity. To produce this impression was no doubt one object of the book.

R. H. N.

CHILD STUDY AND CHILD TRAINING, by William Byron Forbush. (Charles Scribner's Sons, New York, 1915. vii+319 pp. 12mo. \$1.00 net).

Doctor Forbush has put his rare knowledge of the life of children and of how to train them into a book designed "for classes interested in child study." His qualifications for doing this are so well-known that it would be superfluous to mention them. The book consists of short chapters covering all the subjects which classes such as he has in view would be likely to wish to study. The material is presented in condensed and suggestive form, suitable as a basis for discussion in class meetings. Each chapter is followed by references for reading. The last fifty pages are occupied by an original section called "Laboratory Experiments." Here are found twenty-odd plans for investigating particular phases of child life, which will surely be useful directions for the work of members of classes. One cannot leave the book without speaking of the wholesome and devout type of religion which permeates it.

R. H. N.

THE SPRINGS OF JOY AND OTHER SERMONS, by Robert F. Horton, D.D. (Fleming H. Revell Company, New York and London. viii+222 pp. 5¼x7¾ in. \$1.00 net.)

Here is a volume of profoundly religious sermons. They are concerned chiefly with the cultivation and enrichment of the inner life. None of them except incidentally refers to the social and industrial problems of the age in which the modern man lives. Nevertheless the sermons brace one mightily, especially the sermon, "Strength

from Christ," for the common problem, the daily task and even for the exceptional burden and perplexity.

Dr. Horton's purpose in the first sermons of the volume is to show how the spirit of Christ uses art, spiritual insight, hope, love, reasoning, and the strongly buttressed will to make life in the deepest sense joyous in spite of care, sickness, sorrow, and troubles of every sort. The other sermons are in harmony with the first ones but have a somewhat different range.

All of the sermons are readable, although their style is not finished enough to permit them to be called literature. Dr. Horton makes large use of apt quotations and of illustrations which illuminate his message and make it memorable. One feels the preacher's own conviction in the printed page, but wishes he might have shown the personal power with which they must have been spoken.

There are many flashes of insight scattered through the sermons, but there is nothing more cheering to the minister than this:

"Our work is often to be done, I think it is chiefly to be done without any self-satisfaction, and even without the knowledge of the effect which is produced. All great and true work for God is practically unconscious work. Others will see it, you will never see it. Others will understand what you are doing for the world, you will never get a glimpse of it yourself. Your part of it is to do something which demands faith and patience and courage, and not to wait for a recognition or even to look for any effect at all."

JAMES ELMER RUSSELL.

FATHER PAYNE. (G. P. Putnam's Sone, New York and London, Knickerbocker Press, 1916. 422 pp. 5¼x7½ in. \$1.50 net).

"If not by A. C. Benson, then surely it may be described as from the School of A. C. B.," so many of the reviewers are saying. But the present reviewer ventures the opinion that it is not by A. C. B., and that, while the writer has been more or less influenced by this essayist, he is his own master in style and thought.

Father Payne of Oxford, a layman, an Anglican, a bachelor, a rather unsuccessful teacher in London for a few years, inherits a little country estate in Northamptonshire, to which he retires and gathers round him "a little knot of men, mainly interested in literature, who were lodged and boarded free, and were a sort of informal community, bound by no very strict regulations, except that they were pledged to produce a certain amount of work at stated intervals for Father Payne's inspection." They were permitted to work about as

they liked, but were not allowed to be idle, quarrelsome or troublesome in any way. From time to time they were sent out elsewhere for two or three months to gain experience in other places and with other people. Father Payne is represented as genial and accessible and soon acquired great influence over the men. Through LXXIV chapters, the story of their life together and the opinions of Father Payne on almost every subject which would concern them are told by one of them. It is interesting, often suggestive, but somewhat long drawn out. It is a good book for "catch up" reading, when one is tired, and will often bring refreshment to its readers without extravagant demands upon their intellectual resources.

JOHN QUINCY ADAMS.



DIRECTORY OF LIVING ALUMNI*

Abbott, Paul Richard	Chefoo, China	1907
Abeel, Albert Jay, M. D.	1431 S. Salina St., Syracuse, N. Y.	1886
Abrahamian, Stephen C.	See (Cambourn)	
Abrams Henry Helden		1886
Adams, John Quincy, D. D.	Auburn, N. Y.	1877
Aiken, William Andrew	Honolulu, Hawaii	1902
Albert, Oscar Frederick	Allenwood, Pa.	1911
Alden, Frederick Alonzo	Montrose, Pa.	1901
Alden, Gustavus R., D. D.	Palo Alto, Cal.	1866
Alexander, John Harvey		1897
Allbright, Manley Fifield	Allston, Mass.	1906
Allen, Albert W.	Youngstown, N. Y.	1880
Allen, Cady Hews	Hamadan, Persia	1910
Allen, George Hoyt, Jr.	Brockport, N. Y.	1911
Allison, George W.	South Bend, Ind.	1913
Amerman, George L., Ph. D.	Marcellus, N. Y.	1914
Anderson, Charles	Robert College, Constantinople, Turkey	1874
Anderson, Charles A., B.D.	Watertown, N. Y.	1916
Anderson, Clarence O.	Clintonville, Pa.	1899
Anderson, John Thomas	Reading, Minn.	1908
Anderson, Louis M.	Merrill, Oregon	1903
Andrews, Herbert Edwin	Dresden, N. Y.	1911
Anthony, Robert Warren	Brooklyn, N. Y.	1905
Archbald, Thomas F.	424 Jefferson Ave., Scranton, Pa.	1900
Arney, William James	North East, Pa.	1871
Arpee, Leon (Tchorigian)	Nelsonville, Ohio	1900
Astles, William Wynne	Bearden, Tenn.	1913
Atchison, William E.	Fergus, Ontario	1902
Atherton, Isaac Warren	Los Angeles, Cal.	1859
Atwell, Charles D.	Park Ridge, Ill.	1891
Ausaka, Motokichiro	77 Imazato-cho, Shiba, Tokyo, Japan	1911
Axtell, John Dayton	Hall, N. Y.	1916
Axtell, John Vaughn	Wickliffe, Ohio	1906
Baba, Shiosaku	Osaka, Japan	1905
Babcock, Henry Townsend	Merced, Cal.	1905
Bachman Robert L., D. D.	Jonesboro, Tenn.	1874
Bachtell, Ray William	Chieng Rai (Laos) Siam	1911
Bacon, Albert S.	Niagara Falls, N. Y.	1887
Bacon, Hiram D.	Portville, N. Y.	1899
Badger, Lucius F.	Minneapolis, Minn.	1887
Badgley, Jay Tryon	431 Eagle St., Dunkirk, N. Y.	1894

NOTE—This Directory of the living Alumni, which term includes those who have graduated and those who have been former students, is published annually. Its value depends upon its accuracy. Every care has been taken to make it complete and accurate to date, yet there are probably in it errors of a more or less serious kind. An earnest request is here made of every one whose name appears in this list, and of any other person able to correct or complete at any time the addresses here given, to send the information to

THE PRESIDENT,
Theological Seminary,
Auburn, New York.

September 1, 1916.

Bagranoff, Tsvetko.....	Madison, Ill.	1897
Baker, Christopher Clarence.....	Wolcott, N. Y.	1909
Baker, George Fenner.....	Ringoes, N. J.	1902
Balch, Charles Arvin.....		1897
Ball, John Chester, D. D.	Corning, N. Y.	1892
Bamford, John.....	Kansas City, Kas.	1898
Bancroft, Frank E.....	Brighton, Colo.	1891
Bandel, Bernard B.....	246 W. Lanvale St., Baltimore, Md.	1908
Bandel, John Martin.....	246 W. Lanvale St., Baltimore, Md.	1905
Barakat, Muhana Eisa.....	Santa Fe, N. Mex.	1888
Barnes, Edward David.....	Granville, Ohio	1908
Barnes, William Deluce, Jr.....	Osceola, N. Y.	1911
Barr, David.....	Washington, D. C.	1848
Barsam, John J.....	Palisade, N. J.	1911
Baratow, Henry H.....	Rochester, N. Y.	1896
Bartholomew, Chas. M.....	Randolph, N. Y.	1877
Bartholomew, Nevin Daniel.....	Penn Yan, N. Y.	1911
Bate, Francis H.....		1914
Bates, William H., D. D.....	Washington, D. C.	1868
Beach, Horatio S.....	Hector, N. Y.	1896
Beard, Augustus Field, D. D.....	287 Fourth Ave., New York City	1860
Beaton, Laughlin.....	Blackville, N. B., Canada	1898
Beaver, Joseph P.....	Coeymans, N. Y.	1883
Becker, Jacob F.....	Rensselaerville, N. Y.	1883
Becker, Nicholas S.....	Milford, N. Y.	1898
Beckes, Oscar E.....	Mohawk, N. Y.	1899
Beecher, William A.....	Sennett, N. Y.	1878
Belfry, William Holland.....	New Lexington, Ohio	1908
Bell, Enoch Frye.....	14 Beacon St., Boston, Mass.	1902
Bell, Vincenzo P.....	Syracuse, N. Y.	1916
Bennett, Manning B.....	South Manchester, Conn.	1900
Berger, John William.....	Auburn, N. Y.	1904
Berry, Charles Harold.....	Cornell University, Ithaca, N. Y.	1915
Berry, Charles Howard.....		1915
Beshgetoor, S. Horace, Ph. D.....	Cohocton, N. Y.	1889
Beshgetoor, Vahan Kevork.....	Alma, Mich.	1892
Bible, Frank William.....	Hangchow, China	1904
Bigelow, Dana W., D. D.....	410 State St., Utica, N. Y.	1868
Billman, Howard L.....	East St. Louis, Ill.	1881
Bird, George Robert.....	205 N. Park View, Los Angeles, Calif.	1875
Bisbee, Frank H.....	Dundee, N. Y.	1894
Black, James Havelock.....	Baldwin, Wis.	1897
Black, John Alexander.....	Orchard Park, N. Y.	1897
Blackford, Benjamin Brice.....		1897
Blades, Ansley Baker.....	Ivyland, Pa.	1909
Blair, George Alexander.....	Victor, Mont.	1899
Bloom, Lansing Bartlett.....	Magdalena, New Mexico.....	1907
Blose, David Albert.....	Coudersport, Pa.	1881
Blue, John Gilbert, D. D.....	Pasadena, Cal.	1882
Bocher, Marcus de L.....	Grand Rapids, Mich.	1878
Bonner, Harry Vary.....	Irondequoit, N. Y.	1913
Boone, Harmon H., Ph. D.....	Norfolk, Va.	1887

Booth, Fisher Howe.....	Englewood, N. J.	1896
Boyd, Charles, LL. D.....	.....	1869
Bradbury, DeWitt H.....	Y. M. C. A., Syracuse, N. Y.....	1912
Braden, Arthur.....	Univ. of Kansas, Lawrence, Kansas.....	1909
Braden, Samuel Barton	Edon, Ohio	1915
Branch, Rollo P.....	Tacoma, Wash.	1885
Branch, Theoderick Talmon.....	Fayetteville, N. C.	1905
Brandt, Prof. Hermann C.G., Ph.D.....	Clinton, N. Y.	1876
Braun, Theodore.....	St. Louis, Mo.	1906
Breaks, James R.....	R. R. No. 2, Waynetown, Ind.....	1886
Breed, David Riddle, D.D.....	123 Dithridge St., Pittsburgh, Pa.....	1870
Brigden, Arthur Eugene.....	Rochester, N. Y.	1889
Britan, Joseph Taylor, D.D.....	Columbus, Ohio.....	1901
Brockway, Thomas C.....	Butte, Mont.	1896
Brokaw, Harvey, D.D.....	Ichijo Dori, Muro Machi, Kyoto, Japan.....	1896
Bromley, John Chesterfield.....	Rock Island, Ill.	1912
Brooks, Edward U. Anderson.....	Saratoga Springs, N. Y.....	1911
Brown, Andrew.....	Arlington Presby. Ch., Baltimore, Md.....	1891
Brown, David S.....	Outlook, Wash.	1889
Brown, Samuel Robert.....	Warrensburg, N. Y.....	1902
Broyles, E. Hubert.....	Tulsa, Okla.	1904
Bryant, Robert C.....	Rockford, Ill.	1895
Buchanan, Jackson K.....	Garfield, Wash.	1899
Buchanan, Robert A.....	Sitka, Alaska	1904
Burchfield, James Richard.....	Centerview, Mo.	1897
Burgess, Edwin H.....	Sydney, Nova Scotia	1889
Burgess, Herbert R., D.D.....	Philadelphia, Pa.	1898
Burns, John S.....	South Bend, Ind.	1911
Burns, William C., D.D.....	Weston, Ohio	1887
Butler, James G.....	Oswego, Ill.	1870
Butler, Thomas R. S.....	Anasco, Porto Rico	1912
Byington, Edwin H.....	West Roxbury, Mass.	1887
Cadwell, Newton W., D.D.....	Atlantic City, N. J.....	1882
Caldwell, Albert O.....	Spencer, N. Y.	1913
Caldwell, Robert Granville.....	Rice Institute, Houston, Texas.....	1909
Cambourn, Stephen A., M. D.....	Lisbon, Ill.	1893
Cameron, Alexander G.....	Sylvania, Pa.	1888
Cameron, Angus H.....	259 W. Grand Boulevard, Detroit, Mich.....	1886
Cameron, Duncan.....	Edgewood Park Church, Pittsburgh, Pa.....	1884
Cameron, George H.....	Theodore, Sask., Canada.....	1902
Cameron, John H.....	Winnipeg, Manitoba	1882
Campbell, Charles A., D.D.....	Dayton, Ohio	1896
Campbell, Franklin L., B.D.	Union Springs, N. Y.....	1915
Campbell, Frederic, Sc.D.....	Beaver Falls, N. Y.....	1880
Campbell, Frederick Starr.....	Jamaica Plain, Mass.	1901
Campbell, Wm. McKay, Ph.D.....	Denver, Colorado	1874
Cardle, Archibald, D.D.....	117 N. Woodlawn, Burlington, Iowa.....	1897
Carlisle, Theodore Melville.....	Geneseo, N. Y.	1897
Carlson, Thomas A.....	Peacham, Vt.	1893
Carlucci, Charles L.	Batavia, N. Y.....	1916
Carrier, Wilbur O., D.D.....	Waukesha, Wis.	1886

Carruthers, Francis	New Waterford, Ohio	1896
Carson, Charles C.	Bristol, Tenn.	1892
Carson, Edgar Paul	2107 Warwood Ave., Wheeling, W. Va.	1911
Carter, George C.		1887
Carter, Thomas Francis	Pres. Bd. of Missions, Hwei Yuen, China	1910
Carter, William S.	Buffalo, N.Y.	1882
Carver, Andrew S.	Marfa, Tex.	1882
Case, William Moll	Eugene, Oregon	1908
Caskey, Henry T.	Martinez, Calif.	1908
Caughey, J. Lyon, D.D.	Glens Falls, N. Y.	1896
Cellars, Wilson Fleming	423 W. 66th Street, Chicago, Ill.	1883
Chadsey, Horace Thomas	Monsey, N. Y.	1881
Chambers, William W.	West Milton, N. Y.	1898
Chandler, Howard Dresser	San Anselmo, Calif.	1905
Chapman, Wm. Henry	Elmira, N. Y.	1891
Chase, John M.	Oakland, Cal.	1877
Chase, Walter Fairbanks		1912
Chatterton, German Hammond	Greenville, N. Y.	1866
Chester, Carlos Tracy	Lebanon, Pa.	1877
Chester, Prof. Porter Lee		1882
Childs, F. E.	Bay City, Mich.	1883
Chrestensen, David Hanson	Nassau, N. Y.	1892
Claffin, Edward S.	Cleveland, Ohio	1898
Clair, Horace G.	So. Sioux City, Neb.	1898
Clark, Dumont, Jr.	Manchester, Vt.	1910
Clark, Edgar D.	Haskins, Iowa	1899
Clark, George	Sarles, N. D.	1898
Clark, James G.	Lyons, Neb.	1899
Clark, James Guy	Braddock, Pa.	1914
Clark, James H.	Minneapolis, Minn.	1872
Clarke, L. Mason, D.D.	128 Henry St., Brooklyn, N. Y.	1885
Clements, Robert	Erie, Pa.	1894
Cloud, Henry Roe	Roe Indian Institute, Wichita, Kans.	1913
Cobb, Ebenezer B., D.D.	1103 Mary St., Elizabeth, N. J.	1879
Coffran, Frank H.	81 Bryant St., Buffalo, N. Y.	1880
Coit, Charles P., D.D.	1014 Park Ave., Rochester, N. Y.	1870
Colclough, Benjamin Davis		1896
Colclough, Joseph H.	Cincinnati, Ohio	1900
Cole, Wesley W.	Angelica, N. Y.	1891
Coleman, Christopher B., Ph.D.	Indianapolis, Ind.	1899
Compton, Orville	Lincoln, Neb.	1879
Conant, Charles A.	29 Wendell Ave., Schenectady, N. Y.	1863
Conde, Samuel L., D.D.	Los Angeles, Cal.	1873
Conkle, David Irwin	Wooster, Ohio	1898
Cook, Charles Dean	Atco, New Jersey	1907
Cooper, Alvin Willard	Pitsanuloke Station, Siam	1908
Cornell, Douglas Hawley	Glencoe, Ill.	1903
Cornwell, Clifford C.	Sherman, N. Y.	1911
Cory, Lowrie D.	Palisades, N. Y.	1911
Cory, William E.	Sedalia, Mo.	1916
Counterline, James Landon, D.D.	Vinton, Iowa	1899
Course, Herbert Moore	Weppel, Wash.	1905

Cowan, David C.	Paxton, Mont.	1898
Cowan, Frank B.	Glen Cove, N. Y.	1900
Cowan, James Alexander	Sugar Grove, Pa.	1902
Cowan, John H.	Pittston, Pa.	1900
Cowles, Alton H.	Buffalo, N. Y.	1896
Coyle, Robert F., D.D., LL.D.	Fullerton, Calif. (R. D. 2)	1881
Crabb, David Ernest	Hengchow, Hunan, China, via Hankow	1905
Craig, James McKnight	Lowell, Mass.	1867
Craig, Seth C.	36 Charlton St., New York City	1912
Crain, Harry Laurens	Frankfort, Ind.	1905
Crane, James Irving		1901
Craver, David Howard	118 Genesee St., Geneva, N. Y.	1899
Cribbs, John William	Louisville, Ky.	1910
Crist, Roland E.	Montgomery, Pa.	1899
Crocker, Myron James	Pratt, Kansas	1901
Crockett, Wm. Day	3911 Pine St., W. Philadelphia, Pa.	1893
Croft, Benjamin R.	Spangle, Wash.	1911
Cromley, George Robert	Portland, Oregon	1909
Crowe, James		1891
Csekes, Bela	Dunaradvany, Komarom, M. Hungary	1904
Curnow, Richard John	Red Creek, N. Y.	1909
Curtis, Wm. C.	Columbia, Mo.	1863
Cutler, Prof. Robert E.	Lincoln, Neb.	1875
Dalton, Martin Luther	Main, N. Y.	1883
Davies, David Charles	Inlet, N. Y.	1904
Davies, Lewis Edward	Shelly, Pa.	1902
Davies, Taliesin W.	Ulster, Pa.	1911
Davies, Thomas E.	Canterbury, Conn.	1865
Davis, Geo. Wm., Ph.D., D.D.	St. Paul, Minn.	1886
Davison, Walter S.	Bath, N. Y.	1912
Day, D. J. Steward	Amoy, China	1908
Day, Philemon Rockwell	Hartford, Conn.	1864
Day, Theodore Stephen	Livonia, N. Y.	1883
Dean, Arthur James	6 Holland Ave., Utica, N. Y.	1901
Dean, Henry Glen	Tribeshill, N. Y.	1893
Dean, Herman B.		1870
Deane, James	444 N. Prospect St., Herkimer, N. Y.	1861
DeCamp, Allen Ford	Seoul, Korea	1870
DeKay, Ralph Emerson	Jamesville, N. Y.	1915
Demura, Ko, B. D.	139 Mary St., Pasadena, Calif.	1915
DeSimone, Francesco	Hurley, Wis.	1916
Devin, Oliver Peyton	Coulee City, Wash.	1901
Dexter, William H, Ph.D.	Jewettville, N. Y.	1886
Dibble, Cassius H.	Perry, N. Y.	1871
Dickinson, Edward, D.D.	Sidney, Iowa	1864
Dickinson, Edwin H., D.D.	120 Oakland Pl., Buffalo, N. Y.	1882
Dillon, Edward	Woodbury, N. J.	1877
Dingwell, James D.	Pawtucket, R. I.	1895
Diven, Robert J., D.D.	Albany, Oregon	1896
Dodd, Henry M.	Clinton, N. Y.	1870
Dodge, Charles M.	Utica, N. Y.	1894

Dodge, Wm. E.	N. Pasadena, Cal.	1882
Doe, Chester W.	Alton, N. H.	1913
Douglass, James M.	Fort Morgan, Colo.	1893
Drake, Edward Alexander	Minneapolis, Minn.	1897
Dudley, Carl Herman	Silver Creek, N. Y.	1897
Duncan, Charles L.	San Anselmo, Cal.	1908
Duncan, Wm. D.		1872
Dunham, Clarence Wells	49 "M" St., South Boston, Mass.	1901
Dunlap, John	Seattle, Wash.	1888
Eastman, Frederick S.	Stites, Idaho	1907
Eddy, D. Brewer	14 Beacon St., Boston, Mass.	1902
Edgerton, J. Howard	Springdale, Pa.	1909
Edwards, Charles, Ph.D.	Brooklyn, N. Y.	1891
Edwards, Deane	Seneca Falls, N. Y.	1912
Edwards, Maurice D., D.D.	423 Laurel Ave., St. Paul, Minn.	1874
Eells, James		1889
Ehman, A. Roy	West Orange, N. J.	1900
Elliott, Carl Hodge	Salem, Oregon	1897
Emerson, Frank Owen	Bantanga, West Africa	1906
Emery, Allan F.	Mexico, N. Y.	1896
Emery, Samuel F.	Mexico, N. Y.	1891
England, Herbert Kingsbury	Roselle, N. J.	1904
Esselstyn, Lewis F., D.D.	Meshed, Persia	1887
Essick, Edwin Platt	New Hampton, N. Y.	1897
Evans, Albert Leslie	Richfield Springs, N. Y.	1907
Evans, Emory Leroy	Chaumont, N. Y.	1893
Evans, Homer Charles	Troy, N. Y.	1912
Evans, Rowland Hill	Batanga, Kameroon, W. Africa	1909
Ewell, William Stickney	Auburn, N. Y.	1904
Faber, William Frederick, D.D.	Helena, Mont.	1883
Fairlee, George, D.D.	Troy, N. Y.	1880
Falconer, William Charles	Rock Stream, N. Y.	1908
Fales, Merton Sikes	Cambridge, N. Y.	1908
Fancher, Henry R., D.D.	Whitworth College, Spokane, Wash.	1891
Feltus, George H.	Elmhurst, N. Y.	1894
Fenn, Courtney H., D.D.	Peking, China	1890
Fenton, Thomas A., S. T. D.	Syracuse, N. Y.	1896
Ferguson, Joseph B.	222 Elizabeth Ave., Elizabeth, N. J.	1896
Ferris, Walter Rockwood, D.D.	202 Walnut Place, Syracuse, N. Y.	1897
Fields, Joseph C.	Lebanon, Pa.	1899
Finlayson, Donald	Park River, N. D.	1900
Finlayson, John Duncan, Th.D.	Ypsilanti, Mich.	1914
Finlayson, Roderick Alex.	Boise, Idaho	1897
Fisher, Herbert Hershel	Los Angeles, Cal.	1897
Fisher, Samuel J., D.D.	5611 Kentucky Ave., Pittsburgh, Pa.	1870
Fitch, Albert Eaton	Antioch, Cal.	1897
Fitschen, J. F., Jr.	Detroit, Mich.	1892
Fleming, Isaac	Canton, Mass.	1906
Flemming, John Ellsworth	Easton, Pa.	1909
Flint, Frederick W.	Long Beach, Cal.	1859

Florence, Ephraim W.	Westville, Nova Scotia	1899
Force, Frank A.	Montrose, N. Y.	1897
Ford, James T.	Chicago, Ill.	1874
Foss, Walter	81 Hughes Ave., Buffalo, N. Y.	1908
Foster, Lorenzo R.	930 Richmond St., Scranton, Pa.	1897
Fowler, Mr. Isaac D.	Cedar Rapids, Iowa	1872
Fox, Haughton K., Ph. D.	Dayton, Ind.	1900
Franz, Carl E.	Austin, Minn.	1913
Fraser, Alexander Hugh	Broken Bow, Neb.	1890
Fraser, Alfred H.	Port Morien, N. S.	1898
Fraser, Fenwick B.	R. F. D., Kent, N. Y.	1890
Fraser, George Kenneth	Northville, N. Y.	1886
Fraser, John Robert	2 Balsam Ave., Troy, N. Y.	1907
Fraser, Simon Lazarus	Clareholm, Alberta, Canada	1901
Frederick, Augustus	33 Vanderbeck Pl., Hackensack, N. J.	1878
Freeman, William Henry	Yonkers, N. Y.	1897
Frisina, Philip	Norristown, Pa.	1912
Frith, William Barnes	Tioga, Tioga Co., Pa.	1900
Frost, Cuthbert Charles	Marcellus, N. Y.	1900
Funnell, John B.	Chicago Junction, Ohio	1898
Furman, William F.	Westfield, N. Y.	1883
Gage, Howard Park	Parker, S. Dak.	1911
Gage, William B.	Washington Court House, Ohio	1900
Gardner, Ora Fletcher	Princeton, N. J.	1907
Gates, Frederick Arthur	Corinth, N. Y.	1902
Gates, Leo Alvin	Rochester, N. Y.	1912
Gaut, Robert Lawrence	Slippery Rock, Penna.	1908
Gay, Thomas Boyd, Ph. D.	Freedom, Pa.	1898
Geddes, Daniel Marshall	Auburn, N. Y.	1901
Gee, Clarence Stafford, B. D.	3265 Scranton Road, Cleveland, O.	1914
Genung, Elmer S.	Laporte City, Iowa	1898
Gerner, Herbert M.	Easton, Pa.	1895
Getman, Melancthon Joseph	Port Byron, N. Y.	1886
Gibbons, Oliphant	100 Sage Ave., Buffalo, N. Y.	1910
Gillam, Sylvanus M.	Cawnpore, India	1900
Gillette, John Morris, Ph. D.	Grand Forks, N. D.	1895
Gilmore, Thomas H.	Hysham, Mont.	1915
Gilt, Henry F.	Charlotte, N. Y.	1892
Giragosian, Karekin M.	53 Cedar St., W. Somerville, Mass.	1896
Giroux, Louis Frederick	Springfield, Mass.	1889
Gleason, Charles Walter	Osnabrock, N. D.	1907
Glover, Joel Clark	Canisteo, N. Y.	1889
Gordon, George Martin, B. D.	Amsterdam, N. Y.	1911
Gordon, John, D. D.	Rensselaerville, N. Y.	1871
Gordon, Seth Reed, D. D., LL. D.	Henry Kendall College, Tulsa, Okla.	1877
Goss, Chas. F., D. D.	Cincinnati, Ohio	1876
Graf, John Reinhard	Buffalo, N. Y.	1914
Graham, William	Ryder, N. D., R. F. D.	1888
Graham, William E., D. D.	Fort Madison, Iowa	1896
Gray, Lyman Calvin	Fountain Green, Ill.	1875
Greeley, Frank N.	Los Angeles, Cal.	1876

Green, Edward F.	Star, N. C.	1899
Green, Rufus Smith, D.D.	Westfield, N. J.	1873
Greene, Albert Josiah	Harrisburg, Pa.	1907
Greene, Frederick Lincoln	Plainfield, N. J.	1902
Greenfield, M. Willis	Presby. Mission, Taiku, Korea	1907
Gregg, Elijah Jerome	Rock Hill, S. C.	1902
Gregory, William Jones	Westminster, Colo.	1893
Gress, Reuben LeRoy	Okemah, Okla.	1909
Griswold, Tracy B.	Brooklyn, N. Y.	1898
Groves, Leslie Richard	R. D. 1, Pasadena, Cal.	1889
Gunn, Henry George	Manitoba Free Press, Winnipeg, Man.	1897
Gutelius, Stanley Fisher	Kobe, Japan	1904
Hadley, Lindsay S. B.	Peking, Chih-Li, China	1908
Haight, Samuel Carleton	New York City, N. Y.	1900
Hajjar, George Faria	Abilias, Syria	1910
Hall, Royal Glenn, B.D.	Am. Presb. Miss., Chieng Mai, No. Siam	1916
Hallock, Aaron Burtis	Belair, Md.	1901
Hamilton, Gilbert Monro	Java, N. Y.	1900
Hamilton, James Reid	Prescott, Wash.	1907
Hamilton, Roy William	Ann Arbor, Mich.	1910
Haner, Friend David, D. D.	Hastings, Neb.	1890
Hanna, Lyman Edwin	Muncie, Ind.	1875
Hannaford, Howard Dunlop	Meiji Gakuin, Tokyo, Japan	1910
Hannay, Neilson Campbell, B.D.	Acadia Univ., Wolfville, N. S.	1905
Hanning, Mr. James Thompson	Goddard, Kansas	1864
Hanson, Henry G.	Portland, Oregon	1906
Hardin, Edwin D.	Groton, N. Y.	1898
Hardin, Martin, D. D.	Third Pres. Church, Chicago, Ill.	1897
Harper, Arthur Edwin, B.D.	Sharakpur, Punjab, India	1914
Harper, James P.	Franklin, N. H.	1897
Harries, Chester Leroy, B.D.	Hurley, Wis.	1915
Harvey, Henry Wesley	Kalamazoo, Mich.	1878
Hastings, Richard Cleveland	New Windsor, Md.	1878
Haven, Sherman W.	Sangerfield, N. Y.	1898
Haven, William LeRoy	Dorset, Vt.	1912
Havranek, Anton	Auburn, N. Y.	1916
Hawley, Edwin Chester		1904
Haydn, Howell M.	1658 E. 117th St., Cleveland, Ohio	1899
Haynes, Edward Chalmers	Erie, Pa.	1881
Heacock, Seth G., Esq.	Ilion, N. Y.	1883
Hebblethwaite, Robert C.	Middlesex, N. Y.	1905
Hedges, Thomas Joseph	Florence, Oregon	1890
Heizer, Forest A.	Garden Grove, Iowa	1899
Hemenway, Charles Carroll, Ph.D.	Glasgow, Mo.	1879
Henderson, John Christie	462 Seneca Parkway, Rochester, N. Y.	1882
Henderson, Johnson Angus	Oklahoma City, Okla.	1888
Henderson, Ogden		1870
Henderson, Thaddeus C.	Glen Richey, Pa.	1896
Henry, Charles T.	Newfield, N. Y.	1896
Henry, John, Jr.	Knoxville, Tenn.	1897
Herr, Arthur Bell	Watkins, N. Y.	1895

Herrick, Charles Mynderse.....	Elkhart, Ind.	1894
Hewitt, Almon Redfield.....	Weedsport, N. Y.	1866
Hibbard, Wm. Warner, M. D.....		1880
Hickok, Paul R.....	Metropolitan Ch., Washington, D. C.	1900
Higinbotham, Robert George.....	Franklinville, N. Y.	1907
Hikaru, Kotaro.....	Otaru, Hokkaido, Japan.....	1906
Hildner, Ernest Gotthold.....	Princeton, Ind.	1901
Hitchcock, George Clifton.....	4241 Wabash Ave., Kansas City, Mo.	1910
Hobart, Walter Mell.....	1115 Plymouth Bldg., Minneapolis, Minn.	1911
Hoisington, Henry Richard.....	Moorea, Pa.	1863
Holt, Wm. Sylvester, D. D.....	Witherspoon Bldg., Philadelphia, Pa.	1873
Holway, John W.....	Seattle, Wash.	1900
Hopkins, Stephen Grosvenor.....	Newark, N. J.	1868
Hoppe, Paul Robert.....	McGraw, N. Y.	1911
Howell, Charles James.....	Camillus, N. Y.	1888
Howland, Murray Shipley.....	Buffalo, N. Y.	1900
Hoyt, Arthur Stephen, D. D.....	Auburn, N. Y.	1878
Hoyt, Charles Kimball, D. D.....	Maryville, Tenn.	1874
Hoyt, Frank E.....	Oakfield, N. Y.	1896
Hubbard, Ray S.....	43 Mt. Vernon St., Boston, Mass.	1903
Hubbell, Harry Hopkins.....	Buffalo, N. Y.	1907
Huber, Augustus Theodore.....	Elbow Lake, Minn.	1896
Hughey, Albert Stinson.....	St. Louis, Mo.	1885
Hull, Erwin Colton.....	Arkport, N. Y.	1872
Hume, Willis P.....	North Tonawanda, N. Y.	1901
Humeston, Edward J.....	Philadelphia, Pa.	1903
Humphreys, George Flavel.....	Whitney Point, N. Y.	1874
Hunter, Joel DuBois.....	Evanston, Ill.	1906
Huntington, Henry S., Jr.....	Watertown, N. Y.	1911
Husk, Thomas Robert.....	Scipioville, N. Y.	1915
Huyler, Edwin.....	Rhinebeck, N. Y.	1901
Imbrie, Charles K.	Lancaster, N. Y.	1916
Ivey, Robert.....	Atlanta, Ga.	1896
Jack, Hugh, D. D.....	Detroit, Mich.	1893
Jacks, John Wilford, D. D.....	Geneva, N. Y.	1872
Jackson, Alexander, D. D.....	Portland, Me.	1876
Jackson, George E.....	Canton, Ohio	1896
Jacobs, Charles Dutton.....	202 Gard St., Ottumwa, Iowa	1885
Jamieson, Philip M.....	Hannibal, Mo.	1885
Janes, George Marsh.....	Belmont, N. Y.	1876
Jenanyan, Melkon.....	Yetter, Cal.	1898
Jenkins, Hermon D., D. D.....	Evanston, Ill.	1867
Jenks, Edwin Hart, D. D.....	Omaha, Neb.	1888
Jerome, Wm. Sparrow.....	Ann Arbor, Mich.	1883
Jessup, Frederick Nevins.....	Tabriz, West Persia.....	1903
Jewell, George Cheever.....	Tabor, Iowa	1874
Jewell, James Lilburn.....	Pittsford, N. Y.	1897
Jewell, Joel Spencer.....	Claremont, Cal.	1866
Johnson, Benjamin Herbert.....		1889
Johnson, Edward Payson, D. D.....	New Brunswick, N. J.	1875
Johnson, George Edward.....	Boulder Creek, Calif.	1897

Johnson, John Lincoln		1887
Johnson, Warren J.	Clyde, N. Y.	1908
Jones, David Robert	Tonawanda, N. Y.	1910
Jones, Dewey, Jr.		1880
Jones, Edward Lloyd, B. D.	Meridian, N. Y.	1896
Jones, Evan Meirion	Le Roy, N. Y.	1909
Jones, Fenton Carlyle	Leeds, Iowa	1895
Jones, Hugh W.	Spokane, Wash.	1896
Jones, John R.		1897
Jones, Joseph Addison, D. D.	315 Madison Ave., Albany, N. Y.	1903
Jones, Plato Tydvil	Moravia, N. Y.	1888
Jones, Wm. David	Worcester, N. Y.	1885
Jorris, Walter B.	Rochester, N. Y.	1898
Judd, Henry Pratt	Honolulu, Hawaii	1906
Judson, Albert Beardalee	Burdette, N. Y.	1890
Kallina, Emanuel J.	5116 S. 20th St., So. Side, Omaha, Neb.	1909
Kawazoe, Masue	Aoyama, Tokyo, Japan	1905
Kazanjan, Mihran Garabed	Sivas, Turkey	1913
Keeler, Wendell Prime	Northampton, Mass.	1900
Kelley, William Henry	Cascade, Iowa	1884
Kellogg, Augustus C.	Delaware, N. J.	1901
Kellogg, Hiram Huntington, Jr.	Geneva, N. Y.	1869
Kelly, John Bailey	Plattsburgh, N. Y.	1903
Kennedy, John	Evansville, Ind. (Walnut St. Pres. Church)	1896
Kent, Everts B.	Sterling, Mass.	1860
Kerr, Joseph	Adams, N. Y.	1912
Kerr, Thomas	Berlin, Md.	1895
Kerr, William Campbell	Chai Ryung, Korea	1908
Kersten, George Christopher	Alexandria, Neb.	1901
Ketchum, Irving Washington	Auburn, N. Y.	1902
Ketchum, William Wallace	153 Institute Place, Chicago, Ill.	1897
Kilborne, Truman Andrews, B. D.	Medina, N. Y.	1914
King, Alva Vest B. D.	Trumansburg, N. Y.	1915
King, George Wales	Markham Church, St. Louis, Mo.	1901
King, Robert Alexander	West Union, Ohio	1898
Kirkwood, Thomas Jermain	Valatie, N. Y.	1906
Kittredge, Charles F.	Whitesboro, N. Y.	1900
Kittredge, Wm. McNair	Delhi, N. Y.	1904
Knapp, Benjamin Babcock	Old Forge, N. Y.	1894
Kneeland, Martin, D., D. D.	6 Falls Road, Winchester, Mass.	1873
Knowles, Frank P.	Monroe, Mich.	1898
Knox, Herbert W.	Green Bay, Wis.	1896
Knox, John Calvin	Luzerne, N. Y.	1893
Koons, Edwin Wade	Seoul, Korea	1903
Koons, S. Edwin, D. D.	Brooklyn, Iowa	1879
Koper, William Henry	Bremerton, Wash.	1909
Kough, Mr. John W. S.	3329 St. Maries Ave., Spokane, Wash.	1863
Krug, Ferdinand Von	Wyoming, Pa.	1876
Kurahara, Korehiro S.	Tokyo, Japan	1889

Lacey, Leon Sherman.....	Byron, N. Y.	1901
Lamberton, Alexander B.....	Rochester, N. Y.....	1864
Lamont, John Murdock, B.D.....	Edmonton, Alberta, Canada.....	1904
Lancaster, Ellsworth Gage, Prof.....	Olivet College, Olivet, Mich.....	1889
Landis, John Latschaw.....	West Cape May, N. J.	1861
Lane, Ernest A.....	.....	1896
Lang, Allan, Ph.D.....	Stoughton, Sask., Canada	1897
Larrabee, Benjamin Rood.....	Fredonia, N. Y.....	1910
Laurie, James A., D.D.....	Minneapolis, Minn.	1898
Lawrence, Egbert Charles, Ph.D.....	Schenectady, N. Y.....	1878
Lawrence, Harry Albert.....	Pulaski, N. Y.....	1897
Lee, Albert.....	.....	1870
Leland, Hervey DeLoss.....	Midzuho, Aichi-kew, Japan	1889
Leonard, Clarence G.....	.....	1914
Leonard, Frank Osborne.....	Cuba, N. Y.	1907
Leonard, Ira Edward.....	Highland, Cal.	1893
Le Roy, Albert E.....	Adams, Natal, S. Africa.....	1900
Lester, Wm. Hand, D.D.....	Santiago, Chili.....	1882
Levengood, James Charles.....	Wayne, Pa.	1899
Leverett, Wm. Josiah.....	Nodda, via Hoikow, South China.....	1894
Lewis, John Rees.....	Deerfield, N. Y.	1863
Linaberry, William L.....	Rochester, Mass.....	1899
Linhart, Samuel Black, D.D.....	University of Pittsburgh, Pittsburgh, Pa.....	1895
Livingston, Ewen Cameron.....	.....	1880
Lobenstine, Edwin C.....	Pres. Bd. of Missions, Shanghai, China.....	1898
Long, John Castleton.....	East Aurora, N. Y.....	1870
Lonsdale, Wm. James.....	267 Graham Ave., Paterson, N. J.....	1904
Loomis, Henry.....	Yokohama, Japan	1860
Lord, Edward.....	Clifton Springs, N. Y.	1846
Losey, Leon Artemus.....	Preble, N. Y.	1911
Lowden, John W.....	Newark, Del.	1896
Lowry, George Henry.....	Pueblo, Colo.	1897
Luce, Charles Palmetter, Ph. D.....	Wooster, Ohio	1883
Lumb, Hardy	Corfu, N. Y.	1915
Luther, Charles Lawson.....	Alexandria, S. Dak.....	1893
Luther, George Wesley.....	Detour, Mich.....	1886
Lydal, Andrew Jensen.....	Fair Haven, N. Y.....	1909
Lyle, Hubert Samuel, D.D.....	Maryville, Tenn.	1904
Maar, Charles.....	Albany, N. Y.....	1892
McAfee, Joseph Ernest.....	156 Fifth Ave., New York City.....	1893
McAfee, Samuel Lanty, D.D.....	Parkville, Mo.	1871
McBride, George McCutcheon.....	La Paz, Bolivia.....	1901
McCallum, William Bailie.....	New Richmond, Prov. Quebec, Canada.....	1897
McCauley, Francis Leroy.....	Rochester, N. Y.	1908
McClain, Albert Murray.....	Idaho	1897
McClelland, George Lincoln.....	Jamestown, N. Y.	1889
McClement, Thomas B.....	Waverly, N. Y.....	1900
MacCluer, Donald Wm. MacD, B.D.....	Coldwater, Mich.	1910
McClusky, Frederick Wm.....	Carlinville, Ill.	1894
McClymonds, Ira H.	Great Falls, Mont.	1915

MacConnell, J. Herbert	Syracuse, N. Y.	1899
McCulloch, Louis Philip	Willoughby, Ohio	1905
McDonald, E. Blake	420 W. 57th St., New York City	1912
MacDonald, Simon F.		1913
McGhee, Ebenezer B.	Rochester, N. Y. (Immanuel Pres. Ch.)	1890
McGiffen, Nathaniel, D. D.	Fremont, Neb.	1898
McGilvray, Henry	Clinton, N. J.	1894
McGinley, Charles Calvin, D. D.	Independence, Mo.	1894
McGinley, John Newton	Kansas City, Mo.	1894
MacInnes, Kenneth John	Forest River, N. D.	1902
MacInnes, Peter John		1912
McIntosh, Alexander Duncan	Cayley, Alberta, Canada	1888
McIntosh, Allan M.	Hawarden, Iowa	1896
McIntosh, Donald M.	Grand Forks, N. D.	1896
MacKay, Allan, Ph.D.	2420 Channing Way, Berkeley, Calif.	1887
McKay, Arthur Albert	Oceanic, N. J.	1903
McKay, George	902 Greenwood Ave., Toledo, Ohio	1893
MacKay, Murdoch Sutherland	Kirkland, New Brunswick, Canada	1894
McKee, Samuel Clark	Hengchow, Hunan, China	1910
McKenzie, Charles	Johnstown, N. Y.	1899
MacKenzie, Donald Arthur	Dallas, Oregon	1897
McKenzie, Donald Hector	Shortsville, N. Y.	1908
MacKenzie, Frank Pearson	Harrisburg, Pa.	1914
McKenzie, Peter B.	Utica, N. Y.	1898
McKenzie, Wm. Patrick	Cambridge, Mass.	1890
McKinlay, George Angus	Salem, Oregon (R. F. D. 1)	1877
McLean, Alexander E.	1040 Prairie Ave., Beloit, Wis.	1916
MacLean, Charles Charlie	Phelps, N. Y.	1904
McLean, Robert, D. D.	2126 T Johnson Bldg., Los Angeles, Calif.	1877
McLean, Robert Norris	Dubuque, Iowa	1910
McLearie, John	Rapid City, S. D.	1900
McLennan, Kenneth J.	Buffalo, N. Y.	1916
McLeod, Alexander B.	Souris, P. E. I.	1882
McLeod, Daniel Archibald	Odebolt, Iowa	1902
McLeod, William Theophilus, B. D.		1897
McManis, Charles Neriah	Alton, Ill.	1901
McMaster, Edward Ariel	Saratoga Springs, N. Y.	1889
McMaster, Frank Chamberlain	Pompey, N. Y.	1902
MacMillan, Angus John	Rochester, N. Y.	1906
McMurray, John	Bethayres, Pa.	1899
MacNab, James	Roseburg, Oregon	1895
MacNab, John	Poughkeepsie, N. Y.	1904
McNulty, Charles Monterville	Kansas City, Mo.	1880
MacPhail, Malcolm L., Ph.D.	Pittsburgh, Pa.	1904
MacPhie, Duncan Angus, D. D.	507 Tremont Temple, Boston, Mass.	1893
MacPhie, John Peter, D. D.	Monrovia, Calif.	1887
MacQuarrie, Daniel Lachlan	128 Magnolia Ave., Riverside, Cal.	1893
MacQuarrie, John Murdock	Evans Mills, N. Y.	1914
McQueen, Allan	Castile, N. Y.	1889
MacQueen, Malcolm Alexander		1906
MacSporran, John Alexander	Baltimore, Md.	1904
Macomber, William Wirt	Hollywood, Cal.	1863

Magary, Alvin Edwin	South Orange, N. J.	1905
Maier, Henry William	New Britain, Conn.	1893
Manchester, Herbert Alonzo	12 Bosworth St., Boston, Mass.	1890
Manwarren, Charles Henry	Windsor, N. Y.	1889
Many, Daniel James, Jr.	North Rensselaer, N. Y.	1886
Marsh, George Harlow	Muskegon, Mich.	1891
Marston, Frank	Cincinnati, Ohio	1899
Martin, Clement Graham, D.D.	Balston Spa, N. Y.	1888
Marvin, Dwight Edwards, D.D.	Summit, N. J.	1880
Mason, William H., D.D.	Alma, Mich.	1898
Mather, Oliver Thomas	Grandview, Wash.	1893
Matheson, Duncan	Las Cruces, New Mexico	1898
Matsumoto, Tokusaburo	Tsu, Miye-keu, Japan	1910
Matsunaga, Fumio	500 Powell St., Vancouver, Canada	1900
Matteson, Charles G.	Richmond Hill, N. Y.	1881
Matthews, Wm. Cullen	Selma, Ala.	1890
Mattison, Chas. Henry	Middletown, N. Y.	1901
Mayo, Herman B.	Santa Cruz, Cal.	1896
Mead, John Calvin, D.D.	Tenafly, N. J.	1886
Meister, Herman L.	Marietta, Ohio	1914
Mellor, George S.	Station, R., Route 5, Cincinnati, Ohio	1896
Melrose, James Albert	Ironwood, Mich.	1909
Mendenhall, Frederic Leonard	Nanking, China	1906
Merchant, Grant	Alpha, Wash.	1911
Merle-Smith, Wilton, D.D.	29 W. 54th St., New York City	1881
Merrill, Rhuel Hampton	Pittsburgh, Pa.	1897
Merwin, Milton Knapp	Nunda, N. Y.	1897
Millard, Henry Charles	Tulsa, Okla.	1905
Miller, Edward Waite, D.D.	25 E. 22nd St., New York City	1891
Miller, Joseph W.	Princeton, N. J. (R. D. No. 2)	1900
Miller, Raphael Harwood	255 W. Utica St., Buffalo, N. Y.	1904
Miller, Samuel	Sherburne, N. Y.	1863
Millerd, Norman Alling	Long Beach, Cal.	1862
Minami, Rempei	Meiji Gakuin, Tokyo, Japan	1906
Minton, William Barr, D.D.	Carlyle, Kansas	1873
Mitchell, Archie Albert	Coon Rapids, Iowa	1901
Mitchell, Prof. Arthur	Lawrence, Kansas	1898
Mitchell, Robert C.	Estherville, Iowa	1900
Mitchell, William James	Odebolt, Iowa	1900
Mock, Stanley U.	Batavia, N. Y.	1903
Mohara, Shigeru	Matsue, Shimane, Japan	1908
Momchiloff, Stephen	Stara Zagora, Bulgaria	1896
Moody, Winfred Pettit	Watertown, N. Y.	1908
Moore, Alfred W.	Mainpuri, U. P., India	1911
Moore, Frank Wood	Auburn, N. Y.	1907
Moore, Philip Nourse	Ballston Centre, N. Y.	1893
More, Warren D., D.D.	1804 Garden St., Santa Barbara, Cal.	1893
Mordy, James T.	Richland Center, Wis.	1913
Mordy, Thomas R.	Medicine Lodge, Kansas	1913
Morey, Lewis Hall	San Antonio, Texas	1875
Mori, Kanji	Yokohama, Japan	1905
Morihira, Shoji D.	Boston University, Boston, Mass.	1913

Morita, Kinnoke, B. D.	Osaka, Japan	1911
Morris, Dubois S.	Pres. Bd. of Missions, Hwei Yuen, China	1898
Morrison, John Norman	Solon, Ohio	1915
Morrison, Wm. Angus	Duvelgan, Ontario, Canada	1900
Mott, Henry Elliott, D. D.	Falls Church, Va.	1878
Murakami, Shoji	Y. M. C. A., Kyoto, Japan	1908
Murata, Shiro, B. D.	Auburn, N. Y.	1915
Murphy, John D.	Brookston, Ind.	1898
Mutschler, Albert H.	Duluth, Minn.	1911
Myers, James	Scranton, Pa.	1915
Mytton, Leonard V. C.	Idaho Springs, Colo.	1907
Nagayama, Manji	Yamada, Japan	1907
Nation, Henry C.	Laguna, New Mexico	1909
Neel, John William	Bridgeport, Ohio	1906
Nelson, John E.	Friday Harbor, Wash.	1898
Newell, George E., D. D.	Kansas City, Mo.	1907
Newell, John	Springfield, Ohio	1903
Nichols, Robert Hastings, Ph. D.	Auburn, N. Y.	1901
Nicol, James Houden	Tripoli, Syria	1904
Niles, John Sergeant	Goleta, Calif.	1889
Niles, William Henry	Rose, N. Y.	1876
Niver, Edwin Barnes, D. D.	Baltimore, Md.	1888
Noetling, George C.	Lewiston, N. Y.	1900
North, Earl Roswell	Michigan City, Ind.	1904
Noyes, Wm. D.	Canton, China	1903
Oastler, James, D. D.	Milwaukee, Wis.	1901
Ogden, Glenn Byron	Am. Presby. Mission, Lahore, India	1916
Ohno, Naohika	Kobe, Japan	1909
Ordway, Smith	West Pittsburgh, Pa.	1888
Osborne, Mr. John George	Joslin, Ill.	1864
Ostrander, Eugene VanValkenberg	Dillon, Mont.	1894
Ostrander, Leroy Farrington	Samakov, Bulgaria	1901
Ostrander, Luther Allen, D. D.	Lyons, N. Y.	1870
Owen, Hugh H.	Chippewa Falls, Wis.	1897
Pachejjeff, Kosta J.	Bourgass, Bulgaria	1897
Packard, Thomas	R. D. 1, Auburn, N. Y.	1910
Paddock, John Andrew	Bangor, Wis.	1908
Palmer, Frederick William, D. D.	Auburn, N. Y.	1888
Palmer, Marion Boyd	Nan, (Laos) Siam	1906
Palmer, Samuel G.	Shenandoah, Pa.	1898
Parent, Samuel G.	Mariaville, N. Y.	1896
Parmelee, E. W.	Salisbury, Conn.	1904
Parvin, Ira Leonard	Niagara Falls, N. Y.	1914
Peck, Henry Porter	3 St. James Ave., Boston, Mass.	1881
Peeke, Harman, V. S.	Saga, Japan	1893
Pennell, Alvin Ross	Honesdale, Pa.	1894
Perine, Robert B.	Carthage, N. Y.	1894
Percival, George Alden	Cape Vincent, N. Y.	1916

Perry, Barton W., D.D.	Fort Sam Houston, Texas	1889
Perry, Henry Thomas, D. D.	Ashfield, Mass.	1865
Pershing, Orlando B.	Ackley, Iowa	1900
Person, Hiram Grant, D.D.	622 Bellevue St., Newton, Mass.	1894
Persons, Silas Edwards, D.D.	Cazenovia, N. Y.	1885
Peterson, Anthony M.	Scarboro, N. Y.	1898
Petrie, Edward Clarence	Cooperstown, N. Y.	1897
Phelps, George Olcott	Utica, N. Y.	1863
Phelps, Samuel Seymour		1891
Philips, James Kay	Menands, Albany, N. Y.	1887
Phillips, Charles Herbert, D. D.	Jamestown, N. D.	1885
Phillips, Harry A.	2a Alatorre 9, Jalapa, Ver. Mexica	1911
Pickard, Darwin Frank	Watertown, N. Y.	1901
Pike, Granville Ross	North Yakima, Wash. (R. D. No. 1)	1883
Pitkin, Frederick Augustus, M. D.		1906
Pocock, Eugene W.	245 Locust St., Akron, Ohio	1915
Pollock, Robert Charles	Pense, Sask., Canada	1900
Popoff, Marko Nikola	Sofia, Bulgaria	1892
Porter, Charles Frederick	14 North Allen St., Albany, N. Y.	1887
Porter, Prof. Jermain G., Ph. D.	Cincinnati, Ohio	1878
Post, Clarence Bede	Clinton, N. Y.	1908
Post, Morgan Sheridan	Troy, N. Y.	1902
Potter, Wm. Sattlees	Battle Creek, Mich.	1878
Pratt, Alfred Field	Auburn, N. Y.	1894
Pratt, George Thomson	Newport, Ore.	1905
Price, John Jay		1899
Purdy, Andrew J.	1105 Delaware Ave., Buffalo, N. Y.	1901
Putnam, Bradford Van Vliet	Dolgeville, N. Y.	1882
Quist, Eli Nathanael	Hanford, Wash.	1909
Ragbir, Charles Bliss	Oriental Villa, St. Joseph, Trinidad	1887
Randolph, Willard F.	Marshall, N. C.	1907
Rankin, Arthur E.	863 Washington Ave., Springfield, Mo.	1911
Rankin, John Chambers	Unadilla, N. Y.	1915
Raven, Alfred Nathan	Seattle, Wash.	1887
Rawson, Edmund Grindall, Jr.	Ardmore, Pa.	1895
Ray, Edward Chittenden, D. D.	24 E. Mission St., Santa Barbara, Calif.	1874
Raymond, Geo. Lansing, L. H. D.	Los Angeles, Cal.	1865
Reed, David Allen	736 State St., Springfield, Mass.	1881
Reed, Edward Allen, D. D.	786 State St., Springfield, Mass.	1871
Reed, Harry Lathrop, D. D.	Auburn, N. Y.	1897
Reed, Newton Luther	Rio Pedras, San Juan, Porto Rico	1883
Reed, Orville, Ph. D.	Montclair, N. J.	1884
Reed, Robert B.	Syrian Protestant College, Beirut, Syria	1906
Rejy, Dikran H.	Troy, N. Y.	1896
Renich, Edward A.	Clark, Wash.	1908
Rhodes, Charles Elbert	507 Potomac Ave., Buffalo, N. Y.	1894
Rice, Charles Herbert	Lahore, India	1911
Rice, George Heber	2177 W. 30th St., Los Angeles, Calif.	1885
Rice, William Augustus, D. D.	287 Fourth Ave., New York City	1873
Richardson, Charles Frederick	El Cajon, Cal.	1891

Richardson, Charles Spencer, D. D.	Llanerch, Pa.	1871
Richardson, John McLaren	Bridgeport, Conn.	1902
Richardson, Leslie Kirk	Hebron Presby. Church, Philadelphia	1910
Richmond, Louis O.	Terre Haute, Ind.	1900
Rider, Ora Putnam	Tropico, Cal.	1894
Riggs, Alexander B., D. D., LL. D.	Cincinnati, Ohio	1870
Riggs, Charles T.	5107 Pulaski Ave., Germantown, Pa.	1900
Riggs, Ernest Wilson	Harpoot, Turkey	1910
Riggs, Henry Harrison	Harpoot, Turkey	1902
Riggs, James Stevenson, D. D.	Auburn, N. Y.	1880
Riley, Charles Albert	Brier Hill, N. Y.	1902
Rippey, Edwin Floyd	Oswego, N. Y.	1911
Rixon, Howard Lincoln	Sodus, N. Y.	1897
Robbins, Francis LeBaron, D. D.	Greenfield, Mass.	1858
Roberts, David Lincoln	Mexico, N. Y.	1897
Roberts, Stanley Burroughs, D. D.	Bethlehem Ch., Minneapolis, Minn.	1882
Roberts, Stanley Hall	Britton, S. Dak.	1911
Robertson, Samuel Napier	Prince of Wales College, P. E. Island	1898
Robinson, Albert Barnes	109 E. 14th St., New York City	1872
Robinson, Charles Edward, D. D.	Pelham Manor, N. Y.	1861
Robinson, Edward D.	1818 71st St., Brooklyn, N. Y.	1913
Robinson, William D.	4 S. 6th St., North Yakima, Wash.	1899
Rodgers, James Burton, D. D.	Manila, P. I.	1888
Romig, Harry Gutelius	Yih sien, Shantung, China	1901
Romolo, John Joseph	Somerville, Mass.	1914
Roosa, Charles T.	Groveland, N. Y.	1909
Root, Wright A.	Easthampton, Mass.	1900
Rouleton, William Alexander	Vandergrift, Pa.	1897
Ruf, Louis Frederick	East Cleveland, Ohio	1889
Russell, J. Elmer	Lowville, N. Y.	1899
Ruzian, Sarkis Vartivar	Alexandrette, Turkey, Asia Minor	1914
Salisbury, Stanton W.	Eighth and Wolf Sts., Philadelphia, Pa.	1916
Salisbury, James H., D. D.	Aurora, Neb.	1899
Sanborne, Henry Kendall	Richmond, Calif.	1891
Sanders, Henry Peters	Loveland, Ohio	1902
Sargent, Benjamin Farrington		1876
Sargent, Cassius Jay	Liverpool, N. Y.	1901
Sasao, Kumetaro, Ph. D.	Sendai, Japan	1895
Sawtelle, Wm. L.	Scranton, Pa.	1898
Sayre, Henry Bradley	Oaks Corners, N. Y.	1890
Scarborough, John Calvin, D. D.	220 Castle St., Wilmington, N. C.	1900
Schaeffer, S. Carlyle	Waverly, Ill.	1911
Schell, William P.	156 Fifth Ave., New York City	1904
Schenck, Norman Craig	Honolulu, Hawaii	1906
Schlosser, Henry	R. F. D. No. 2, Guilford, Conn.	1891
Schorge, Frederick C.	Union Springs, N. Y.	1915
Schuler, Harry C.	Resht, Persia	1898
Scofield, Albert Bennett	Pulteney, N. Y.	1897
Scoon, Charles Kelsey	Geneva, N. Y.	1881
Scott, Frank Dickey	Waynesburg, Pa.	1915
Scott, Joseph Edwin	San Francisco, Cal.	1867

Scott, Lucian Ware.....	Genoa, N. Y.....	1914
Scott, Robert Dillworth, Ph. D.....	1423 Cleveland Ave., Chicago, Ill.....	1875
Scovel, Carl Wadsworth.....	Cortland, N. Y.....	1894
Scoville, Clarence B., B. D.....	Smithville Flats, N. Y.....	1915
Searles, George J.....	1347 W. Erie St., Chicago, Ill.....	1900
Seeley, Frank H., D. D.....	Delhi, N. Y.....	1866
Seelye, William James.....	North Conway, N. H.....	1913
Segawa, Shiro, B. D.....	Tokyo, Japan.....	1914
Sellie, John H.....	Buffalo, Minn.....	1898
Service, William Alexander.....	Hopewell Junction, N. Y.....	1883
Sewall, Albert Cole, D. D.....	73 Willett St., Albany, N. Y.....	1870
Sewall, Grenville Pierce.....	Aurora, N. Y.....	1870
Seward, Frederick Dwight.....	Moneta, Cal.....	1873
Seymour, C. Lansing.....	Syracuse, N. Y.....	1912
Sharp, Samuel F., B. D.....	Exeter, Ontario, Canada.....	1898
Sharpe, John.....	Steubenville, Ohio.....	1906
Shaw, Archibald Muirhead.....	Oriskany Falls, N. Y.....	1859
Shaw, Augustus Chesterman, D. D.....	Wellsborough, Pa.....	1864
Shaw, Charles T.....	Cleveland, Ohio.....	1900
Shaw, George Clayton, D. D.....	Oxford, N. C.....	1890
Sherman, Thomas Edwin.....	Williamsburg, Iowa.....	1890
Sherwin, Louis Blanchard.....	Two Harbors, Minn.....	1904
Sherwin, Louis Woodside.....	113 Reed St., Oil City, Pa.....	1912
Shimizu, Kujiro.....	Shizuoka, Yamahana, Japan.....	1911
Short, Edgar Clark.....	Attica, Kans.....	1915
Shultz, Frank Clarence.....	Carrochales, Porto Rico.....	1897
Skinner, Andrew Carswell V., Ph. D.....	Indianapolis, Ind.....	1894
Sloat, Emmet.....	Monticello, N. Y.....	1897
Smead, Edgar M., Ph. D.....	Union City, Pa.....	1898
Smith, Arnold.....	Vincent, Ohio.....	1906
Smith, Arthur Maxwell.....	Lake City, Mich. (R. R. 33).....	1894
Smith, Charles Stanley, B. D.....	Westminster College, Cambridge, Eng.....	1915
Smith, George Russell.....	Albion, N. Y.....	1874
Smith, Harry William.....	Horseheads, N. Y.....	1911
Smith, Henry Didama.....	Bainbridge, N. Y.....	1908
Smith, John Gilmore, Ph. D.....	Albany, Texas.....	1891
Smith, Sextus Eddy.....	Wellsboro, Ind.....	1867
Smith, William Joshua.....	Dumaguete, P. I.....	1911
Snashall, Alfred.....	.....	1868
Southworth, Edward.....	.....	1866
Spalding, George Brown, Jr.....	Miami, Fla.....	1900
Spann, Wm. H.....	.....	1900
Spaulding, Clarence A.....	Pasadena, Cal.....	1912
Spencer, John Manley.....	Roseburg, Oregon.....	1912
Spencer, Willard King, D. D.....	Ionia, Mich.....	1879
Spicer, William C.....	Gloversville, N. Y.....	1896
Spooner, Arthur Willis, D. D.....	Mt. Carmel, Pa.....	1884
Squires, Prof. Wm. Harder, Ph. D.....	Clinton, N. Y.....	1890
Stanley, George.....	Minneapolis, Minn.....	1902
Stauffer, Clarence R.....	Norwood, Ohio.....	1911
Stearns, Raymond H.....	Peru, N. Y.....	1898
Steiner, Walter L.....	Mt. Kisco, N. Y.....	1903

Stevens, Charles S.	Philadelphia, Pa.	1896
Stevenson, James Roe	Cayuga, N. Y.	1910
Stewart, George Black, D.D., LL.D.	Auburn, N. Y.	1879
Stewart, James Mervin	R. F. D., Timpson, Texas	1915
Stewart, John H.	Dutton, Ontario, Canada	1896
Stewart, Harris Bates	Auburn, N. Y.	1906
Stirling, Thomas Clews	Mars, Pa.	1895
Stone, Carlos Huntington, Ph. D.	Cornwall-on-the-Hudson, N. Y.	1883
Stone, John Timothy, D.D., LL. D.	Chicago, Ill.	1894
Stone, Warren S.	Rochester, N. Y.	1903
Storer, Frederick Albion Spring	Savannah, N. Y.	1886
Street, Alfred Ernest	Hainan, China	1888
Strong, Edward Kellogg	Berkeley, Cal.	1879
Stryker, M. Woolsey, D.D., LL. D.	Clinton, N. Y.	1876
Stuart, Aaron Carroll	Hancock, N. Y.	1897
Stuart, Elmer J.	Watervliet, N. Y.	1906
Stuart, J. Leighton	School of Theology, Nanking, China	
Stubblefield, James S.	Cheyenne, Wyo.	1898
Sutherland, David Innes	Detroit, Mich.	1895
Sutherland, John Ross, D.D.	Room 821, Witherspoon Bldg., Phil'a, Pa.	1874
Sutton, George Arlington	Kane, Pa.	1909
Swan, Frank Salisbury, M.D.	Rochester, N. Y.	1890
Swann, Walter M.	Pringhar, Iowa	1901
Sweet, Louis Matthews, S.T.D.	541 Lexington Ave., New York City	1895
Sweet, William Isaac	Pittsfield, N. H.	1887
Swift, Arthur L.	Center Ch., New Haven, Conn.	1916
Swinnerton, George Brown	Oneida, N. Y.	1895
Tajima, Susumu	Tokyo, Japan	1904
Tamura, Naomi	Sugamo, Tokyo, Japan	1885
Tatlock, William	Woodstown, N. J.	1897
Taylor, Burton E.	West Eaton, N. Y.	1912
Taylor, James D.	Impolweni, M. S., Natal, S. Africa	1899
Taylor, William Cullen	Keeseville, N. Y.	1883
Teal, Arthur R.		1898
Tenney, Henry Martyn	New Petersburg, Ohio	1912
Terry, Claude Porter	Wheeling, W. Va.	1908
Thomas, Albert James	Chittenango, N. Y.	1914
Thompson, Thomas Berthier	103 N. Maple Ave., East Orange, N. J.	1910
Thomson, Edwin Peck, D. D.	Fort Pierce, Fla.	1882
Thomson, Herbert	1227 Chestnut St., Alameda, Calif.	1897
Tiffany, Ernest Livingston, M. D.	Syracuse, N. Y.	1895
Todd, George Loring, D.D.	Westfield, N. J.	1888
Toner, Arthur LeRoy	Los Angeles, Cal.	1897
Towne, Raphael S.	Lower Bridge, Oregon	1912
Towle, Spencer L.	Hayward, Calif.	1912
Townsend, Richard Cameron, D. D.	Bluffton, Ohio	1885
Truair, John G.	414 Irving Ave., Syracuse, N. Y.	1900
Tsuchida, Kumaji	Akita, Japan	1912
Tulsie, Abraham Richard	Allahabad, India	1908
Turner, Edward B.	Clarksburg, W. Va.	1899
Turner, Theodore Baker	Corning, Iowa	1897

Turu, Senji.....	Tokyo, Japan	1910
Twitchell, Edmund Warner.....	Court and President Sts., Brooklyn, N. Y.	1910
Tyler, Coryden Curtiss.....	Chestnut Hill, Philadelphia, Pa.....	1895
Tyndall, Charles Herbert, D. D.....	Mt. Vernon, N. Y.....	1885
Tyndall, Henry Myron, S. T. D.....	56 E. 102nd St., New York City.....	1886
Upton, Jonathan Sprague.....	Oberlin, Ohio	1880
Vail, Alfred Tennyson.....	Skaneateles, N. Y.....	1884
Vanderbilt, William E., D.D.....	Zitacuaro, Mexico	1896
Van Deusen, Courtland Calvin, Jr.....	Tsing Tau, Shantung, China.....	1910
Van Doren, J. Canfield.....	Rochester, N. Y.	1899
V..n Tilburg, John Martin.....	LeRoy, N. Y.	1915
Van Wie, Charles Henry.....	Riverside, Cal.	1877
Van Wie, Frank E.....	Hallstead, Pa.	1899
Veach, Robert W., D.D.....	Witherspoon Bldg., Philadelphia, Pa.....	1900
Vicker, Hedley A.....	Clarkston, Wash.....	1898
Von Thurn, Robert, B. D.....	Coleraine, Minn.	1914
Von Tobel, Albert Francis.....	Shelbyville, Ind.	1895
Vosburgh, Arthur Reeves.....	559 Plymouth Ave., Rochester, N. Y.....	1892
Waldo, Milton, D. D.....	"The Vanaman," St. Augustine, Fla.....	1852
Walker, Charles Hardy.....	609 Third Ave., No., Troy, N. Y.....	1889
Walker, Hugh Kelso, D. D., LL. D.....	Long Beach, Cal.....	1884
Walker, James Linn Rhea.....	De Funiak Springs, Fla.....	1892
Wallace, Adrian Van Santvoord.....	Elmsford, N. Y.....	1881
Wallace, John Henry.....	Elkhorn, Manitoba	1900
Ward, Edward Joshua.....	University of Wisconsin, Madison, Wis.....	1905
Ward, Henry, D. D.....	512 Swan St., Buffalo, N. Y.	1865
Warren, George William.....	59 Monmouth St., Boston, Mass.....	1890
Waterbury, Stephen Dwight.....	Detroit, Mich.	1892
Waters, Herbert E.....	Golden City, Mo.....	1903
Watkins, Robert Roscoe.....	Canaseraga, N. Y.	1882
Waugh, Arthur John.....	345 Lafayette Ave., Brooklyn, N. Y.	1878
Webb, Samuel Green, M. D.....	Lakewood, N. J.....	1883
Webb, William Henry, D. D.....	Geneva, N. Y.	1861
Webber, Lewis Russell.....	Brockport, N. Y.....	1878
Weeks, Frank Gaylord.....	Wyoming, N. Y.....	1885
Welch, John Rayen.....	R. F. D., Beaverton, Oregon	1902
Welker, Harvey A.....	Bluffton, Ind.	1896
Wells, J. Van Kirk.....	N. Bergen, N. Y.....	1899
Wessels, Peter Alonzo.....	Amsterdam, N. Y.....	1879
Westfall, Samuel DeWitt.....	Redwood Falls, Minn.....	1863
Weston, Frank M.....	1775 East Ave., Rochester, N. Y.....	1903
Wheeler, Charles Henry.....	Creston, Ill.	1866
Wheeler, William R.....	Hang Chow, China	1914
White, George Abner.....	Connor, Mont.	1890
White, Hiram Foster.....	Fruitland, Wash.....	1879
White, James William.....	Elmira, N. Y.	1878
White, John B.....	Lincoln Park, N. Y.....	1899
Whitehill, John Barnett.....	Brookeville, Pa.....	1901

Whiteside, James.....	Belfast, Ireland	1894
Whiting, William Henry, Esq.....	Rochester, N. Y.	1872
Whitley, John Frankline.....	Hendersonville, N. C.	1904
Whittlesey, Charles Mills	Upper Montclair, N. J.	1868
Wightman, Percy B., D. D.....	2200 Loring Place, New York City.....	1896
Wightman, Robert S.	Waterford, N. Y.....	1900
Wilcox, Abbott Y., D. D.	Athens, Ohio	1896
Wiley, Edward Carroll.....	Bridgewater, N. Y.....	1889
Willi, Otto B., B. D.....	Madison, Ill.	1914
Williams, Edward Mansel.....	Prairie City, Ill.....	1904
Williams, Frank Session, Esq.....	.....	1884
Williams, John E.....	Presbyterian Board, Nanking, China.....	1899
Williams, John Kilburn.....	Peacham, Vt.	1866
Williams, William E.....	Cloquet, Minn.	1914
Wilmer, William.....	Williamsport, Ind.	1864
Wilson, Charles R.....	.....	1900
Wilson, James William.....	Suffolk, Va.	1895
Wilson, Ross Lane.....	Lahore, India	1911
Wingert, Rufus D.....	East McKeesport, Pa.....	1911
Winterberger, Emil Lewis	Haines, Alaska	1902
Wolever, John Elias.....	Tuscola, Ill.	1902
Wolff, Charles H. H.....	Tokyo, Japan	1870
Wolff, John Shearer.....	Towanda, Pa.	1907
Wood, Abel Sweet.....	Keuka Park, N. Y.....	1865
Wood, Benjamin Clark.....	Rochester, N. Y.....	1894
Wood, Charles J.....	Weedsport, N. Y.	1913
Wood, John R.	Apullia, N. Y.	1916
Woodford, Burton Hadley.....	East Enid, Okla.....	1895
Woodward, Clarence Elmer.....	Corry, Pa.	1901
Woodward, Roland.....	Rochester, N. Y.....	1900
Wortman, Elmer Clark.....	6344 Aurelia St., Pittsburgh, Pa.....	1899
Wouters, Alexander.....	Brooklyn, N. Y.....	1897
Wright, Ernest J.....	Grove City, Ohio	1898
Wright, James Augustus.....	Amelia, Va.	1883
Wright, Ormond Worthington.....	Barnegat, N. J.....	1876
Yamamoto, Hideteru.....	Meiji Gakuin, Tokyo, Japan.....	1902
Yergin, Howard V.....	816 N. 11th St., St. Louis, Mo.	1913
Yoshimura, S.....	411½ E. Seventh St., Los Angeles Calif.....	.....
Young, Arthur Thomas.....	Charlotte, N. C.	1897
Young, J. Wallace.....	Schenectady, N. Y.	1898
Young, Robert Clark, B.D.	1906 Lincoln St., Evanston, Ill.	1904
Young, Robert Spencer, B. D.....	14 Crestline Ave., Nutley, N. J.....	1907
Zimmerman, H. S.....	86 North Oxford St., Brooklyn, N. Y.....	1903
Zoeckler, George Frederick.....	Hamadan, Persia	1909

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 Tamura, Naomi
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 McGhee, Ebenezer B.
 McKenzie, William Patrick
 Manchester, Herbert Alonzo
 Matthews, William Cullen
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 Knox, John Calvin
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 McCluskey, Frederick William
 McGilvray, Henry
 McGinley, Charles Calvin
 McGinley, John Newton
 MacKay, Murdoch Sutherland
 Ostrander, Eugene VanValkenberg
 Pennell, Alvin Ross
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 Person, Hiram Grant
 Pratt, Alfred Field
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 Stone, John Timothy
 Whiteside, James
 Wood, Benjamin Clark

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 Kerr, Thomas
 Linhart, Samuel Black
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Auburn Seminary Record

Volume 12

November 10, 1916

No. 5

Imagination
in Biblical Literature
Standardization of Degree

Auburn Seminary Record

[ENTERED AS SECOND CLASS MATTER]

PUBLISHED DURING THE MONTHS
OF
JANUARY, FEBRUARY, MARCH, MAY, JULY, SEPTEMBER
AND NOVEMBER

BY
AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

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Subscription price \$1.00 per year, in advance. Single copies, 20c.
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SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

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Auburn Seminary Record

Volume 12

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No. 5

IN the death of Dr. Francis Brown, the President of Union Seminary, the American Church has lost its most distinguished Old Testament scholar and one of its finest examples of Christian manhood. He came of a long line of eminent ministers and teachers. His grandfather was President of Dartmouth College, his father the President of Hamilton—so he grew up in the atmosphere of scholarly culture. He first taught Greek at Dartmouth, his Alma Mater, then became a professor at Union Seminary in the Old Testament department, and nine years ago, on the death of Dr. Charles Cuthbert Hall, was chosen President of that institution.

He was a most thorough, painstaking scholar, sparing no labor to become master of his work. When a young professor at Dartmouth, he memorized the Greek text day after day that he might not have even a book between himself and the class. He carried the same spirit into his Biblical studies. He was noted among scholars for the wealth of his knowledge and the soundness of his judgments. In collaboration with Dr. Driver of Oxford and Dr. Briggs of Union, he prepared the new Hebrew Dictionaries to take the place of Gesenius, and for this monumental work he received the highest honor of Oxford.

His administration of Union Seminary came at a time of much theological suspicion and criticism. "Liberty of prophesying" had not yet been won in the American Church, teachers of the modern views of the Bible were read out of orthodoxy by the ultra-conservative, and many things were done in public and in secret to injure the work of Union. And through it all, Dr. Brown kept on his way undisturbed and undeflected, a magnanimous and chivalric spirit. He defended the right to find the best truth in a masterly way.

and yet with a rare tolerance towards those who differed with him. And he was greatly instrumental in putting Union in the front rank of Theological schools.

Dr. Brown was as modest and simple as he was learned. He never chose the chief seats. He was quick to recognize others and give them honor. He was deeply religious, and though never having sowed in the active ministry, was warmly interested in the work of the Church, especially her world evangelization, and gladly gave his children, a son and two daughters, to the work of foreign missions.

He has enriched the Church by his scholarship, quickened generations of young men by his example and teaching, and, in the superficial, emotional religious life of America, helped to make religion a great discipline. Auburn feels the loss of such a scholar and Christian.

A. S. H.

THE CENTENNIAL

THE Centennial of the founding of the Seminary will be celebrated with fitting ceremonial, Monday to Thursday, October 7 to 10, 1918. Early announcement is thus made of this event in order that all Auburnians may make preparations, and all true Auburnians will want so to do, to be present on this occasion. We conceive this notice will interest the following persons and others:

1. All living graduates and former students. There are about 1,000 of them in various parts of the world. Those on the foreign field should plan their furloughs so as to be able to attend the Centennial of their Alma Mater. It is not a day too early for Auburn men to lay their plans and save money for this event. The Seminary wants everyone of them to come up to the Old Home at that time. Classes and class secretaries should be making arrangements for class reunions.

2. Descendents and surviving members of families of former Auburn professors, students or trustees. There are many of these. They should take this occasion to see the institution with which their father or grandfather, or great-

grandfather was connected. A "sentimental journey" would do them good and be appreciated by the Seminary.

3. All former Commissioners, Trustees or Directors. They should once more visit the Seminary whose affairs they at one time managed.

4. All members of the eighteen presbyteries which now are the link connecting the Seminary with the Presbyterian Church, and all members of the Synod of New York which is the lineal successor of the Synod of Geneva, which founded the Seminary in 1818.

All of these persons should feel themselves invited by the bare announcement and understand from the very first that their presence is greatly desired. If anyone of our readers thinks of some one who should be informed of this coming event, and yet who for some reason or other may fail to learn of it, the Seminary would count it a favor to have their names and addresses so that it may in some way communicate to them the information.

It should be a rallying time of all who have any connection with Auburn. Auburn will welcome all. The more the merrier.

THE PLACE OF THE IMAGINATION IN BIBLICAL INTERPRETATION

ADDRESS DELIVERED AT THE OPENING OF THE SEMINARY, SEPTEMBER 20, 1916, BY PROFESSOR HARLAN CREELMAN

WHAT is meant by the imagination and what office does it fill in general? These are questions we need to determine before considering the specific application of imagination to Biblical interpretation.

In popular estimation it often signifies unreality, "the airy nothing," as when some story or representation is termed "imaginary,"—thus identifying imagination as a whole with its capricious exercises, which more correctly should be classed as fancy or fantasy. Psychologists recognize that the mental process called imagination in its normal exercise fills an important place. They regard it as closely related to memory and thought,—all being developments of one and the same form of mental life; imagination and intellect co-operating and interpenetrating each other, not acting in distinct or antagonistic fields.

Imagination is variously classified and designated, such as *reproductive* which closely resembles memory, and *creative* which is allied to rapid and lofty thinking, and yet the two forms are closely interrelated. Dreams for example belong to the reproductive form of imagination and yet in dreams there is a large place filled oftentimes by the creative faculty. It is by the aid of imagination that we are enabled to live over again past experiences. This is well illustrated in Wordsworth's familiar poem on the "Daffodils," which, dancing in the breeze by the lakeside, changed his feeling of loneliness into joy. But this was not the end of that experience.

"For oft, when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils."

While memory and thought have an important place in such instances of recalling the past, it is imagination which

enables one to recreate again the situation so that the original impressions can again be experienced.

Imagination has also an indispensable place in all forms of creative effort. By it the painter, the sculptor, the poet create their ideals which they seek to express on canvas, in marble, or in verse. To the scientist who is supposed to deal strictly with facts it is a valued aid, as Professor Tyndall emphasized in his noted address on "The Scientific Use of the Imagination" delivered before the British Association at Liverpool, September 16, 1870. He calls attention to the fact that often their discoveries were at first guesses or conjectures,—in other words expressions of the imagination. These brief allusions will be enough to suggest its importance from this point of view. In the words of Dr. Samuel Harris, "In every sphere of human thought it is the leading power of the intellect, the queen of all the faculties of intelligence."

What more immediately concerns us in our particular study this evening is that imagination not only produces accurately, aided by memory and reflection, things seen and experienced by ourselves, but as well those which we find embodied in literature. From a graphic description in a book of fiction, travel, or history, by the aid of imagination we can form a mental picture of the event or scene or character, and thus reality and vividness of impression are given to what we have never seen. We are transported on its wings to distant ages or far-away scenes and identify ourselves with them. Imagination thus serves to make literature real and vital. Some psychologists have even maintained that the character depicted in fiction, whose experiences stir the emotions, has for the time being become a real character to that reader. What imagination may do for us in this way is self-evident. As Professor Ladd states "strictly speaking, it is only by productive imagination that we can complete at all the otherwise fragmentary experience of sense and self-consciousness."

Among the different definitions of this varied and inclusive faculty one of the simplest, and one which for all practical purposes will serve our purpose, is that imagination is

"the picture-making faculty of the mind." It is the place of this power, which fills such an important mission in so many directions elsewhere, that I now wish to consider in its relation to Biblical interpretation. In the discussion of this subject I purpose to confine myself to my special field of study, the Old Testament, and as far as time will permit seek to show how necessary it is in any true and vital understanding of that part of the Bible.

We recognize today that the Bible is literature. In the Old Testament is found a great variety of literary expressions, some familiar to us and others foreign to our mental habit. In all cases the imagination rightly directed can fill an important place in its interpretation. This is due not only to the fact that the Hebrew writers belonged to a race specially imaginative, but as well because we need the aid of this faculty in our approach to almost *any* form of literature.

Let us start in our investigation with one of the most obvious illustrations of this fact, viz., the *poetical literature*. It is one of the many services contributed to intelligent understanding of the Bible that in our Revised Versions so much of its poetry has been printed in poetical form. Much of the Old Testament is either poetic in form or spirit, which makes its appeal to the mind and heart through the awakening of the imagination. As one must have some artistic sense to appreciate art so must one exercise his imaginative faculty to appreciate literature of the imagination such as poetry. In the play "David Garrick" there is a scene in which an old London merchant tries to show his daughter, who is devoted to Shakespeare, that the great bard's poetry is nonsensical. This unimaginative old merchant, whose mental horizon was bounded by his ledgers, tried to interpret poetry by the canons of prose writing and thus all the beauty and meaning of the master-poet of the English tongue were lost to him.

Two illustrations from Hebrew poetry, selected out of many that would equally well illustrate the place of imagination in understanding and rightly evaluating its message, may now be noted. Take the closing section in the Song of Deb-

orah (Judges 5). The battle between the Israelitish clans and their Canaanite oppressor has been fought. Israel is victorious and Sisera, the hostile leader, has been treacherously slain by Jael. Leaving him dead at the feet of the woman who had taken his life, the poet carries us in imagination to the warrior's home, where his mother waits anxiously for his return in safety. Her apprehension of calamity is depicted in the opening lines of this section:

Through the window she looked forth, and cried,
The mother of Sisera cried through the lattice,
Why is his chariot so long in coming?
Why tarry the wheels (or "steps"—distant sound of horses'
hoofs) of his chariots?

The women of the court try to assure her and calm her apprehension (feelings of assurance which she tries to adopt with them) by a picture of his triumphant return laden with spoil for their adornment:

The wisest of her princesses answers her,
Moreover, she herself returns herself her words.
Have they not found, have they not divided the spoil?
A damsel, two damsels to every man;
To Sisera a spoil of dyed garments embroidered,
Of dyed garments embroidered on both sides for the necks of booty?

Here is an illustration of where a poet by marvellous art appeals to the imagination of his readers, and calls for its exercise to enter into the feelings of the women of that household, as their hopes are blasted when the dread reality of the situation becomes known to them. As Professor Moore states "the whole scene produces on the reader who knows the ghastly reality, an incomparable effect."

Another illustration of a quite different kind may be taken from the poetry of religious idealism with which the Old Testament abounds. In the Ninety-first Psalm are found such words as these and others of like import:

A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee. * * * *
There shall no evil befall thee,
Neither shall any plague come nigh thy tent. * *
Thou shalt tread upon the lion and adder;
The young lion and the serpent shalt thou trample under foot.

To treat such language as this literally, unimaginatively, it is obvious would be to do violence to the true interpretation of its message. And yet there has been much perversion of the meaning of poetical passages, or of language poetical in spirit such as much of the prophetic literature, by just such an unimaginative interpretation of it.

It is a mooted question whether the Old Testament contains dramatic literature in the technical sense of that term. Job and the Song of Solomon are the books which scholars have claimed as such. But whatever may be the true decision here there can be no question as to the fact that the Old Testament abounds in descriptions which are *essentially dramatic*, which make their appeal to the imagination and which need it for their truest interpretation. An illustration of this has already been given from poetic literature, in the tragic situation which the poet with consummate art leaves to his readers to picture in the conclusion of the Song of Deborah.

But the same fact is illustrated again and again in the graphic prose writings. Consider the situation after the defeat and death of Absalom, as David mourns over the fate of his son by the gate, and the description which is given of the effect of the king's grief upon the victorious army flushed by success: "And the victory that day was turned into mourning unto all the people; for the people heard say that day, the king grieveth for his son. And the people gat them by stealth that day into the city, as people that are ashamed steal away when they flee in battle" (2 Sam. 19:2f). Here by the power of imagination, if at all, we enter into sympathetic understanding of the situation, in which the feelings of men were changed by David's attitude in as marked degree as the citizens of Rome were by the skilled oratory of Mark Antony after Caesar's death. In the mind's eye we can see those rugged and stern warriors slinking past the mourning king as defeated and disgraced men.

One has only to recall such situations as Nathan rebuking David for his great sin; the graphic scenes in David's flight from Absalom; Elijah and the priests of Baal on Mount Carmel; Naboth's vineyard, in the historical narratives; or such scenes as

the encounter of Amos with the priest of Bethel; of Isaiah with the craven Ahaz outside the walls of Jerusalem, whom he seeks to dissuade from taking the fatal step of vassalage to Assyria; or the striking incidents in Jeremiah's stormy career,—in prophetic literature;—to realize how many are the dramatic situations described where imagination is imperative if we would recreate and give reality to them, in other words truly interpret them.

Mention has been made of the book of Job as possibly a dramatic production. Whatever may be its true scientific classification there can be no doubt of the fact, that it contains dramatic movement,—in the different speakers, their differing view-points, their earnest contentions and the final issue in Job's vindication. And just as in any dramatic production which we may read, or see enacted on the stage, to truly interpret its spirit we must in imagination enter into the plot, picture to ourselves the participants, share in their feelings, thoughts and experiences, so must we enter into oneness of feeling with Job, or Eliphaz, or Elihu and the other characters, if we would interpret aright that greatest poem of all literature.

In this connection it is significant to notice the great speeches of Jehovah in that poem. What are they in the final analysis but great personifications, the production of inspired imagination, in which is registered the spiritual message of Nature, as it was realized at its highest in the religious consciousness of Israel? And to appreciate such great literary masterpieces, which embody profound spiritual truth, and get their truest interpretation, we must bring our imagination to the task. Let us not forget in our approach to the Bible that "imagination no less than reason is God's gift," as Bishop Boyd-Carpenter has declared. Let us respect this great faculty of the mind by using it.

All figures of speech, illustrative material such as fables, parables, and allegories, are all creations of the imagination to enforce moral and spiritual truth by appealing to the reason and conscience through the help of the awakened imagination of the reader or hearer. The Old Testament abounds

with such literary devices. One does not think of taking *literally* the description in Jotham's fable of the trees seeking a king but *imaginatively*. And yet that is exactly what has not been done in many other instances of literary description which rightly belong to this class. The book of Jonah, in which is set forth the glorious lesson of God's all-embracing love in illustrative form,—that is through the legitimate employment of the imagination,—surely calls for the exercise of the imagination in its interpretation. And yet how much insistence there has been and is upon taking its illustrative features,—that is the *imaginative dress* in which its great lesson is embodied, as literal, historical details!

Another instance of a similar kind is found in the first eleven chapters of Genesis in which is found in illustrative form much valuable moral and spiritual truth. Some class these stories as "myths," a term which is abhorrent to many good people. But what is myth? It has happily been defined by one writer as "the parable of the world's childhood." And surely parable has sufficient sanction as a legitimate vehicle for enforcing religious truth for Jesus used it constantly. But, by whatever specific name we may label these strikingly anthropomorphic stories (which have their parallels in some instances in the early Babylonian literature, as far as their *form* is concerned) they are great imaginative creations, which the inspired genius of the Hebrews was quick to turn to the aid of pure religion, by making them the vehicles of conveying in this pictorial way profound moral and spiritual lessons to a people as yet in the childhood stage of religious progress. To treat such narratives prosaically, unimaginatively, is to do violence not only to the spirit but also to the letter of Scripture.

Thus far we have been considering largely forms of literature such as poetry, graphic and dramatic prose, or illustrative subject-matter parabolic in character. In all such literary types the imagination has an essential place in their true interpretation, because of the imaginative element which they contain. Let us now consider some other illustrations of the same truth, which, while less apparent, are none the less to be included.

Imagination, for example, is an important factor in creating the *environment* of past events and the *literary setting* of different sections of Biblical literature, by which we are enabled to come into vital oneness and sympathetic appreciation and understanding of situations and of writings otherwise unintelligible or without interest to us. A simple illustration of this point is found in Psalm 137, which begins with the lines:

"By the rivers of Babylon,
There we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof
We hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing Jehovah's song
In a foreign land?"

And then follow those appealing words of patriotic devotion to Jerusalem from which they were exiled:—

"If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy."

It is scarcely necessary to state that, in such an instance as this, it is imagination which enables us to form a mental picture of the situation of those homesick Jews, loyal to their country and their God amid uncongenial surroundings and thus to enter into the very spirit of that soul-stirring psalm.

And think of what this same faculty does for us in the case of prophecy! This part of the Old Testament is understood and appreciated today as never before, and we very naturally attribute this to the literary and historical investigations of modern scholarship, by which we are able to determine its classification as literature and where it belongs chronologically. The aid from these sources can scarcely be overestimated if we make the highest use of them. And that highest use depends on the constructive work of imagination, in making the background of prophecy a living reality by utilizing what scientific study has made available for us. Of what practical, vital value in the interpretation of Amos will it be to us,

if we know that it belongs to the eighth century; or that Isaiah 40-55 was written in the closing years of the Exile, if we cannot command our imagination to form a picture of those situations and feel the very pulsations of life, which throbbed so deeply in those ages so remote from our own? It is by the aid of this faculty, if at all, that we can come into sympathetic touch with those majestic spirits of the past "who still rule our spirits from their urns," so that our souls will be quickened and uplifted by their stirring appeals.

In this connection we may notice another fact, the significance of which is often either overlooked or misunderstood. Where such certainty of the historical background cannot be determined, as has been done in the instances just mentioned, modern scholarship tries by patient investigation on the basis of all available data to form tentative conclusions in reference to occasion or date or even authorship. This is one of the objections which is brought against Biblical criticism, viz., that in many instances its findings are uncertain; its positions are so largely conjectural; that tomorrow we may have to modify or abandon entirely what is set forth under its sanction today. But this is an objection which can be brought against any branch of scientific study. As far as our special topic is concerned it will be sufficient to call attention to this fact that after all, as related to the making of the Biblical writings vital,—that vitality to which imagination is such an important contributing factor, the particular writer or occasion is a subordinate issue, less important than either the advocate or opponent of Biblical criticism often supposes.

For example, Biblical scholarship to-day finds great difficulty in fixing authors, dates and occasions to the individual psalms, and yet the mind instinctively demands such accessories. This must be the reason why the editors of the different collections, which compose the Psalter, have attributed so many of them to particular writers, and why for instance thirteen are ascribed to specific occasions in David's career. It was the attempt, largely we may believe by conjecture and untested tradition, to meet the demands of the imagination to give force and vividness to the words of the different psalms by in-

vesting some of them with an historical occasion, or at least finding a sponsor for them. The "orphan psalms" are in the minority.

Take Psalm 51 for instance,—that psalm in which the spiritual note is so profoundly voiced. Some ancient editor attributed it to David on the occasion of his great sin. Modern scholarship favors placing it in the time of the Exile, as the heartfelt expression of penitence on the part of the devout nucleus among the Jews, who never before in their religious experience had such an overwhelming and deep conviction of sin. The decision here of date and occasion is one of relative value. From one point of view it is a matter of considerable importance in its bearing on our conception of the real David, or our understanding of the heart of the Exiles. But in another sense it is unimportant. For whether our imagination, as we read that great masterpiece of spiritual expression, pictures a Pauline David, or a Pauline group in the Exile, the object aimed at and the result accomplished are the same in their relation to us as spiritual beings, viz., to make the message, of that particular psalm, vision and word of God to our souls and vital to our age.

Another illustration of conjectural dating may be noticed in the field of prophecy, where no Biblical ascription is given as in the case of Psalm 51. The section in Isaiah, chapters 24-27, has been termed by a competent critic "one of the most remarkable sections of prophecy in the Old Testament." And yet it is an exceedingly obscure and difficult portion of prophecy to locate with any certainty. On one point there is quite general agreement, viz., that it was not written by Isaiah. "Anything more unlike his writing could not be imagined" is the conclusion of another competent authority. Modern critical opinion is to a large extent divided in opinion between two occasions for this section of prophecy, either the early days of the Persian period or near its end. Its findings here are conjectural and tentative. At first thought it may seem how precarious and valueless the results of Biblical criticism are in such instances. But when we view it from the standpoint of our subject, we begin to appreciate how important its services are. For while

it gives us alternate backgrounds two centuries apart, that is leaves us in uncertainty, as far as investing the message with life and meaning is concerned, it is to a considerable extent immaterial which imagination utilizes, whether the trying situation in which the Jews found themselves about 520 B. C., or the one about 340 B. C. The claim has been well made that any such attempt, by all the light available, to furnish a background for the Biblical writings,—in other words to try to help the imagination, while it may not be entirely successful, will never be unrewarded.

Attention has already been called to the element of idealization in the religious poetry of the Old Testament, as in Psalm 91, and the place of imagination in interpreting such. But this same literary feature finds expression in many other places throughout the Old Testament, to estimate which aright the same faculty is needed. There are for example, in prophecy those wonderful pictures of brilliant coloring, of the ideal future which the Hebrew seers have left,—those creations of inspired imagination by which they saw as great certainties, if not a “new heavens,” most surely “a new earth wherein dwelleth righteousness.” Much of the poetic drapery in these great idealistic forecasts is easily estimated aright by the judgment and discriminative imagination of the average man; e. g. such a description as is given in Joel 3:18.

On the other hand there are features of such representations, for whose interpretation the imaginative powers are none the less essential, which are often treated otherwise. In describing that future the prophets were circumscribed by the conditions of their day. Great spiritual principles were compressed into earthly moulds. A temporal kingdom; a temporal king; the restoration of scattered exiles and the rehabilitation of Palestine,—such were some of the forms in which were embodied the eternal truths of the glory and triumph of God's kingdom in the world. Do we not need here very greatly to use our imagination in order that we may transport ourselves to their day and get their viewpoint,—to have on the one hand their vision glorious that “the best is yet to be,” and on the other hand to have a clear realization that as children of their day

they used terms and images which were temporal. If we were able to do this, it seems to me any literal fulfillment in the form of a temporal kingdom and the restoration of the Jews to their own land, will seem very inadequate equivalents of the great spiritual assurances of those men of inspired insight and faith.

Attention has already been called to the dramatic descriptions and representations in the historical literature, to appreciate which the imagination is necessary. This same faculty also is needed as well in the treatment of Biblical history as a whole, or of any history for that matter. If we read or study the narratives of the Patriarchal age, or the times of Moses or David, with the aid of the best helps that the scholarship of the present day furnishes for us, and cannot by imagination put ourselves in those distant scenes and picture them to ourselves, then those pages of history will miss much of the glow of life to us. Those ages and characters of the past will be like a landscape under a somber sky, or in the indistinct light of early dawn, or at dusk, or enveloped in mists, as compared with that same landscape revealed in the glory of sunshine on a summer day. Imagination not only helps to create the environment of the past but as well gives us its very spirit.

Mention was made a moment ago of the idealizations in the prophetic outlooks towards the future. There is as well much idealization of the past in the historical books. Characters and periods are idealized. The conceptions and standards of the writer's day are unconsciously in some instances, in others apparently with studied purpose, read back into former periods. This is one of the most difficult features to adjust in estimating aright much of the Biblical history. Such methods of representation on the part of these writers may perhaps be justly attributed to their lack of the imaginative spirit in describing the past, which, if they had exercised, would have enabled them to picture it more accurately. However we may term it, or account for it, this is one of the characteristics of Old Testament history, and unless we have imaginative power to put ourselves in the place of those ancient historians and compilers, and view such representations from their point

of vision, and comprehend their purpose, we shall not only get an erroneous conception of Hebrew history, but what is more important we shall misunderstand or largely miss its religious significance.

There are not only such idealizations in the historical writings, but there are *realisms* which have oftentimes proved stumbling blocks to faith. Here imagination as well is an important factor in understanding and estimating aright the imperfections of conduct and ideal, which are contrary to the ethical standards of Jesus. Imagination has been described as "the faculty which enables us to enter into sympathy with our fellow-men." The man who lacks imagination cannot get beyond the pale of his own ideals and acts, and is unable to understand the conduct and views of others, political and religious, which differ from his own. And so it is by imagination, if at all, that we can put ourselves in the twilight age of faith and comprehend the limitations of the mental, moral, and spiritual outlook of Abraham or Jacob or Samuel and other leading characters of those far-off days, who lived according to the best light they had; who sincerely believed (and gave expression to their conviction in terms of divine command or approval) that they were doing God's will in acts abhorrent to us today.

In closing I would remind you of the significant place of imagination in all religion; and in our attempts to describe religious faith or experience. It was this truth that Horace Bushnell with his profound religious insight contended for so valiantly in his day,—the voice of one crying in the wilderness of arid dogmatism,—in his masterly discussion of the subject, entitled "Our Gospel a Gift to the imagination." All our theological definitions he declares in effect are only substituting one set of metaphors, which are instruments of the imagination, for others in the Bible in which the realities of religion find expression. Religion deals with "things unseen and eternal;" and psychologists call our attention to the fact that "the infinite is the ideal product of the imagination."

Professor Currier, in a chapter on the "Value of the Imagination" to the preacher, has well expressed this fact in these

words: "The imagination is the special handmaid of religion. Religion concerns largely, though not chiefly, the unseen world. Three-fourths of religion, some one says, is conduct. But the remaining fourth is where we get the motives and inspiration to right conduct. We derive them from our knowledge of God, from our apprehensions of duty and human possibility, from our belief in the destiny that awaits us as individuals and as a race, if we live according to the divine will. . . . The power that pierces the veil of mystery behind which God is hid—that feels after him, and finds him . . . is the idealizing power of imagination. It is by this that we apprehend His presence, and abide under the shadow of the Almighty. It is by this that we perfect and maintain our conceptions of him, and renew and restore to freshness and power our fading ideals of character and conduct."

It only remains to add that the Bible, whatever our views of its origin or our theories of its inspiration, still remains the greatest text-book of religious truth, in the interpretation of which, as I have sought to illustrate from the Old Testament, the imagination fills an essential place.



STANDARDIZATION OF THE BACHELOR OF DIVINITY DEGREE

AT the Conference of the representatives of the Faculties and Governing Boards of the Theological Seminaries of the Presbyterian Church of the U. S. A., held in Rochester, N. Y., May 19, 1915, a committee consisting of George B. Stewart, Auburn, Chairman, Warren H Landon, San Francisco, Cleland B McAfee, McCormick, was appointed to consider the matter of standardizing the regulations governing the Bachelor of Divinity degree. The committee was directed to report at the next annual conference. It was not able to meet during the year, and such interchange of views as took place was only of a general character.

Owing to Dr McAfee's absence on the Pacific Coast and that of President Landon in the East, the copies of the completed report which were mailed to them for their consideration failed to reach them. As they had no opportunity to pass judgment upon it, they have no responsibility for it, and the Chairman must, therefore, bear the whole of it. In a matter of this kind the illumination which accompanies verbal and written discussion is essential to final conclusions. As it was impossible to obtain this the writer of the report could do no better than present his own unchastened views.

This report was read in the closing minutes of the Conference of the representatives of the same institutions at Atlantic City, N. J., May 17, 1916, when there was no opportunity for discussion. The Chairman was requested to have it published in the Auburn Seminary Record or other similar publication and to distribute printed copies of it to the seminaries associated in the Conference. The consideration of the report was made an order for the next meeting of the Conference at Dallas, Texas, May, 1917.

Pursuant to this action of the Conference the report is herewith published as a contribution toward the solution of an important problem in ministerial training. It is offered not as the last word upon the subject, far from it, but as almost the first word. If it is thought worthy of discussion and serious criticism, the largest expectations of its writer will have been realized.

REPORT OF THE COMMITTEE ON THE STANDARDIZATION OF THE BACHELOR OF DIVINITY DEGREE TO THE CONFERENCE OF THE THEOLOGICAL SEMINARIES OF THE PRESBYTERIAN CHURCH IN THE U. S. A., MEETING IN ATLANTIC CITY, MAY 17, 1916.

Your committee addressed a series of four questions to the twelve seminaries connected with the Presbyterian Church in the U. S. A., as follows: Princeton, Auburn, Western, Lane, Kentucky, McCormick, San Francisco, German, Dubuque, German, Bloomfield, Lincoln, Biddle, Omaha. German, Bloomfield, does not confer the degree, and no reply was received from Biddle. The replies from the other ten indicated a keen interest in the matter entrusted to your committee.

We have thought it desirable to quote the exact language of the catalogues, so far as possible, and where that was not possible to give the replies of the Presidents, in order that the regulations governing the degree which now obtain in the several institutions may be available for study and comparison. Our interpretation of these regulations may thus be checked up.

RULES GOVERNING THE DEGREE OF B. D.

AT PRINCETON:

Matriculated students of the Seminary who hold from an institution approved by the Faculty the degree of Bachelor or Master of Arts, or other certificate of the completion of an equivalent course in liberal learning, may become candidates for the degree of Bachelor of Divinity. There is no fee.

PRELIMINARY QUALIFICATIONS. Every applicant must have completed a course of liberal learning, as above defined, and have satisfactorily completed in an approved theological institution substantially the studies which constitute the curriculum of this Seminary, or be pursuing the regular course of study in this Seminary.

CONDITIONS GOVERNING THE COURSE. The equivalent of at least twelve hours of class-room work a week for one Seminary year is required. These studies may be pursued in a special year devoted to the work; or in whole or in part during the prosecution of the regular course of study or, to a small amount in special cases, during the summer vacations.

Of these studies an undergraduate student shall not take more than will suffice to bring the number of hours of his class-room work up to the maximum number of twenty hours weekly; and a student under condition in any department, or whose progress in study has been unsatisfactory, may not take extra-curriculum work with a view to the degree of Bachelor of Divinity.

Examinations will be held on these studies, as on the studies of the undergraduate courses. A student who attends advanced courses but does not offer himself for examination, or fails to stand the test satisfactorily, shall receive no credit therefor. The record of the candidate, his thesis and examinations must be decidedly meritorious.

CHIEF SUBJECT OF STUDY. Every candidate shall, during the first week of the session, announce in writing to the Registrar and Secretary of the Faculty which one of the following departments he selects for his chief subject of study: Semitic Philology; Old Testament; New Testament; Church History; Systematic Theology, including Apologetics; Practical Theology; Missions.

In addition to the courses offered in the several departments cognate courses in other departments will be designated as major studies for the degree.

DIVISION OF TIME. Eight of the required twelve hours must be given to studies in the department which has been elected, and the remaining four hours may be selected from any department. Three of the four hours may be devoted to studies in Princeton University upon payment of its fee.

Under the direction of the Faculty, however, a candidate for this degree may be permitted to do an amount of work equivalent to twelve hours upon two or more of the subjects in any department, and it shall qualify him for the degree after such thesis or examination as the Faculty may approve.

CONFERRING THE DEGREE. On the fulfillment of these conditions, the degree will be conferred upon the candidate at the ensuing annual commencement. Only in exceptional cases and for reasons deemed sufficient by the faculty will the degree be conferred *in absentia*. (Princeton Seminary, Catalogue, 1915-16, pp. 53, 54.)

AT AUBURN:

The Seminary has authority to confer the degree of Bachelor of Divinity, the regulations for which are as follows:

Every candidate for the degree must have a Bachelor's degree of some reputable college or university, exceptions to be made only in the case of men of especially high attainments.

The degree is conferred at the completion of the Seminary course upon all students who have taken Elementary Hebrew and the Greek Exegesis offered to Juniors, and have maintained during the course an average standing of not less than the grade of "B." Students who finish their theological studies in the Seminary after having taken part of them elsewhere must, in order to obtain the degree, bring certificates of having met these conditions in the institutions where they have studied; and they must spend at least the whole of Senior year in the Seminary.

The Degree of Bachelor of Divinity may be conferred upon any graduate of this or any other Theological Seminary of good standing who has been admitted as a candidate by the Faculty and has met the following conditions:

1. He must do special work and write a thesis under the direction of some department, according to program of study approved in advance by the Faculty.

2. He must be recommended for the degree by the department under whose direction he has studied.

3. He must appear before the Faculty for examination upon his special work and his thesis, and these must receive the Faculty's approval.

4. In all ordinary cases he must appear at Commencement to receive the degree.

5. Those who wish to obtain the degree must apply for admission as candidates at least one full academic year before the time at which they wish to obtain it; and no candidate will be allowed to spend more than two years on the work for the degree.

(Auburn Seminary Catalogue, 1915-16, p 43.)

AT WESTERN:

The Seminary has the right to confer the degree of Bachelor of Divinity. It will be bestowed on those students who complete a fourth year of study.

This degree will be granted under the following conditions:

- (1) The applicant must have a Bachelor's degree from a college of recognized standing.

(2) He must be a graduate of this or some other theological seminary. In case he has graduated from another seminary, which does not require Greek and Hebrew for its diploma, the candidate must take in addition to the above requirements, the following courses: Hebrew, 1 and 3; New Testament, 13 and 14.

(3) He must be in residence at this Seminary at least one academic year and complete courses equivalent to twelve hours per week of regular curriculum work.

(4) He shall be required to devote two-thirds of said time to one subject, which will be called a major, and the remainder to another subject termed a minor. In the department of the major he shall be required to write a thesis of not less than 4,000 words. The subject of this thesis must be presented to the professor at the head of this department for approval, not later than November 15th, of the academic year at the close of which the degree is to be conferred. By April 1st, a typewritten copy of this thesis is to be in the hands of the professor for examination. At the close of the year he shall pass a rigid examination in both major and minor subjects.

(5) Members of the Senior class may receive this degree, provided that they attain rank "A" in all departments and complete the courses equivalent to such twelve hours of curriculum work, in addition to the regular curriculum, which twelve hours of work may be distributed throughout the three years' course, upon consultation with the professors. All other conditions as to major and minor subjects, theses, etc., shall be the same as for graduate students, except that in this case students must select their major and minor courses at the opening of the middle year, and give notice October 1st of that year that they expect to be candidates for this degree.

(Western Seminary, Catalogue, 1915-16, pp. 55, 56.)

AT LANE:

The degree of Bachelor of Divinity will be conferred upon the following conditions:

1. The candidate shall have received the degree of Bachelor of Arts from some approved college or university before entering upon the course for Bachelor of Divinity.

2. He shall have passed at least one year in residence at Lane Seminary.

3. He shall have achieved an average grade of at least 80 in the whole of his seminary course.

4. He shall offer, beyond the requirements of the regular course for the diploma of the Seminary, twenty units of credit, ten of which must be in one course or department, known as his major subject.

5. Ten of the twenty units may be credited for work done in the University of Cincinnati, in courses approved by the Seminary Faculty. Upon consultation with the Faculty, graduate courses in the following departments of the University of Cincinnati may be selected: Philosophy, Psychology, Education, Economics, Political and Social Science, Mediaeval History, English and Comparative Literature, German Romance Languages, Latin, and Greek. Such courses must be registered in the Seminary at the time of entrance upon the courses.

The candidate shall present a satisfactory thesis of from four thousand to five thousand words on some theme assigned in the major course of study.

(Lane Seminary, Catalogue, 1915-16, pp. 21, 22.)

AT KENTUCKY

1. We make no special conditions that a student must meet in order to become a candidate for the B.D. degree. Ordinarily, of course, he has the A.B. degree, but we do not make this a condition precedent to his candidacy for the B.D.

2. Our degree of B.D. is given to the student who completes the full three years course and passes the examinations satisfactorily. Our passing mark is 75 of 100, except that in a course that covers two years or three years the mark for passing from one year's course to the next is 67. For example, Apologetics is completed in one year, and the passing mark is 75; Systematic Theology covers three years and the mark for passing from first year to second and from second year to third is 67, while the graduation mark at the end of the third year is 75.

3. All the work required for the degree has to be done in attendance on the seminary.

(President Charles R Hemphill's Letter, April 8, 1916).

These new courses (in Sociology, Ethics, Religious Education, and Missions) and Third Year Old Testament Exegesis and Third Year New Testament Exegesis were made optional or elective for candidates for the degree of Bachelor of Divinity, under the following rule: Any three of the new courses may be substituted for either Third Year Hebrew or Third Year New Testament Greek. This means that the

first and second courses in Hebrew and Greek are required of all candidates for a degree.

(Seminary of Kentucky, Catalogue, 1915-16, p. 16.)

AT McCORMICK:

Students coming with the degree of A.B. from a college in good standing are eligible for the degree of B.D.

To obtain this it will be necessary to take 10 elective hours of work in addition to the work required for the Diploma course; to present a satisfactory thesis at graduation and to maintain a high grade of scholarship.

At the beginning of Middle year each candidate must declare whether he will take a course in General Theological Culture or will pursue Major Studies in one of the following departments: New Testament Literature and Exegesis, Old Testament Literature and Exegesis, Historical Theology, Practical Theology, Systematic Theology.

A major course is one in which at least six elective hours are taken in addition to the prescribed work of the department.

Graduate students may be granted the degree of B.D. on the attainment of 12 credits and the presentation of a thesis.

CREDITS. The unit of work in the Seminary is a course of 30 hours. When successfully completed this entitles a student to 1 credit.

(McCormick Seminary, Catalogue 1915-16, p.)

All work for the degree of B.D. must be done in residence.

(President James K McClure's letter, April 6, 1916.)

AT SAN FRANCISCO:

The degree of B.D. is conferred upon the following conditions:

1. Candidates for the B.D. degree shall ordinarily present a Bachelor's diploma. Exceptions shall be made only in the case of men of especially high attainments.

2. For Seminary undergraduates the requirements shall be as follows: (a) They shall maintain an average standard of not less than eighty per cent. throughout the three years. Candidates who have taken a part of their course in another seminary must present evidence of having attained an equivalent standing throughout the period that they have studied elsewhere. (b) In addition to the ordinary undergraduate course, they shall successfully complete a minimum of ten units of work—a unit consisting of one hour a week of

curriculum work throughout the Seminary year. These ten units may be distributed throughout the three years, in consultation with the Faculty. (c) In the case of candidates for this degree the thesis of the Senior year shall embody the result of some special and independent investigation. (d) In the case of candidates who satisfy all these requirements, during the period of their undergraduate course, the degree of B.D. shall be conferred upon graduation from the Seminary.

3. The degree of B.D. may be conferred upon graduate students upon the following conditions: (a) They shall be graduates of this or some other approved theological seminary. (b) They shall be accepted as candidates by the Faculty. (c) They shall ordinarily spend one year in residence in the Seminary. (d) They shall successfully complete ten units of curriculum work. (e) They shall write a thesis embodying the result of some special and independent investigation, of not less than eight thousand words.

4. Those who in their undergraduate course have completed some units of curriculum work for this degree, but have not satisfied the full requirements, may attain the degree upon completing the remaining units as graduate students in residence.

5. Those who do not lack more than four units for the completion of their work for the degree may make up these in private study, extra-murally, under the direction of the Faculty, pass an examination upon them, and present the required thesis.

6. The ten additional units may be arranged either in the form of a general theological culture or in a specialized form. In the case of those who choose the specialized form, six units out of the ten shall be taken in one department, and be so related to one another as to form a whole. These six units shall be known as the major department of the candidate.

7. Candidates shall be required to finish the work for the degree within three years from the time when they are accepted.

(San Francisco Seminary, Catalogue, 1915-16, pp. 45-47.)

AT GERMAN, DUBUQUE:

In order to encourage a more thorough preparation for the ministry, the Board of Directors is empowered to confer the degree of Bachelor of Divinity upon recommendation of the Faculty. This degree will be granted on the following conditions:

1. The candidate must present a diploma of graduation from a college of recognized standing or must satisfy the Faculty that he has pursued a course of education the equivalent thereof.

2. In addition to the prescribed course of the Seminary he must elect from the courses offered an average of three semester hours for each year, or a total of eighteen credits, on which he shall pass a satisfactory examination

3. He must submit within the first six weeks of the Senior year the subject of a thesis for the approval of the Faculty, and the completed thesis must be presented at least one month before the close of the second semester.

4. His scholarship must be uniformly high in all departments.

5. He must spend at least his final year in this Seminary.

6. His choice of electives must be approved by the Faculty.

(Dubuque Seminary, Catalogue, 1915-16, pp. 63-64.)

AT LINCOLN:

To meet the two-fold aim of the theological seminary, the maintaining of the high standard of the Presbyterian Church for the training of the Gospel ministry, and also the raising up of a sufficient number of trained men to meet the ever-growing demands of the Church three courses of study are recognized in this Seminary.

First: There is the Regular course, in which the student must complete the full three years' work involved in the standard curriculum of the Seminary. In accordance with the recommendations of the General Assembly, each applicant for this course must produce evidence not only that he has good talents, is prudent and discreet, and that he is in full church communion, but also that he has pursued satisfactorily a college course leading to the degree of Bachelor of Arts, or an equivalent amount of work. To those thus prepared and completing their course, is granted the degree of Bachelor of Sacred Theology.

(Lincoln University, Seminary, Catalogue, 1915-16, p. 53.)

AT OMAHA:

Regular graduates of this Seminary who hold a baccalaureate degree from an educational institution of recognized standing or who present satisfactory evidence, by credentials or examination, of hav-

ing attained to a liberal education equivalent to that represented by a baccalaureate degree, and who have pursued a postgraduate course of study equal to a year of seminary work and sustained satisfactory examinations thereon and present such a thesis as the faculty may require, shall receive the degree of Bachelor of Divinity for which a diploma shall be given at Commencement.

All graduates before receiving this degree must have pursued the study of the Greek language for at least two academic years and the Hebrew language one year. Graduates of other approved schools of theology may, under the same conditions, matriculate for this degree.

Regular undergraduate students of the Seminary whose literary preparation conforms to the specifications above laid down, who take ten hours of work in addition to the regular seminary course, but not more than four hours additional any year; who maintain a high degree of excellence in the regular studies of the course and sustain satisfactory examinations on all studies pursued and present such a thesis as the Faculty may require, shall be eligible for the degree of Bachelor of Divinity at the time of their graduation.

Students who qualify for this degree may pursue studies in not more than three, nor less than two, of the following Departments: Old Testament Language and Literature, New Testament Language and Literature, Church History, Theology and Christian Philosophy and Practical Theology.

The study in some Department, according to the choice of the candidate, shall be his major study and shall include not less than six hours of his time and the thesis, the subject of which shall be assigned by the head of the Department.

If any part of the study for the degree shall be done "in absentia," it must be with the special permission of the Faculty.

(President Albert B. Marshall's Letter, April 12, 1916.)

FOUR QUESTIONS AND THEIR ANSWERS.

Question 1. What conditions must a student comply with in order to become a candidate for a B.D. degree from your seminary?

A reference to the above regulations reveals that two, Lane and McCormick, require an A.B. degree, and that the other eight require the A.B. degree with varying provisions for exceptional cases.

The requirements are nearly uniform, and such differences as exist suggest that they are more in form than in substance. It would seem that the conditions with which a student must comply, if he is to be admitted as a candidate for the degree, are at present fairly well standardized.

Question 2. What condition must a candidate for the degree meet in order to obtain the degree?

From the above regulations it appears

1. That all provide for granting the degree to undergraduate students.

2. That all except Lane, Kentucky, Dubuque and Lincoln provide for granting it to graduate students.

3. That Princeton, Western, Lane, McCormick, San Francisco, Dubuque, Omaha, require of undergraduates an extra year, or what they regard as its equivalent (varying from 9 to 12 hours), a thesis, special examinations, and high standing.

4. That Auburn, Kentucky, and Lincoln confer the degree on all undergraduate students who complete the regular undergraduate course, including Junior Greek and Junior Hebrew, with a high standing.

5. That seven, Princeton, Auburn, Western, Lane, McCormick, San Francisco, Omaha, confer the degree upon graduate students, who do a year's extra work or its equivalent, with examinations and a thesis.

6. That all require some Greek and some Hebrew of undergraduates and all, except Auburn, of graduate students.

7. That for GRADUATE STUDENTS the conditions governing the granting of the degree are as near to standardization as is possible. It might be wise, however, to modify the standard.

8. That for UNDERGRADUATE STUDENTS there is evident standardization on three points: (1) That there should be some special requirements; (2) That all candidates should have some knowledge of Greek and Hebrew languages; (3) That special standing should be attained.

9. As to what these special requirements should be there is the wide difference between Auburn, which requires no extra work, and Princeton, which requires 12 extra hours, and a thesis.

10. However, from a study of these special requirements it is easy to discern two tendencies, one toward a granting of the degree to all students receiving the diploma, who have a creditable standing without the requirement of extra work, thus making the *diploma* significant of superior scholarship, and the other toward exacting a significant amount of extra work and specially high standing for the degree, thus making the *degree* significant of superior scholarship. One tendency enhances the scholastic value of the seminary diploma, and the other enhances the scholastic value of the seminary degree.

Question 3. How much of the work required of candidates for the B.D. degree may be done in absentia?

From the above regulations it appears

1. That Princeton and Lane allow a portion of the work required for the degree to be done in neighboring universities.

2. That Princeton allows a portion of the extra work to be done in absentia during seminary vacations, in exceptional cases.

3. That San Francisco allows undergraduates to do extra-murally four of the ten extra units.

4. That Auburn, Western, Lane, Kentucky, McCormick, Dubuque, Lincoln, Omaha do not allow undergraduates to do any part of the work in absentia.

5. That Auburn, San Francisco, Omaha make provision for graduates to do all the work in absentia where necessary.

6. That the other seven require residence of graduates, the same as of under-graduates.

7. That, while it is not explicitly stated in every catalogue, it is so stated in a number, and is a fair inference from the rest that the degree is not conferred ordinarily in absentia.

8. That with reference to the undergraduate student the seminaries are practically at one in requiring residence during the whole time he is earning his degree.

9. That with reference to the graduate student, seven do not allow and three do allow, him to meet the requirements through study extra-murally. It would appear that this difference arises from two somewhat different purposes in offering the degree; in the cases where extra-mural study is allowed the degree is doubtless regarded as a stimulus to systematic and effective study by pastors, and in those cases where extra-mural study is not accepted the degree is looked upon as a reward for special attainments in scholarship.

Question 4. Do you feel the desirability of our Presbyterian Seminaries standardizing conditions governing the B.D. degree, and have you any suggestions to make by which this may be accomplished?

Answers.

In no instance was this question answered formally by the Faculty. Where this question was answered it was by the President in expression of his own personal opinion.

President Stevenson: "Something ought to be done to encourage graduate work in our theological seminaries. The B.D. was originally used for this purpose. There seems to be a growing tendency now to bring it into requisition for the full seminary course, including Greek and Hebrew. It looks as if we would have to come to the scheme which has been adopted by Oberlin Theological Seminary and make the B.D. correspond to the A.B. in college and invent a new degree such as S.T.M. for those who take a full year of post-graduate work in one of our seminaries."

President Stewart: "There should be standardization along academic lines. The degree should be regarded as an academic and not a professional degree. Let seminaries determine general principles governing entrance to Seminary Course; general principles governing curriculum; grant with the Seminary

diploma the B.D. or S.T.B degree; provide S.T.M. for additional one or two years of study; provide S.T.D. for three or four years of study additional to those for first degree; make provision for work in absentia for all degrees by graduates of accredited seminaries. Certificates to be given to undergraduate students not qualifying for first degree.

In general: Let the seminaries agree upon the following: A Baccalaureate degree from college or university, or rigid entrance examinations to be required of all candidates; three years of undergraduate work in residence for S.T.B.; of graduate students, one year in residence or in absentia for S.T.B.; one year in residence, or two in absentia after first degree for S.T.M.; three years in residence after first degree, or five in absentia for S.T.D.; the higher degrees to be given only after their preceding ones have been earned; each seminary's autonomy to be safe-guarded."

President Kelso: Answer depends on meaning of standardization. "If the term means a hard and fast course, I would say, no; but if you mean by standardizing an adoption of general conditions, namely, the number of hours and courses required and a previous preparation to make a man eligible, I would say, yes."

President McClure: "I personally do not feel the desirability of our Presbyterian Seminaries standardizing conditions governing the B.D. degree. My own theory is that our seminaries should have opportunity to develop individuality in many of their methods of expression, this matter of the B.D. degree being one such method. I hold that it is more healthy for the church as a whole if each of our seminaries, intrusted with its great responsibilities and recognizing the nature of that responsibility, endeavors to prepare men for the Gospel ministry in the way it deems the wisest and the best."

President McKibben: "Am somewhat at a loss to answer Question 4. The conditions precedent to obtaining the B.D. degree will be determined by those required for entrance, the matter covered by the undergraduate course, and the grade obtained. It is almost impossible to tell what an A.B. degree

stands for, unless you have the catalogue of the institution which grants it. We have aimed in the regular course to give what every minister ought to have, if he can get it; and in the fourth year give large play to his individual tastes and aptitudes.

President Hemphill: "We think it would be desirable to have a more common standard among the seminaries for the B.D. degree. We have no special suggestions to offer, though on opportunity for further reflection we might present some suggestions. At present I shall only say that in standardizing conditions for the degree there should be a measure of elasticity in the curriculum of study. We would not think it wise to have too rigid a curriculum."

President Rendall: "Yes; would prefer to see it given for one year of extra curriculum work."

President Steffens: Does not answer the question.

President Landon: "It is not easy to answer. I quite believe that we ought to do it. To bring all the seminaries to Auburn's plan would be the simplest way, as I understand you give the degree to all who earn your diploma. I was much impressed by the statement made by you at the last conference, namely, that a diploma that does not carry with it a degree is not a diploma. As practically all other seminaries but your own require a certain number of extra units it might not be easy to bring them to your basis, though I think all were impressed with your statement at the last conference. How would it do to present alternative suggestions, the one being your own plan, and the other something like an average of the requirements of other seminaries. I can think of nothing better now. I hope we may be able to come to some definite decision."

President Marshall: "I suppose each seminary will think it necessary to shape a course of study leading to this degree as local conditions may make expedient, but there are certain principles that all of our seminaries should recognize and doing so we will not be far away from a wise standard."

It thus appears that the consensus of opinion of the Seminary Presidents is as follows:

1. That each seminary should have liberty in this matter to develop its own ideals and to mature its own life.
2. That in harmony with this liberty there is room for some standardization of the condition governing this degree.
3. That standardization of this sort is not impossible and that it is desirable.

NON-PRESBYTERIAN SEMINARIES

The regulations governing the degree in other seminaries vary more than those in the Presbyterian Seminaries, and yet there is a tendency toward standardization among them.

Andover, Chicago Divinity, General, Hartford, Oberlin, Union, Yale, all require a college diploma carrying a Bachelor's degree, although in some cases they accept an equivalent, as a condition of admission to candidacy for the degree.

Andover gives the degree at the end of three years, provided the student has Greek; Chicago Divinity, Yale Divinity, at the end of the three years' Seminary course, with a thesis; General at the end of the three years with a grade of not less than 90, including Hebrew, Greek, Latin, a thesis; Hartford at the end of the three years (including Hebrew), with decided credit, and thesis; Union at the end of three years, provided student has majored in either O. T., including Hebrew, or N. T. including Greek, or Church History, or Systematic Theology, or Practical Theology; Oberlin, at the end of the three years, and S.T.M. at the end of a fourth year.

Nearly all recognize the value of extra-mural studies and with varying restrictions give credit for them.

RECOMMENDATIONS FOR CONSIDERATION

Your committee presents for your consideration the following results at which it has arrived in its study of the matter. Further consideration, following a debate and conference will modify these conclusions in some of their details, but we have

a rather clear notion that in their main features our conclusions are valid.

1. We believe that the proper attitude toward the subject is to be obtained only when we regard the degree as an academic and not a professional degree. The subject must be approached in the same spirit and with the same criteria as prevail when considering the usual college and university degrees. It is the first degree in theology. It should be followed by other degrees in course. Therefore, it should not be the last that a student in theology can earn. It is a degree following university or college work, and therefore, is not the first degree a student earns.

It is a scholastic degree and therefore should have scholastic requirements and should be related to other preceding and subsequent scholastic degrees with some workable plan of evaluation.

This has not been the attitude always taken toward the degree as may be inferred from the fact that so many of the seminaries seem to regard it as a reward for graduate work in theology and not as the first degree in theology. For nearly all of them it is the last degree in course in theology.

2. Care should be taken to adjust it to the precedent college and university Baccalaureate degrees.

In view of the changed and changing value of the B.A. degree, and the increase in the number of other Bachelor degrees of high academic value, it would seem that any Baccalaureate degree, if otherwise satisfactory, should be accepted as meeting the requirements for candidates.

In the interest of its own autonomy every theological seminary should allow other men than those holding degrees from other institutions to enter its doors. On the other hand, in the interest of scholarship it should erect at its entrance tests that will exclude from matriculants for its degree all those whose scholarly attainments are not at least equivalent to those supposedly represented by a Bachelor's diploma. These tests should be real, should be published in the catalogue, and should

admit of no exception. In other words, the seminary should do as colleges do with reference to entrance requirements, accept satisfactory certificates or require examinations.

In the case of those students who cannot meet these requirements for entrance to the B.D. Course, provision could be made to admit them as special students, to receive the seminary's certificate for work satisfactorily done.

In the matter of entrance examinations, it would seem that the seminaries might easily agree to require examinations in those studies which are commonly recognized as logically preparatory to the seminary curriculum. The utmost freedom should be allowed to each seminary to decide what these might be and to add to them such other requirements as it might see fit. The adoption of this general principle with reference to entrance examinations would tend toward standardization without infringement of the autonomy of the several seminaries.

It would seem to your committee, therefore, that the seminaries might find common ground for entrance requirements in the following principle: Candidates for the B.D. degree must hold a Bachelor's degree from some accredited college or university, or satisfactorily pass an entrance examination in those subjects commonly regarded as logically preparatory to the seminary curriculum and such other examinations as the seminary may determine.

3. The Seminary diploma should carry the B.D. degree.

This takes us into the region of the seminary curriculum, which it is not our province to discuss, except so far as it bears upon this matter of the degree. Even with this restriction, the area left for our discussion is too large for this occasion. It will take time to determine all the matters that arise here. We can, however, make certain suggestions which may contribute to the solution of the problems of the curriculum for the B.D. degree.

(1) It is important that the autonomy of the seminaries should be conserved here as everywhere, and that any agreement touching the curriculum requirements for the degree, should recognize the desirability of all the seminaries working

out their own ideals. While the diploma of the seminary should carry the degree it should represent the ideals of the seminary granting it.

(2) The seminaries might agree that in determining what subjects they would include in their curriculum as indispensable to the degree, what subjects they would allow without prescribing them as indispensable to it, and what subjects they would refuse to count toward it, even if allowed in the curriculum, they would be guided by considerations of the scholarly or disciplinary value of the subjects and not by other considerations.

It is altogether probable that all would not arrive at the same conclusion, nor is that desirable. Some might decide that a knowledge of the original languages of Scripture was an indispensable requirement, while others might prefer to substitute for this a knowledge of the Scripture in the English. Some might be willing to allow a course in Missions to count toward the degree, while others might refuse so to do. This sort of variety in the procedure of the several seminaries would have its commendable qualities, provided that it was the result of the application of this test, which for lack of a better term may be called a scholarship or disciplinary test.

In the application of this test, no seminary would allow toward the degree, a subject that lacked significant scholarly or disciplinary value, even though it might have such high value in the work of the ministry as to demand a place in the curriculum. Its high professional value, however, would not alone give it a place in the requirements for the degree. It must show also that it has value for the discipline of the mind and for the enrichment of its store of knowledge.

In the application of this test, no seminary would be satisfied with requiring an obviously meager amount of a subject or with passing a candidate with a low standing. For, however allowable these might be when judged by other legitimate tests, such as, for example, the professional needs of the candidates, when judged by this test of their scholarly value they would not be sufficient to count toward the degree.

It ought to be neither difficult nor unwise for the seminaries to come to this agreement, and thus secure this much of standardization that in determining what they severally will allow to count for the degree they will be guided by considerations of the scholarly equipment of the candidate rather than by consideration of his professional needs or by other considerations.

(4) Some seminaries may think it wise to require a higher standing than they require for their certificate, others may require a thesis, others may require additional number of class room hours. This variety may tend to a desirable individuality in the seminaries, and therefore there should be no effort to interfere with it. The principle merely makes that the diploma of the Seminary shall carry the degree. It allows the seminaries to give certificates to those students who do not earn the diploma.

4. The seminaries should seek to promote scholarly work among ministers, the men who having prepared for their profession, have entered upon the discharge of its exacting duties and need the inspiration and the aid of organized agencies to continue their scholarly work and to add to their scholarly attainments. The seminaries should do their utmost to meet this need of the men whom they have introduced to their professional career.

It appears to your committee that the seminaries can do something in this direction by the application of the following general principles:

(1) The seminaries might agree to give the B.D. degree to all seminary graduates who do a required amount of work.

(a) The amount and nature of the work should be determined by scholarship standards, care being taken to make them adequate to prevent the cheapening of the degree.

(b) The work of the student should be tested in real and adequate ways, so that he may be encouraged toward thorough and exact scholarship.

(c) A minimum and a maximum time allowance in which the work must be done, would seem to be necessary to the best ends.

(d) Provision might properly be made for a portion or the whole of the work to be done in residence or in absentia.

(e) Your committee is not prepared to advise that the degree be conferred upon ministers who have not had a seminary course, fearing lest a provision for "exceptional cases" may be too liberally interpreted and thus the value of the degree be lessened. But your committee sees no objection to allowing men who hold a seminary "certificate" subsequently to earn under proper regulations the B.D. degree.

(f) The application of these principles is as close an approximation toward the standardization of the requirements of graduate students as at present seems possible or desirable.

(2) The seminaries might agree to give a second and a third degree in theology.

(a) The amount, the nature, and the tests of the work should be commensurate with the dignity of the degree and should be designed to enhance rather than to lessen its value.

Here as everywhere in dealing with this matter the seminaries should bear in mind that excessive requirements defeat their own end, and are quite likely to react in favor of an easy and lax administration of them. In this whole matter, this sort of administration is the thing most to be deprecated and avoided, and so far as possible temptation to it is to be eliminated. The temptation is almost irresistible when the requirements are excessive or irrational either in amount, nature, or quality.

(b) For these degrees the requirements should place large emphasis upon original work, and for the highest degree, the determining requirements should be in the field of original work.

(c) A minimum time allowance is necessary, and a maximum time allowance might prove effective, for promoting the best ends of the arrangement.

(d) The relative proportion of work in residence and of work in absentia, and all details in connection therewith ought to be worked out with care, and much of this will have to be determined by the genius of each institution.

(e) In the interest of uniformity, it might be desirable for the seminaries to agree upon some common designation of these various degrees. There is something to be said in favor of each of the different names now in vogue. Your committee would suggest, if for no other reason than for discussion, the following titles: Bachelor of Sacred Theology (S.T.B.), Master of Sacred Theology (S.T.M.), and Doctor of Sacred Theology (S.T.D.). Whatever merit or demerit this scheme may have, it is appropriate, simple and uniform.

CONCLUSION.

In conclusion, your committee would call attention to three facts entering every discussion of this subject, all of which we have had before our mind in the preparation of this Report.

1. That in the matter of the conferring of degrees as in all other respects the autonomy of the several seminaries should be conserved and no argument in favor of uniformity or universal practice should weigh against the liberty and the duty of each seminary to work out its own scholarly ideas and realize its own scholarly ideals.

2. That within the limits thus set by the autonomy of the several seminaries there are certain general principles which make for standardization of procedure in the matter of degrees, and which, being used, would enhance the value of the degrees and promote the ends for which they are established.

3. This matter of degrees is a comparatively new development in seminary administration, and neither discussion nor practice has progressed far enough to admit of final conclusions. Only a part of the problem has been worked out, and there still remains a considerable portion requiring discussion and experience for its solution.

Respectfully submitted,

GEO. B. STEWART,
Chairman.

May 17, 1916.

A TRUE TYPE OF SERVICE

To the Auburn Seminary Record:—

I have been interested in reading the address by Dr. Caughey, delivered before the Alumni Conference on "Training Recruits for Service." I wonder if you will permit me to express an opinion and to give a testimony.

Dr. Caughey does not tell what he means by "service." He seems to assume that we already know. In going over his address with some care I conclude that he means some kind or all kinds of work definitely related to building up the Church, increasing its numbers, fanning the fires of its passion, organizing the boys and girls into Knights of King Arthur or Queens of Avalon or starting a new chapter of Kappa Sigma Pi. Alas, for me, I never had even heard of this Greek letter society until I read of it in this address.

Now let us think a moment of the other side. Can we not get rid of the notion that the only kind of Church "service" is that which aims immediately and directly to tie everybody up to some distinctively church activity? Is it not "service" for a church member to live his daily life with patience and faith? Is it not "service" for our boys to get their lessons at school and for our girls to be modest and studious and courteous? Is not a man who attends to his family and his business and his citizenship doing quite as much for God, Church and all the rest, as if he joined Kappa Sigma Pi or distributed cards to strangers at the church door?

The older I grow the more suspicious I become of this attempt to limit the idea of service to a few or many dinky things which enterprising clergymen think up in order to keep busy folk still busier. It looks to me as though the Church were trying hard to keep itself alive instead of really living.

The fact of the matter is that many ministers do not seem to consider that the Church at work is the Church doing its daily duties in society, whether at home or in business or in politics. The Church assembled is the Church at worship. But when Church folk are minding their own business and living decent lives and taking care of their children and being cheerful and patient and useful, that is the Church at work. And all the Queens of Avalon and the Kappa Sigma Pi's do not amount to a hill of beans as expressions of church work, in comparison with the common, ordinary fidelities and courtesies of boys and girls who are learning to live right, because they are trained in right homes.

Now for a testimony. It will have to be very personal. The church I serve has two separated congregations, about three quarters

of a mile apart. Two distinct plants. Two very different neighborhoods. A different staff of workers in each place; but only one organization, one Session, one Board of Trustees. It is not a case of Church and Mission, but a case of Church and Branch. Nominally I am in charge of the two. Actually I have only the home church. At the Branch they have a minister, a paid Sunday-school superintendent (who also serves the Home Church School), a parish assistant, a trained nurse, a dental doctor and a regular physician, two kindergartners, a daily clinic, and all the clubs and arrangements for boys and girls and women and men that human ingenuity can suggest; also a gymnasium and three paid workers to look after these special interests. The plant there is a regular bee-hive, for industry. There is something going on every minute from early dawn till very near early dawn again.

On the other hand, this Home Church, which is more particularly my campus martius, is about the least organized of any church I ever heard of. We have morning and afternoon Sunday services, Sunday school, Wednesday evening meeting. Then the women have their Society for Missionary Work and Study, once a month; the men have a club once a month, six months in the year; the girls have a Guild, once a week during the winter; a troop of Boy Scouts meets in the church building once a week, though the troop is in no sense an organization of the church. Last of all the ladies have a large Aid Society. There is no Christian Endeavor, laus Deo, no young people's prayer meeting, no women's prayer meeting, and of course no K. S. P. and friends of the late King Arthur.

Well, what is the result? The men and women of this Church almost totally, are identified with the various public interests, directors and trustees and managers of most of the charities and hospitals and Homes of the town. You can hardly put your finger upon a man or woman or girl who is not specially interested in some of these institutions. I call that the Church at work. The Church at worship is for them the place and source of their inspiration. And that is my idea of what a church is for.

I venture to put the matter in this bald way because to my mind the other side of the case has been overworked. All this talk about "recruits for service" is rather vague. When a person "joins" this church, instead of giving him or her a list of organizations to become burdened with, I would rather give an inspiration so that that person may go straight back home or to the shop or wherever it may be and live a faithful and clean life. That seems to me to be the Church at work and realizing its ideal.

L. MASON CLARKE,

Brooklyn, N. Y., October 8, 1916.

First Presbyterian Church.

ALUMNIANA**CALLS**

SAYRE, H. BRADLEY, '90, to the Presbyterian Church, West Fayette, New York. Accepts.

STUBBLEFIELD, J. S., '98, to the Presbyterian Church, Cheyenne, Wyoming. Accepts.

VON TOBEL, A. F., '95, to the First Presbyterian Church, Shelbyville, Indiana. Accepts.

RESIGNATIONS

BARTHOLOMEW, CHARLES M., '77, from the Presbyterian Church, Randolph, New York.

KIRKWOOD, T. J., '06, from the Presbyterian Church, Valatie, New York.

SAYRE, H. BRADLEY, '90, from the Presbyterian Church, Oaks Corners, New York.

SMITH, ARNOLD M., '94, from the Presbyterian Church, Lake City, Michigan.

STUBBLEFIELD, J. S., '98, from the Presbyterian Church, Marshfield, Ohio.

VON TOBEL, A. F., '95, from the Presbyterian Church, Corvallis, Oregon.

WRIGHT, ORMAN W., '76, from the Presbyterian Church, Barnegat, New Jersey.

CHANGES OF ADDRESS

DEMURA, KO., '15, from 139 Mary Street to 215 North Fair Oaks Avenue, Pasadena, California.

OSTRANDER, EUGENE V., '94, from Dillon, Montana, to 3923 North Mullen Street, Tacoma, Washington.

SAYRE, H. BRADLEY, '90, from Oaks Corners, New York, to West Fayette, New York.

STUBBLEFIELD, JAMES S., '98, from Marshfield, Oregon, to Cheyenne, Wyoming.

VON TOBEL, ALBERT F., '95, from Corvallis, Oregon, to Shelbyville, Indiana.

PRESBYTERIAL MODERATORS ELECTED

BUTLER, JAMES G., '70, Oswego, Ill.—Presbytery of Ottawa.
EDWARDS, DEANE, '12, Seneca Falls, N. Y.—Presbytery of Geneva.
JONES, HUGH W., '96, Spokane, Wash.—Presbytery of Spokane.
MACPHAIL, M. L., '04, Pittsburg, Pa.—Presbytery of Pittsburg.
TERRY, C. P., '08, Wheeling, W. Va.—Presbytery of Chester.

DEATHS

DAVIS, HERBERT ERASTUS, '78, July 15, 1916, aet, 64.

INDIANA ALUMNI MEETING. The Auburn Alumni of Indiana managed to find time during the meeting of Synod at Huntington to eat lunch together and talk over old times. There were not as many Auburn men at Synod this year as usual but the Auburn spirit was none the less in evidence.

Kennedy, the retiring Moderator of the Synod, was detained at home on account of a severe illness from which he was recovering. We had as our guest Dr. Veach of the Educational Department of our Church, and the following Auburn men were present: Hildner of Princeton, Murphy of Brookston, Crain of Frankfort, Herrick of Elkhart, North of Michigan City.

Your message was read to the men and we were all delighted to hear that Auburn was facing the new year with so great a promise of an increase in efficiency. You will find no more loyal bunch of Auburn men than the little crowd of us in Indiana. Two of the men remembered our meeting enough to send their regrets—Allison of South Bend and Skinner of Indianapolis. The old officers of the association were reelected, President, Herrick of Elkhart, Secretary, North of Michigan City.

As secretary I was requested to write you and express the combined love and loyalty of the Alumni in Indiana who find that though not as near to our Alma Mater as some of the Alumni that this fact may increase our love for her; in this case "distance may lend enchantment."

Michigan City, Ind., October 6, 1916. Earl R. North, Secretary.

The classes of the above mentioned men are: John Kennedy, '96; Ernest J. Hildner, '01; John D. Murphy, '98; Harry L. Crain, '05; Charles M. Herrick, '94; Earl R. North, '04.

'70. DAVID R. BREED, D.D., Professor in Western Theological Seminary, delivered the opening address before a large audience in the chapel of the new library. His subject was, "The Ministry and Music." The main part of his discourse gave a history of the founding and growth of the department of sacred music in the Seminary and was of absorbing interest. President Kelso of the Seminary declared in his annual report to the directors, "the entire musical department of this Seminary is a monument to the energy and enthusiasm of Dr. Breed."

'70. JAMES G. BUTLER of Oswego, Illinois, was honored by the Ottawa Presbytery by an election to the Moderatorship at its April meeting. The Presbytery met at Oswego and this made it possible for it to honor its aged member who is more or less of a shut-in. For many years it has been almost impossible for him to walk or in other ways physically exercise himself. He is able sometimes to use a wheel-chair and crutches. At the Fall meeting of Presbytery which was held in the Waltham Presbyterian Church, Utica, Illinois, he was able to preach the Moderator's sermon and preside until his successor was chosen.

Mr. Butler is enthusiastic about the RECORD and says, "The alumnus who is not deeply thankful for the last number of the AUBURN SEMINARY RECORD, should be prayed for." We might add that others seem to be of the same opinion for a minister (not an alumnus of the Seminary), has purchased ten copies of it for distribution among his friends.

'73. WILLIAM A. RICE, New York City, had an article in the Congregational and Christian World for September 21, on the Reverend William Hayes Ward, D.D., as a parishioner. Dr. Ward for almost fifty years was editor of the New York Independent. Dr. Rice writes, "It was my privilege to have Dr. Ward as my parishioner for over five years. At first I did not realize how great was this privilege. I felt poorly qualified to preach to the edification of such an auditor Sunday after Sunday. I soon discovered that Dr. Ward kept in his pew copies of the Bible in the original tongue and that he followed me in the reading of the Scriptures translating rapidly from the Hebrew and the Greek. It was his custom as soon as the text was announced to turn to it and examine it critically in the original. One day he said to me, 'The truth which you presented in your sermon Sunday morning from the text: Let thy tender mercies speedily prevent us, while true and an occasion of great blessing to the children of God is nevertheless not taught in the text which you have chosen. The meaning of

the Hebrew word translated 'prevent' is not to thwart or block the way, but on the contrary is to go on before, to open the way—let thy tender mercies lead me, prepare the way for me.' I had to confess in that particular instance my failure to examine the Hebrew text. He rarely ever failed to be in his pew on the Sabbath unless absent from home, possibly preaching for some other minister, or illness kept him away."

'74. JOHN R. SUTHERLAND, of the College Board of Education, is commended in an editorial of the *Presbyterian*, September 28, for the present successful scheme of Sustentation. "The Carnegie Teachers' Fund has been radically changed so that the benefit of the fund is henceforth to be open to all teachers who are ready to utilize it as insurance. This change pays a compliment to the Presbyterian Church, which has long since adopted this insurance and sustentation plan in connection with its ministers. Let the Presbyterian Church not forget the man who discovered, developed and defended against severe criticism his present successful plan of Sustentation. Let the Presbyterian Church pay due honor to her faithful, skillful and true workman, Rev. John R. Sutherland, D.D.

'76. ORMOND W. WRIGHT has resigned the pastorate of the Presbyterian Church at Barnegat, which he has served for over thirty years. His congregation has parted with him with great regret. He has had a successful and honored, as well as long pastorate in this field. He continues to reside in Barnegat.

'77. JOHN QUINCY ADAMS, D.D., has recently written a book, the *Birth of Mormonism*. Dr. Adams writes in the preface, "It is not necessary to burden the reader with a history of how this book came to be written. Its genesis was a paper prepared as a contribution to local history. It has grown with the years; it has made use of sources not ordinarily accessible and possibly no longer in existence; and it is believed that it presents more completely the story of the "Birth of Mormonism." Dr. Adams writes in the preface, "It is forth with the hope that it will help to arouse the American people to endeavor more energetically to remove this moral menace to and blot upon our country—the greatest religious fraud of the nineteenth century, if not of all time."

'77. CHARLES M. BARTHOLOMEW of Randolph, New York, has resigned his church on account of ill health. He is to reside in Rochester, New York.

1878. HERBERT ERASTUS DAVIS, aet. 64.

Mr. Davis was born in Lysander, N. Y., July 11, 1852; was graduated from the University of Michigan in 1873, and from Auburn in the class of 1878. He was ordained by the Presbytery of Cayuga May 10, 1878, and was a Home Missionary in the upper Peninsula of Michigan for two years, then had the following pastorates: Nogau-nee, 1880-86; Petoskey, 1886-89; Homer, 1889-94, when he retired from the active pastorate.

Mr. Davis was married to Miss Etta Hobart of Athens, Mich., May 15, 1878, who, with three daughters survives him.

Mr. Davis was a faithful minister and preacher of ability. He died at Homer July 15, 1916.

'84. ARTHUR WILLIS SPOONER, D.D., pastor of the First Presbyterian Church of Mount Carmel, Pa., is soon to appear in the role of a poet. From the publishing house of Richard G. Badger of Boston, known as "The Gorham Press," a volume of original poems is about to appear, entitled "Harpstrings." A little more than a year ago, Dr. Spooner's romance, "Pauline," appeared, which has received most favorable comment from reviewers the whole country over. Two other volumes by this same author are ready for the press, one of which is a romance, entitled "Led," and the other of a religious nature, with the title, "Heart Talks with Young Christians."

'88. CHARLES J. HOWELL, who is pastor of the Presbyterian Church at Amboy, N. Y., planned, together with the co-operation of his Session and church, for an "Amboy Old Home Day" on Friday, October 20th. The program provided for addresses by a number of speakers among whom were the following Auburn men: Cassius J. Sargent, '01; Cuthbert C. Frost, '00; Silas E. Persons, D.D., '85. The function was a great success and revealed the lively and commendable interest of the church in community affairs.

'88. FREDERICK W. PALMER, D.D., has an article in the Presbyterian, October 5, "Mustered In—A Communion Meditation." Dr. Palmer points out the likeness between the mustering in of the National Guard and enlisting in the service of Christ. "The Communion should bring this message home. For it is a sacrament, and we are often told that the term 'sacrament' is from the Roman soldier's oath of allegiance—the *sacramentum*. Our citizen soldiers and our Christian soldiers are under oath. We Christians gathered at the Lord's Table, may feel the same grip of binding obligation, of whole-hearted devotion, of unselfish commitment, which the soldier feels when he is mustered in."

'88. JAMES BURTON RODGERS of Manila has two articles in the October number of *The Assembly Herald*. The first is entitled "The Training of Soldiers," and has to do with the work being done in the Union Theological Seminary of the Philippines. This Seminary is the result of a united effort on the part of the various denominations working in the Philippines to train up a native Philippine ministry. The other article is entitled "Where the Gospel is News" and tells of the preaching that is being done in the Islands together with other forms of missionary activity.

'90. HERBERT ALONZO MANCHESTER, formerly pastor of East Boston Church and more recently of the Union Evangelical Church at Rio de Janeiro, recently became secretary of the Massachusetts Bible Society.

'94. EUGENE V. OSTRANDER has begun his pastorate at Tacoma, Washington, under the most gratifying circumstances.

94. HUGH K. WALKER of Long Beach, California, has declined the call to Westminster Church of Portland, Oregon. His people insisted on his remaining with them.

'94. CARL W. SCOVEL of Cortland, N. Y., has had an eventful summer. The congregation began the summer by increasing his salary five hundred dollars. This was followed later on August 10th by a "shower" of letters in honor of his birthday addressed to him at Portland, Oregon, where he and Mrs. Scovel were spending their vacation. Upon their return from vacation they found a beautiful Overland five passenger touring car awaiting them, a present from the congregation, and a substantial garage built upon the manse lot for its proper housing. During the vacation the congregation made extensive repairs and improvements at the North Chapel.

'96. ROBERT J. DIVEN of Albany, Oregon, has published a booklet entitled "A Daughter of the Hills." It is a sketch covering forty-six pages and divided into eight brief chapters. The booklet is intended to accompany the marriage certificate as a present from the minister to the bride. It is elegantly printed by the Albany Printing Company of Albany, Oregon, and is well adapted for the purpose for which it is intended. Mr. Diven has done a most creditable piece of work.

'96. WILLIAM E. VANDERBILT sailed for Mexico City recently with five other missionaries. Mrs. Vanderbilt is in Auburn for a short time. The three daughters are at Wooster, one in the college and two in the preparatory department. Mrs. Vanderbilt will return to Woos-

ter where she will await definite word from Mr. Vanderbilt as to what she is to do.

'97. CARL H. DUDLEY, of the First Presbyterian Church, Silver Creek, New York, has been studying under the direction of Temple University, Philadelphia. In 1914 he received the degree of Bachelor of Divinity and in 1916 the degree of Doctor of Sacred Theology, both "in course."

'01. GEORGE WALES KING, pastor of the Markham Church of St. Louis, Mo., has declined the position of synodical missionary of Illinois.

'03. ARTHUR A. MCKAY of Oceanic, N. J., has been from the first deeply interested in Community Work and has co-operated with his fellow townsmen in promoting many enterprises for the betterment of their village. Recently this work has grown to a remarkable degree and has had ample support from persons not connected with his church. His own church, however, naturally receives benefit from its wider interests. The congregation, a few weeks ago, increased his salary by six hundred dollars. In addition to the Community Work which the church is doing under his leadership there are many organizations, such as Boy Scouts, Camp Fire Girls, Sewing School for Girls, Young Peoples' organizations, and a Mother's and Daughter's Club, etc.

'05. HARRY L. CRAIN, of Frankfort, Ind., has an article in the Continent October 5, "Palestine Set Apart as a Peace Memorial?" "Has it occurred to the world that it would be possible to set up a most appropriate memorial when peace is made—a memorial which would be commensurate with the struggle and symbolic of the accomplishments of the war? As such a memorial, it would be possible when peace is made to set apart Palestine as a great international park—a world sanctuary. The details of the plan would have to be worked out later. It is unnecessary to emphasize the importance of restoring to its natural and historical heirs this land so full of sacred history. The loss to the world, while this land lay for many centuries in the hands of aliens, is inexpressible. This war must not have been fought in vain. None of its suffering and sacrifice shall be wasted but out of the din and carnage, tumult and confusion, will every man see the real meaning of it all? Perhaps so, if every man could fix his eyes on this sanctuary as a key to that meaning."

'04. JAMES H. NICOL of Syria had his photograph on the cover of the Presbyterian Advance, September 21. He is, to quote The Advance, "to address the synods of Oklahoma, Texas, Arkansas,

Mississippi and Alabama on foreign missions, and will speak at various churches in the South in between the meetings of these synods. Mr. Nicol is very highly spoken of by leading ministers and others in all parts of the church for the 'clear, informing, fascinating, quickening qualities of his message,' as it is put by Dr. George N. Luccock, and it is considered a great privilege to have him in this section of the country."

'07. ORA F. GARDNER has taken up his work among the Presbyterian students and faculty of Princeton University, his Alma Mater. He has an office in the Murray-Dodge Hall.

'08. JOHN T. ANDERSON, Reading, Minn., is happy in the birth of a daughter, Jane Matilda, on October 6, 1916.

'08. WILLIAM H. BELFRY of Lexington, Ohio, is pastor of the Unity Church which recently celebrated its one hundredth anniversary.

'08. HENRY DIDAMA SMITH of Bainbridge, New York, writes: "In the Spring I purchased a five-passenger Overland, and during the Summer I have used it in a novel way in my pastoral work. At every social gathering of the church, missionary meeting, or church supper I have used the car in bringing the older and infirm members to and from the meetings. In my pastoral calls, I have called at the houses and instead of going in for the usual pastoral call of 'monotonous conversation,' I would invite the family out for a fifteen or twenty-mile automobile ride. In this way by a carefully planned and impartial schedule I have taken out about all my congregation (except those having cars of their own). I have kept a record of every ride so as to serve all alike. It has been a rather expensive pastoral experiment, but it has worked wonders in stimulating interest in all the activities of the church and increasing attendance."

'09. A son was born to Mr. and Mrs. Richard J. Curnow of Red Creek, New York, on September 28, 1916.

'11. JOHN J. BARSAM, who is serving the Presbyterian Church at Palisades, N. J., is rejoicing over the birth of a daughter, Margaret, on September 2, 1916.

'11. PAUL ROBERT HOPPE, pastor of the Presbyterian Church at McGraw, has accepted the call of the Ross Memorial Presbyterian Church at Binghamton and expects to move to that city about December 1. Mr. Hoppe has recently heard from the Central University at Indianapolis that he had been successful in passing the last of his

examinations for his Doctor of Philosophy degree, his average standing on all his work having reached 95 per cent. He has made a special study of sociology. The degree has been conferred upon him.

'12. E. BLAKE MACDONALD, minister-in-charge of the Mizpah Chapel and Parish House of the Central Presbyterian Church, New York City, is pursuing studies this winter in Teachers' College, Columbia University. This is in continuation of certain courses which he took in the Summer School of the same college. He is greatly interested in the subject of religious education.

'12. J. MANLEY SPENCER of Rogue River, Oregon, was called to Rochester, N. Y., where he was under the necessity of remaining for some time on account of the serious and fatal illness of his father.

'13. Mr. and Mrs. Chester W. Doe had born to them a son, Paul Randall, September 13, 1916, at 616 Main Street, Medford, Mass.

'13. CHARLES J. WOOD was installed in the pastorate of the Presbyterian Church of Weedsport, N. Y., October 6th. Dr. James S. Riggs, '80, gave the charge to the pastor, Dr. John Q. Adams, '77, gave the charge to the people.

During the past fifty years the church at Weedsport has had but two pastors, A. R. Hewitt, class of '66, serving thirty-nine years, and I. W. Ketchum of the class of '02 completing the fifty year period.

'14. MR and MRS. ARTHUR E. HARPER have opened a Village Primary School for Girls in Sharakpur, India, and it is to be known as the Anita Eugenie Harper Memorial School. It is in memory of their little daughter who was suddenly called home and whose life is to be commemorated. This is a most fitting memorial and Mr. and Mrs. Harper are to be commended for their thoughtfulness in this matter.

'14. W. REGINALD WHEELER of Hang-chow, China, who some months ago was called back to this country by the serious illness of his father in Pasadena, Calif., had an article in the October number of "The New York Times Current History" on the Political Situation in China.

Although his father's condition has not materially improved, Mr. Wheeler, not being able to remain longer from his work, expects to return to China early in December.

'15. KO DEMURA has changed his address from 139 Mary Street to 215 North Fair Oaks Avenue, Pasadena, California. This change was made necessary by the rapid growth of his church work, which outgrew the old quarters. His new home is a three-story building with

twenty-five rooms not including the chapel and the kitchen. The first floor rooms are used as reception room, office, secretary's room, library, night school, sewing room and kindergarten room. Seventeen rooms on the second and third floors are used for dormitory purposes. The new house is in the business district and attracts more attention than the old one, which was at one side. It is proving to be a good advertisement of the work with those who previously knew little of it. Mr. Demura is much in demand to give mission talks in the churches of the city. Recently he read a paper in Clarence Spaulding's '12, church. At the same time W. Reginald Wheeler, '14, was present. It was quite an Auburn evening.

'15. Eugene W. Pocock of Akron, Ohio, finds his work prospering. Thirty-eight new members have been added to the church during the past year and the church attendance has shown a marked increase. At the October Communion, out of a membership of 182, 124 were present, which is a very high percentage. Akron is growing rapidly and there is every prospect that the church will share in its growth.

'16 CHARLES K. IMBRIE of Lancaster, N. Y., gave an address on "The Need in the Present Age of Spiritual Power" before the Annual Retreat at Pine Lodge, Angola, N. Y., September 25-26, 1916.

'16. CHARLES A. ANDERSON of Watertown, New York, was married to Miss Gertrude Schauffler of Kansas City at Three Lakes, Wisconsin, on August 24.

'16. GEORGE ALDEN PERCIVAL of Cape Vincent, New York, and Miss Jean Hamilton, daughter of Mr. and Mrs. James Henry Hamilton of Peoria, Illinois, were married at the bride's home September 30. They will be at home in Cape Vincent after November 1.

SEMINARY ANNALS

CALENDAR

- September 20. Opening of the Ninety-ninth Year.
- September 20. Professor Creelman: "The Place of Imagination in Biblical Interpretation."
- September 22. Matriculation.
- September 25. Sacrament of the Lord's Supper.
- October 2. The Reverend George Alexander, D.D., Minister-in-Residence.
- October 9. Missionary Meeting: Student Summer Work.
- October 13. Junior Reception.
- October 16. Professor Reed: "The Three Periods of Knowledge."
- October 17. The Reverend John E. Williams, D.D., "Some Political and Educational Problems of China."
- October 18. Fall Meeting of the Y. M. C. A.
- October 23. Professor Dulles: "The Excellency of the Knowledge of Jesus Christ."
- October 31. Autumn Meeting of the Board of Directors.
Seminary Representatives.
Enrollment.
Athletics.
Social Life.
Visitors.
Devotional Life.
Student Volunteer Meetings.

OPENING DAY. The Theological Seminary began its ninety-ninth year with the opening on September 20. At ten o'clock the Faculty met the new men in Morgan Hall. At three o'clock occurred the regular custom of drawing for rooms. All the students gathered in the Chapel at five o'clock for a brief devotional service conducted by President Stewart. In the evening at eight o'clock the formal opening address was delivered by Dr. Harlan Creelman, professor of Hebrew Language and Literature, of the Seminary. Dr. Creelman's address will appear in full in another part of the Record.

MATRICULATION. After the morning chapel on Friday, September 22, the matriculation was conducted by Professor Reed. This was followed by a brief address to the new students by President Stewart.

In his introductory remarks Professor Reed stated that for almost one hundred years, since the founding of the Seminary, all the students have signed the same subscription at their matriculation. These signatures are preserved today with a good deal of sentiment, in two volumes. The first volume, dating from 1822, was lost in 1858. Only a few years ago it mysteriously reappeared after its existence had been forgotten.

The new men came forward one by one as their names were called, and affixed their signatures to the statement, after which President Stewart spoke briefly, as follows:

"The president of one of our seminaries asked me if I would give a diploma to a student disagreeing with the theology which was taught in our class rooms. I was under the necessity of answering that I would do so if he could pass the examinations. The test we apply is the test of scholarship, and our diploma represents that, and is not a certificate of orthodoxy or heterodoxy. So far as the diploma is concerned it certifies that a student has passed the required tests.

"Yet the Seminary stands for more than mere scholastic attainments; that is not the end of it all, although it is an important means to a greater end. You are gathered here to assist yourselves to prepare for the office of ambassadors of God in Christ Jesus. I know of no set of students, no matter how high their purpose, whose ideals compare with those of theological students.

"All our intercourse of social, physical, intellectual, and spiritual life must be made to contribute towards the realization of our purpose—to be true and effective ministers to Jesus Christ, in all things counting ourselves ministers of God and willing to suffer all things. We assume that all have had the vision of Jesus and are here to receive a discipline of our lives, a discipline of the faculty and of our fellow students. They will fail in their duty if they fail in this.

"We are to be worthy and effective ministers of this glorious message of the Gospel which has been intrusted to us. No body of men ever had a more glorious message to give to the world. Our intellectual attainments, the gatherings of all our resources, mental as well as spiritual, must be done with this aim in mind.

"I trust that you will not lose sight of the fact that a strengthening of the spiritual life is necessary. We should be praying men. Let

us beware of losing the opportunity to pray, lest we lose the habit of prayer. So let us attend to our devotional exercises. So we have now entered into this covenant of mutual companionship and mutual living for the accomplishment of this high end.

SACRAMENT OF THE LORD'S SUPPER. The Communion Service which marks the opening of the Monday night services of the Seminary was administered Monday evening, September 25, by Professor Nichols at seven o'clock in Willard Chapel. The service was conducted with a beautiful dignity which created a general atmosphere of profound reverence and worship. As it moved through prayer, hymn, and Scripture reading the worshippers felt a new realization of the meaning of the Holy Sacrament and its importance in the spiritual life of the Christian.

Four men of the Middle Class assisted in the serving of the elements. These men were Devello S. Haynes, M. F. Hogenboom, Albert D. Stearns, Alfred W. Lees. President Stewart offered the closing prayer.

In his sermon Dr. Nichols took as his text a phrase from the Communion Service, "This is my body which is broken for you." He emphasized the central place which the Cross holds in the Christian life, and the infinite love of God of which it was an expression. Dr. Nichols said in his sermon:

"In view of the world as we now are living in it, to say that God is love is a daring affirmation—to say that God is love is to fling a challenge into the face of staggering facts as presented by the great struggle in Europe.

"Yet this is the central truth of our Christianity and without this truth that God is love, we have no hope in the world. We may give thanks that we here have a sure assurance that God is love for we are taught anew the meaning of love by the death of Jesus upon the Cross.

"Most men believe in God. Genuine atheists are very rare, for it is one thing to believe in God and another and much harder task to believe that God is love. Now the Cross has proved its power to enable men to do this hard thing.

"No other agency but the offering of Jesus upon the Cross can lift up men's hearts. We have then to be grateful that we are here gathered for a new assurance, that a new conviction is here breathed into us that God is indeed the God of love.

"Yet this attitude toward this central truth cannot be merely passive. We must will to believe. We must rouse our spirits and lay

hold upon this faith that God is love. Our allegiance to Jesus requires in us a firm purpose to think and act our belief that God is love.

"Jesus believed in the love of God in the darkest hours of his life. In the black darkness which was cast by the treason of His most trusted friends He was strengthened by the love of the Father. We hear the words of Scripture say that in the same night in which He was betrayed, Jesus took bread, and giving thanks, brake it. In the darkness of concentrated evil Our Lord lifted his eyes in thankfulness and still believed in his Father's love and still trusted that God is good.

"Our loyalty to Jesus requires that we follow Him in striving for the love of God; and finding it hold to it and never let go. And to such spiritual effort we pledge ourselves as we receive the signs of His blood shed and His body broken for us.

"Why the Cross has saving power is in part a mystery. One reason for its efficacy is expressed in the words: 'This is My body which is broken for you.' Upon the Cross a life was actually offered. This is not a figure of mere words, a preaching about a deed of love; it is a deed in which the sacrifice of a life is actually called for and not refused. Jesus said, 'This is My body broken for you,' and the body was broken.

"Easy words do not enable men to believe in the love of God or any other thing which is hard. We have just heard a statement from a member of the ill-fated Ford peace party giving the reasons for its failure. A wealthy man sent to war-stricken Europe a body of able men crying 'Peace, peace.' But such a difficult task could not be so easily accomplished.

"Spiritual victories are not so easily won, evil is not so easily replaced by good. What counts is the offering of life, the giving up of all in service for others, following the example of Jesus.

"It is our task to follow Him in persuading men of the love of God and we can perform it only by devotion and a consecrated life. We can influence men only so far as we are worthy examples of our Master.

"So here at the table of our Lord we renew our oath of allegiance to our Master; and one necessary element in that oath is the giving of ourselves freely to our fellow-men."

DR. ALEXANDER. The regular Monday evening service of the Seminary, on October 2, was in charge of the Minister-in-Residence, the Reverend George Alexander, DD., Chairman of the Board of Foreign

Missions of the Presbyterian Church, and pastor of the University Place Presbyterian Church of New York City. Dr. Alexander spoke on the "Qualifications for Christian Service." As he developed his theme the rich experience of the speaker was exhibited in his words. He took as his text the words of St. Paul as found in the First Epistle to Timothy, the first chapter and the twelfth verse: "I thank him that enabled me, even Jesus Christ our Lord, for that he counted me faithful, appointing me to his service." Dr. Alexander spoke upon the official, ethical and spiritual qualifications for service. He said in part as follows:

"The happiness of a youth depends largely upon the brightness of his prospects. As he approaches the end of his course he finds increasing satisfaction in the review of a life which has been conducted on what he regards as right principles, directed towards right objects and under the control of infinite wisdom and goodness. The happiness of the aged depends upon the brightness of the retrospect. The same career looks very different when viewed from the beginning than when viewed from the end.

"If Saul of Tarsus could have seen from the beginning the end it would have been too dreadful; but looking backward from a Roman prison, he looked upon it with overflowing gratitude—I thank my God that enabled me, even Jesus Christ, our Lord.

"Let us first try to grasp Paul's conception of the ministry. He does not use it in any novel or professional sense. He was not thanking God for his apostolic office. The translation in the Revised Version is best, 'appointing me to His service. He gloried in the service, not the office.

"To a loyal and chivalrous spirit there is nothing more inspiring than being under authority in a worthy service. Saul of Tarsus felt a certain elation when he started for Damascus. But in later life when he went to Philippi, to Corinth, and Rome, it was with the high enthusiasm as an ambassador of the Lord Jesus Christ. Personal hopes and interests were all forsworn.

"The minister is first of all a servant for Christ. Paul was using the word minister in the more restricted sense. He was thanking the good God that called him to a particular service—a dispensation of the Gospel, which had been committed to him. He was a steward of the mysteries of God. It was that Gospel which had been foreshadowed in the Old Testament, and brought to completion in the coming of Jesus Christ. Paul was to carry the mystery of the Gospel and it was for this for which he gave thanks.

"There was also in his mind the Gospel in its doctrinal sense, and as a corrective of the immoralities in conduct. At the same time the truth was not something procured from ancient documents or borrowed from men. He received it as a revelation from God. It was not the collection of dogmas but it was fused in the fires of experience and took shape in the earthen vessel in which it was cast.

"There are many years between those early days in which Saint Paul lived, and these of ours; but it is still true that no man has a place in the ministry unless he has a message from God. He must be able to say 'my Gospel.' Paul's idea of the ministry was that it was a ministry of the Gospel; 'we preach not ourselves but Christ Jesus, our Lord.' We are servants for Jesus' sake. He must be one who will count it a privilege in the Master's name to wash the disciples' feet. Paul had in mind a ministry of Christ, of the Gospel, a ministry to men.

"What are the qualifications for such a service? Paul indicated three. The first is an official one—Christ appointment. Paul felt that he was in the ministry because Christ put him there. He had not been carried there by his own choice, but Jesus Christ had laid hold of him and placed him in that ministry. Therefore to use his own phrase, 'It pleased God to reveal His son in him.' It was not necessary for him to confer with flesh and blood.

"He was convinced that he had not been taken in the ministry of his own will. But yet when he looked backward he was persuaded that he had been separated from his birth to the ministry. He felt in all its significance the meaning of that phrase of Horace Bushnell's 'Every man's life a plan of God.' When that thought takes possession of any one, especially of one whose face is turned towards the ministry, his life is transformed. His conception of life and duty assumes a new significance—what courage in peril, what strength in the hour of his physical or intellectual weakness, what confidence and fortitude in the time of suffering!

"It is wonderful to say I am doing the work which my Lord and Master has given me to do; all my past life he has shaped me for the place, and the place for me. Blessed is the man who carries through life the consciousness that Jesus Christ has put him into the ministry.

"The second qualification is an ethical one—faithfulness. This is represented if not actually the ground of Christ's election, at least as the indispensable condition—'because He counted me faithful.' Nothing can supply the place if this quality is lacking. It is required in stewards that a man should be faithful. Intellectual power and manifold gifts count for nothing in the service of the Lord God if

there is this lack. It includes truthfulness, honesty, sincerity, loyalty, stability,—all these and more to make a man worthy of trust. Who will trust a man who lacks them? Above all how can a man be fitted for the task which Paul had in mind, if he is an unfaithful man? There is no evil which can blight the Church so much as an unfaithful man.

"The third qualification for the Christian ministry is the spiritual one—'I thank Christ who hath enabled me,' more literally, 'empowered me.' When Paul was blind in Damascus, Ananias visited him and said, 'Brother Saul, be filled with the Holy Ghost.' This initial baptism was followed by repeated outpourings of the Holy Ghost which qualified him for his task.

"He made a sharp distinction between the gifts which were his by nature and those which were God's gifts. These, then, are the three qualifications for Christian service: Christ's appointing, fidelity, and empowering of the Holy Ghost. Our exposition is ended; there is nothing novel about it; the greatest things with which we have to do have no novelty, not even freshness unless blessed by the spirit.

"In closing, let us consider the reasons why Paul was thankful in such a ministry. He might well be thankful to Christ. He served the Glorious Master, he dispensed the glorious Gospel, he ministered to immortals. Compare such a service with that of the mechanic who deals with things, or the financier who deals with symbols of things.

"He might well give thanks for such an occupation. He might well give thanks for the influence of his ministry upon the development of his own character. The blessedness of anyone does not depend so much on his surroundings but what he is becoming under the influence of his occupation. You have noticed in others, if not in yourselves, the influence of occupation. You have seen how men in business grow bitter, narrow, hard and pitiless. You have seen men in the emulation of professional life grow scheming, tricky, and remorseless. Women in search of pleasure and social position grow frivolous and false.

"When Paul was serving under the chief priest of Jerusalem he was thinking what he could get; but when Jesus Christ laid hold of him he thought, what can I give. He placed himself under the burdens of his fellow men; he carried their sorrows and in a very real sense bore their sins. In that kind of service he grew magnanimous, patient, strong, gentle. This persecuting bigot was transformed—O what a soul to live with forever; what a soul to take home to God!

"The fruits of his ministry could not have been altogether absent from his life. It was natural that he should think of what he was getting out of his ministry. Was it fortune? 'I seek not yours but you,' he said. 'I covet no man's silver or gold.' He had been gaining a property interest in the souls of men. 'You are my glory and my joy.' He had been printing the image of Christ upon the souls of men. See the glory of the ministry! Count yourselves the heirs of great privilege and opportunity if Jesus Christ puts you into His ministry."

STUDENT SUMMER WORK. At the regular weekly meeting in Willard Chapel on October 9, a number of students spoke of their experience of the past summer. Some of the students were doing pioneer work among the mining fields of Wisconsin and Michigan. Others worked in social service work in New York, Chicago, and St. Louis. One worked among the Italians of the Ohio River valley; and others labored as pastors in fields both East and West. Two men worked under the Canadian Presbyterian Board of Home Missions in the Canadian Northwest. Those who spoke were Paul H. Combs, Vincent Sproviero, Seth Genung, Livingstone Bentley, and Robert Schwenk of the Middle Class, and H. Victor Frelick of the Senior Class. Abstracts of the several reports follow:

Mr. Combs said: "I worked with the Rev. Mr. Harries, of the Class of 1915, at Hurley, Wisconsin. This is in the Iron Ore Belt which is a tract of land twenty-six miles long and about one quarter of a mile wide. It is of glacial formation and presents a remarkable piece of scenery with its many varied shapes.

"Ninety-five per cent. of the people are of foreign birth or foreign parentage. The large proportion of them are Finns and Swedes who constituted the poorer classes. The Italians are the wealthy class. They are Lombards from North Italy. Almost all of the policemen are wealthy men. They receive seventy-five dollars per month and fifty cents for every arrest they make, which totals very high on pay days.

"Hurley is a town of 2,800 people and has fifty-eight saloons, fourteen poolrooms, and four dancing pavilions. The back parts of the saloons and poolrooms are fitted up for immoral purposes. Ironbelt has fourteen saloons and two stores. In Pence all the stores sell liquor. There were no church buildings at Pence, Gile, Cary and Ramsay.

"The boys go in cliques. My work was among them during June. We formed clubs at Hurley, Bessemer, Wakefield, and Ironbelt. Dur-

ing July and August we had Vacation Bible Schools at Hurley and Ramsey.

"In some of these towns we saw children four and five years old dead drunk in the streets. On the Fourth of July we visited the jail and saw thirty-seven men, twenty-eight women, and fourteen children who had been arrested for drunkenness.

"At Hurley the Presbyterian Church, which had been closed, has been re-opened. A lot of land has been given in Ramsey on which to build an institutional church. This will be the only religious work in a town of over a thousand people. A Sunday school was organized at Wakefield Pit with encouraging results."

Mr. Sproviero said: "My work was under the Synod of Ohio and my headquarters were at Steubenville, Ohio. I worked with the Italians under the direction of Mr. Sharp, an Auburn graduate. I conducted classes and taught Italians elementary English and English speaking people elementary Italian.

"In addition to this I made calls, wrote letters for the people, interpreted and advised. I held religious services on Sunday, and also Sunday school. For two months I preached in a town thirty-seven miles north of Steubenville and during July and August conducted a Vacation Bible School.

"A canvass showed that about ninety-eight per cent. of the people in the Italian district attended no church. The Italians were from Central Italy and most of them could read and write. However, they made little attempt to learn English. Our classes in English were well attended in spite of the hot weather.

"The Sunday evening meetings were a decided success. I gave a number of stereopticon lectures, among which were slides portraying the life of Christ and Old Testament scenes. The church has decided to put a permanent man in this field."

Mr. Genung said: "During the summer I worked under the Canadian Presbyterian Board of Home Missions. The field was located as far west as the eastern part of Montana and five hundred miles north—it is 2,200 miles from here in the eastern part of the Province of Saskatchewan.

"It is a prairie country. Some of the farms are homesteads and others are rented or purchased. Animals of many kinds are plentiful. I saw deer, wolves, coyotes, bear, wildcats and moose.

"One Sunday I held two church services and a Sunday-school service. The next Sunday I held three church services and two Sunday-

school services. Every Thursday evening I held a prayer meeting and a choir rehearsal.

"I did a great deal of visiting as the people were very much in need of this. I drove 1070 miles, holding services and visiting. A number of tracts of the Parables of Jesus and Gospels of St. John were distributed. In addition I lent a number of religious books and papers. I put a bulletin board in the post office on which I posted church and religious clippings.

"During the week I coached two girls' basketball teams and helped with a baseball team. They elected me secretary-treasurer of the Stenen Athletic Day Association.

"We collected five hundred and sixty-five dollars in the field this year as against one hundred and eighty dollars that was collected last year. They plan to have a permanent minister within two years. Eighty per cent. of the people are from the United States. They are anxious for religious services throughout the year instead of eighteen or twenty weeks as at present. Canada, and especially Western Canada, presents a great field to Christian ministers. After the war there is to be a union of the Presbyterian, Methodist and Congregational churches. This will be of great value to the religious life of Canada."

"Mr. Bentley said: "I had the privilege of working with Norman Thomas of the American Parish at East 116th Street, New York City. My attention was centered on the Hungarians.

"In Hungary there is probably the largest Reformed Church in the world. It is a state church and has a membership of 2,600,000. Its largeness is its great fault. For four hundred years this Protestant Church has persisted against all the opposition of the Austrian government. As a consequence they are tenacious of everything they now hold. Their work has been a work against odds. At Debreczen there is a Reformed church of 12,000 members and it is a usual thing to have a congregation of 10,000.

"Here is a great Protestant people—what are we to do for them when they come to us? The Reformed, Presbyterian and National Hungarian churches are working among them at present. The National Hungarian Church is a political and anti-American institution. Their whole end seems to be to keep the people loyal to Hungary.

"The greatest experience I had this summer was in meeting Mr. Harsanyi, the Hungarian pastor. I never have met a more perfect gentleman—he has a thousand years of family behind him,—he was a nobleman in all but the name." This man is trying to put a little

spiritual life into the Hungarians. He is standing almost alone. He has no building, no assistant, and little encouragement. Dr. Coffin and Dr. Day are about the only Presbyterian ministers in New York City, beside the Board who know much about the work. I want you to feel a burden for this work among this much neglected people."

Mr. Schwenk said: "Mr. Stearns and I spent the summer in Brooklyn under the direction of the Rev. Robert Anthony, who is in charge of the extension work of Brooklyn Presbytery. It was a great summer and opened to us a wider field in the Christian ministry. We have seen something of the needs of a great city.

"Our first week was spent in 'getting acquainted' with New York and its benevolent institutions. We visited the Bureau of Charities, the District Nurses' Home, the Good Will Industries, the Society for the Prevention of Cruelty to Children, the Home and Foreign Boards, various institutional churches, and what is known as the 'best' Y. M. C. A.—the Brooklyn Central.

"Our work consisted of a survey and canvass. The house to house canvass was invaluable in that it brought us into contact with the everyday life of the people. Americans, Germans, Italians, Jews and Polish were massed together in the same community. Some were indifferent while others held a hatred for the church. In the canvasses we reached approximately 3,400 families.

"In addition to this we held prayer services for three months and preached in a number of different places. We also spoke at noonday shop meetings that were being conducted by the Y. M. C. A. We have returned to Auburn with a bigger vision and with a feeling for the needs of people, such as will serve to stimulate us in the Christian ministry."

Mr. Frelick said: "It was my privilege to serve at Montour Falls and Moreland. Montour Falls is situated two miles from Watkins, south of Lake Seneca and Moreland is five miles from Montour.

"At Moreland, which is a rural district of about 150 persons, there are two churches, a Baptist and Presbyterian. The ministers hold services on alternate Sundays. The only service which they have been able to have from their ministers was the Sunday preaching service. Through the kindness of the Synodical Board of Home Missions in providing transportation from Montour, we were able to hold weekly mid-week services at the homes of both Baptist and Presbyterian families. We hoped that this would exhibit the value of having some form of church federation with the one minister for the two churches. The people took a deep interest in our weekly quest for religious reality.

We used the material from the first few chapters of Genesis and the first of John interpreting them in the light of the best scholarship. Much discussion was aroused and a new interest in Bible study fostered.

"At Montour Falls we found a unique situation, namely, a town of about 1,200 with only about 400 church members. There is a large proportion of liberally-minded men and women who are facing the modern religious thought problems. The present religious agencies are not functioning to their needs. There is a movement on foot at the present time to bring about the federation of the Baptist and Presbyterian churches. This will not be church union but federation, each denomination retaining its organization. If it can be consummated we feel hopeful that it will become a real force in ministering to the community.

"There is a club which was started by Mr. Courtland Van Deusen of the class of 1910. This has gotten away from its original purpose. We are working on plans to help it become an effective social force and a substitute for the saloons which have recently been expelled.

JUNIOR RECEPTION. The new students at the Seminary were formally introduced to Auburn society at a reception tendered them in Silliman Club House on the evening of October 13, at eight o'clock. There were about eighty-five students and guests present to welcome the new men. As each guest arrived he was given a numbered slip of paper bearing his name. At a given signal appointed leaders tried to collect in a group the couples having certain numbers. For a time the scene resembled Wall Street in a panic. When quiet was restored musical stunts were performed by each group. In an appropriate speech Dr. Adams presented a prize to the most talented performers.

After the Mandolin Club gave several selections, the toastmaster, Mr. Robert Rock, introduced Mr. Edward Perry of the Senior class who addressed the new men in a speech of welcome. He outlined the great needs of the world which had brought men to Auburn to fit themselves for their great task. He explained the ideals which Auburn represents and tries to impress upon the students in the class-room, on the Campus, and in fellowship with one another. After this opening speech of welcome Mr. Leo Gates won the applause of an appreciative audience with two vocal selections.

Mr. Lee Hanchett of the Junior class responded for his classmates to the address of welcome. In a number of brief, witty character sketches he made his listeners acquainted with the faults and merits of his classmates. Then in a more serious vein he told how the Auburn spirit had already made a deep impression upon his class and given

them a high ideal to which they would try to attain in their three years of study. At the conclusion of the speeches groups were formed around the wide fireplace and refreshments were served.

PROFESSOR REED. The regular Monday night service of the Seminary, on October 16, was conducted by Professor Reed. Dr. Reed took as his text the words of St. Paul in his first letter to the Corinthians, the thirteenth chapter, verses nine to twelve. The theme of the sermon was "The Three Periods of Knowledge." Man has one kind of knowledge in the period of childhood, another in the period of manhood or now, and the period of the future or then. Dr. Reed said in part:

"The Apostle Paul tells us very little about his childhood. I often wish that we knew more about it. He must have had a happy childhood or he had a beautiful home surrounded by pure influences. When he says 'when I was a child, I spake as a child, I felt as a child, I thought as a child,' I fancy that I can hear the echo of his boyhood. Like Paul we all like to linger with real tenderness and wistful retrospect when we look back to that enchanted period of our life. It was a period of real enrichment for each one of us.

"What does Paul mean when he says that he thought as a child? He is talking of the confident way in which a boy thinks. In childhood one knows things positively. In some ways it is the best time for knowing things. Things seem so real to the child. There is so much to know, so much to receive, and so much to do with so little difficulty.

"Paul speaks of three periods, the period of childhood, the period of manhood or now, and the period which he calls then. These are the three periods of knowledge. Perhaps the most natural way to interpret these words is to think of a man looking back over his life, who sees how he passed from childhood to manhood and then looks into the future and sees how he may pass from manhood to another period which he calls then, when he shall know everything—*a child in time and a man in eternity*. He has not found manhood very satisfactory, 'now we see in a mirror darkly' and although he has put away childish things he knows only in part. In other words, with a wistful look backwards he thinks that perhaps all are men in time and yet are children in the future; that is, we see in a mirror darkly; we can see only riddles; in the polished surface is reflected what is before it; nothing can be seen which is beyond.

"The period of childhood is the twilight period of life. It is the romantic period. Then the shadows loom up very large. In the

twilight things appear different. It is not like the darkness. The outlines of everything take on a real charm that no other period of time can bestow. And so it seems that Paul is referring to childhood as the twilight of life.

"At this period one is very certain of what he knows. Now if there was any man who knew things with certainty it was Paul. 'I know whom I have believed. We know that all things work together for good to them that love the lord. Though I be rude in speech yet I am not in knowledge.' He was absolutely sure of his things. I like to think that the I's and We's running through the thirteenth chapter refer to Paul himself. I think that here Paul is preaching to himself as every good preacher should. It is I who is seeing in the past.

"For Paul to say that he knows in part was for him to say two things: First that he knows—he has certainty; secondly, he knows in part. This master mind of the early Christian times, the keenest intellect of his age, this Roman citizen who knew all the culture of Greek philosophy, this man who sat at the feet of the greatest scholar; who had as great opportunities for study as any man of his time; who has done more for us than any other man in making clear the words of Jesus; this man says, 'I see in a mirror darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known.'

"I wish I could find the figure to bring out the idea of the passing of knowledge—whether there be knowledge it shall be done away. That is, prophecies, tongues, knowledge, they all have become idle; they have been put out of business; they are without a job and have been relegated to the group of the unemployed. This is the idea which he had in mind. These things are just like clothes which have been worn out and have been taken upstairs to the attic and stored away in an old trunk; as books, which were good in their day but have now lost their value, and being old are stored upon the higher shelves; as that type of man who is employed in an emergency, but as soon as the rush orders are filled, is relegated to the group of the unemployed. They are like the minister who has lived a life of long, faithful service and then when his usefulness is over, is retired from active service and given the title of 'honorably retired.' So prophecies, knowledge, and the things of childhood have their time and then are relegated to the class of the unemployed and are done with, as the playthings of childhood are relegated to the trunk in the attic.

"Then with another wistful look Paul peers into the future and says 'then I shall know fully or intimately even as also I was intimately known.' Now just because the outworn and out of fashion clothes

must be put away is no reason for not wearing clothes. Just because our present knowledge must become old is no reason for not being modern, keeping up to the times. Because the church will write in the roll after our name the 'H. R.' is no reason for not doing our service faithfully and to our fullest capacity.

"Now of course the application almost takes care of itself. We gather in the Seminary for the acquisition of knowledge in part. We need to store away an accumulation of facts, to acquire methods of study, to learn the histories of theories, and to store up the facts.

"I suppose that very few of us have passed from childhood to the present without at some time going through a trying ordeal of faith, especially if we were brought up in a quiet Christian home surrounded by pure influences. There comes a time when we say in our prayers, 'Oh God, if there be a God.' Then all our childish ideals seem to be swept away. We see that we have known only in part.

"Some never pass through that stage. They carry with them the twilight of childhood into manhood and womanhood. Surely such as these are thrice blest. We all know many men and women who have carried the romance of childhood into the second stage of life. For the child everything is so real and easy, heaven is so real, God is a real person. The child speaks to God as a friend, and so strange things creep into the children's prayers. Miracles have no troubles for the child, for the whole world is full of miracles. Bible stories are real and true. He pictures the fiery furnace and it makes such an indelible stamp upon his mind that all the digging of the archaeologists to bring up accurate descriptions of it cannot change the picture of the fiery furnace as he dreamed of it as a child.

"But this is not the testimony of all. Old men come to realize that there is a realm of knowledge where things are not sure. There comes a time when Paul is not ashamed to say, 'I know in part.' Of course there are a great many more uncertainties for some than for others. Some can lay hold of some things with absolute certainty. These are generally the fundamental truths of life. They represent man's relationship to his Father in Heaven. But there are so many who see in a mirror darkly. All the problem of sin, the mystery of unequally distributed blessings, the mystery of immortality of life, are things about which we know so little and to which faith clings so implicitly. There are so many mysteries in grown-up life.

"One of the most interesting memories I have of Dr. Beecher in his class work is the frequency with which he answered questions with 'I do not know.' He was not at all ashamed to say that he did not know. Dr. Marcus Dods who enriched our knowledge and was

a great inspiration to the young, once said of a young man, 'I wish that I knew anything as certainly as that young man knows everything.' So, many old men come to look at their knowledge with humility and look forward with Paul to the time when they shall know intimately.

"We have the right to hope as he did; to keep active in the search for truth. Perhaps with him we shall be men matured in eternity. John Hay had a very close intimacy with his children. They knew him intimately. Yet in reality they knew very little about the great international affairs in which their father was interested. Yet they knew to the top of their capacity. So perhaps we are children who in maturity shall know in full.

"So comes the lesson which Paul would teach us. Each has his own particular position; some are apostles, some prophets, some teachers, some workers of miracles. Each has his own distinct function. All covet earnestly the highest gifts which come by the way of love.

DR. WILLIAMS. The Rev. John E. Williams, D.D., Vice-President of the University of Nanking, China, spoke in Willard Memorial Chapel, Tuesday evening, October 17, on "Some Political and Educational Problems of China." Doctor Williams has been engaged in educational work in China since his graduation from Auburn Seminary in 1899. He has been able to study conditions in China intimately and he thus spoke with real authority. He said in part as follows:

"I suppose the deepest question of the day that will not down, is what is going to come out of the war. How is Christianity going to shape itself to the new order? Looking to the Orient most of you will ask, 'What about the Republic of China? Can the Chinese work out institutions that are democratic?'

"When China was able to establish a republic and overthrow the monarchy it looked as though she was going to be successful. And then when the new president tried to start a new dynasty, it looked as if there was little hope. Talking to the General Secretary of the Y. M. C. A. for China, Mr. Wang, I asked what the result would be. He said, 'He will be able to establish a monarchy, but when his son succeeds him then the trouble will begin, for the Chinese will be able to assert themselves.' There was a cloud of gloom settling over China.

"But when in the southwest of China there started a revolution and when the leading publicist in China supported the movement it

was certain that the effort to reestablish the monarchy had failed. Dr. George Morrison of London, who is an authority on Chinese matters and who has the best library on Oriental affairs, said, 'The reign is over, not simply because of the revolution but because he was never the choice of the Chinese people but of the foreign powers.' The present president is the choice of the people and is trusted by them. He was a general of the revolutionary forces that overthrew the Manchu dynasty.

"While Europe is not yet free of feudalism, China abolished it two hundred years before the Christian era. There is still feudalism in Japan. There is no caste system in China and that is more than can be said of this country. They are accustomed to trades guilds which also antedate our era. In local affairs the elders rule. Until the last two years China was freer from policing than almost any other country. It has long enjoyed a civil service system. These fundamental ideas form a great background for the democratic system.

"With these advantages China however is without an adequate educational system. The economic and industrial system is mediaeval in its organization. China is the outstanding Pacifist nation. There is no place for the soldier or soldiers in their social system. Their saying is: 'You would not take good iron to make nails, neither would you take good human material to make soldiers.' There are four classes of society, first the scholar, second the farmer, third the artisan, and fourth the trader.

"The contact with the western nations has been prejudicial to Christianity. One of the first experiences was the opium war of the British who thus forced the opium traffic upon China. Of recent years there has been an opium reform which has resulted in stopping the planting, but through the insistence of the British they have not yet been able to prevent the import of opium.

"Then Russia demanded and secured Port Arthur. Shortly afterwards two priests were killed and Germany in addition to a large indemnity demanded and secured a grant of a large section of land. Then England who already had Hong Kong seized more land and France moved in from the south. In a short time China had no place for a navy. In the light of these demands, is it strange that Japan uses western ways of aggression? If China is to be divided among the nations it is a menace to Japan.

"There seems to be a presumption that China will not be able to work out her own destiny. This is unwarranted as she has given a splendid demonstration of her ability to administer her own affairs. The revolution cost the lives of less than thirty thousand men. Its

efficacy, the quickness of the change from monarchy to a republic and the small loss of life stand without a parallel.

"If America stood squarely on the Hague treaty providing for the integrity of China, she would be rendering a great service not only to China but to Japan. A China for the Chinese is the thing needed. America stands in a place of opportunity. Will she do her duty by China as a signer of the Hague treaty?

"We missionaries are trying to do what we are doing with the conditions as we find them. The greatest contribution of the Missionary is not always his preaching or teaching, but his home life. A prominent Japanese educator said, 'The greatest contribution America made to Japan was not the education of our youth in your universities, but it was the taking of our boys into your homes as sons and brothers.'

"We realize that we have not made the largest contribution through our schools because we have not always been combining our work. In Nanking we tried to remedy by combining the schools of the Methodists, the Baptists, the Disciples and the Presbyterians. The government became interested in our work and sent twenty-four students and asked us to instruct them in forestry. We now have forty-seven students in forestry and agriculture. Every year we instruct about fifty new missionaries in Chinese. This is a great saving over the old way of their studying by themselves.

"We are trying to connect Christian teaching with the best of Confucian. Paul said, 'The law was a pedagogue to lead me to Christ.' If the Jewish law was a good means of preparing a man for Christianity, we believe that Confucianism is good. Its teachings from an ethical standpoint are quite Christian. The five great elements in their system of morals are love, righteousness, right conduct, knowledge and faith. The great basis of morality is loyalty and filial love. This is pretty close to the 'philosophy of loyalty' with which we are acquainted.

"In 1910 we began with eight foreign and eighteen native teachers. Now we have thirty American and six returned students on the faculty. There are four hundred seventy boys enrolled. It is trying to serve the needs of the whole people. A public health association has been formed which has as honorary members the military and civil authorities. It is our constant aim to win the respect of the government and cooperate with it in every way we can.

"If America will not do anything politically for China then it is more incumbent on the Church to make its richest contribution in men

and interest. China is so plastic that we are facing the greatest opportunity since the coming of the Master. The government now welcomes the missionary and co-operates in the medical and educational work. Christianity needs to sacrifice that Christianity may be genuine."

FALL MEETING. The Y. M. C. A. held its annual Fall meeting at two o'clock on Wednesday, October 18. Mr. Rock, president of the association, presided. After prayer and a few words of greeting by the President, the chairman of the various committees reported on the policies to be followed in the different lines of activity during the coming year. The following men compose the Y. M. C. A. Cabinet for the year 1916-1917: R. B. Rock, President; E. W. Perry, Vice-President; A. D. Stearns, Secretary; S. N. Genung, Treasurer; H. V. Frelick, Vocational; L. P. VanSlyke, Religious Work; I. L. Livingstone, Devotional; L. Bentley, Student Volunteer; V. C. Detty, Missionary; E. W. Perry, Self-Government; C. H. Dayton, Club House; G. W. Walker, Athletic.

PROFESSOR DULLES. Professor Dulles preached in Willard Memorial Chapel on Monday evening, October 23. His theme was "The Excellency of the Knowledge of Jesus Christ." Every man was greatly stirred as he listened to this thoughtful and inspiring sermon. Dr. Dulles emphasized the superlative excellency of Jesus as the Great Redeemer of men and pointed out that Emerson did not include Jesus in his list of representative men nor did Carlyle name him among his heroes as they both recognized that Jesus transcends every other man. An abstract of the address follows:

"My text is from Philippians 3:8—'I count all things to be lost for the excellency of the knowledge of Christ Jesus my Lord.' I need not state anything of the excellency of knowledge in general. We are all eager for all knowledge—knowledge is the substance of life. Ignorance is the restriction of life. Knowledge next to life is our supreme good. I think that there is no knowledge of any man that is equivalent of the knowledge of Jesus Christ.

"There is here an objection which is worthy of our consideration, namely, whether a knowledge of Jesus Christ is possible. There are some who deny that Jesus Christ ever lived. This was not worthy of our attention while it was asserted by antagonists. But in these days the claim is made by some, with whom we are in general sympathy, who speak of an ideal Christ. They believe in Christ but not in Jesus. This is a monstrous supposition. It runs contrary to our good sense and convictions. One scholar in showing the folly of this position made a good case in demonstrating that Napoleon never lived.

"The knowledge of Christ is somewhat affected by the suggestion that the sources are not adequate to give us any knowledge of Jesus that we can rely on with confidence. There is, however, no person about whom we can be more certain than Jesus Christ. Our sources are not perfect images of Jesus—they are not stenographic or typewritten reports. We have no photograph of Him nor statue, but nevertheless whoever looks in the Gospels with reverent mind will find as Goethe said, 'The radiant figure of the Gospels is original beyond any question.' The unique about the Gospels is that they convey a very definite picture of Jesus to us. We can be confident that we can know Jesus when we come to our Gospels and read them with simplicity.

"We are not dependent upon our sources simply for what we know about Jesus. What we know has come from the Church and our godly parents. We do not get our knowledge of Jesus immediately through the Gospels—we get it from all the children of God. Then we come to the Gospels and we say, 'there it is in its perfection and unsullied beauty.'

"In speaking of the excellency of the knowledge, this excellency is seen when we know what Jesus is. There is one knowledge which is called public opinion. Whenever the name of Jesus has been properly presented he is the one altogether lovely and the desire of all the nations. To seek the opinion of those who see with the head more than with the heart: we find hardly any historian, philosopher, or poet or moralist or thinker of any kind who does not affirm the superlative excellency of Jesus of Nazareth. Emerson thought too much of Jesus to put him in his 'Representative Men.' Emerson worshipped Jesus. Carlyle did not include Him in his 'Heroes and Hero Worshipers,' for he knew that Jesus was more than any hero.

"But when we speak of the excellency of the knowledge of Jesus we are less dependent upon those who have not the heart knowledge. The real knowledge has not come until we come to those who have experienced his redeeming power. Therefore I would not return to Renan or Rousseau but to Paul who was redeemed and to Augustine who was redeemed and to those who have sung 'My Faith Looks Up to Thee,' or 'Jesus, Lover of My Soul.' To know Jesus is redemptive knowledge and I know of no other which is redemptive.

"In knowing Jesus I know what man should be. Jesus is the revelation of man before he is the revelation of God. When we look at Jesus we see a man whose divine qualification is that He lived for God and with God. Herein is the excellency of knowledge of Jesus that he lived with God and for God so that He was able to say, 'I do always those things that please Him'—never was there the slightest deviation from the will of God. To know Jesus is to know the perfect man.

"Jesus not only reveals what we may become, but he revealed God. Jesus was no mystic—neither in the sense of Plato or India or in the Mediaeval sense. His living with God was never separated from living in God's creation. To know this man who was as familiar with man as with God, we experience redemption. No one can know Jesus without knowing the power of his life. We know that he is the Son of God—we know that he is divine—we know that he is the perfect man. There is something so soothing and comforting in this knowledge to our souls that we experience redemption.

"Is there redemptive power in any other? Frankly, no! There is no other redemption except the knowledge of Jesus. I do not say that without this knowledge people may not be on the way to redemption, but I do say that no one is redeemed unless he knows something of the excellency of the knowledge of Jesus. So far as I know history, no one has ever been redeemed in any other way. I admire Buddha—he was noble, he was a saint. But when he came to die all he could recommend to his followers was to remember the law. He made a desert and called it peace. We honor Confucius—a nobler teacher never lived. The morals of nine-tenths of Christendom would be improved if they were as moral as Confucius. We might think of Socrates the same way—a magnificent witness to God and the impulses of his own conscience. But Socrates would never have said 'come unto me.' It is true as Augustine said, 'I never have found any philosopher say, 'come unto me all ye who are weary and are heavy-laden.' They may be on the way to redemption but if we want to find God it comes to us in this finding Jesus.

"We look therefore at those who having known Him have had redemption. I do not know of any knowledge we can have which is only of the head. Certainly no personality is known only through the head. Consider Jesus: the purity of his nature; the transparency of his character; the abyssmal depth of his personality. How pure and yet how deep! You cannot know Napoleon or Caesar because of the contrasts in their characters and the inconsistencies in their lives. Profound as the nature of Jesus is you can penetrate it. He is one of the most understandable men that ever lived.

"We must have love to understand him. Only friend understands friend . . . the excellency of the knowledge of Jesus Christ, surely all else pales beside it. When it comes to plucking from the heart its rooted sorrow will you tell any man to read Shakespeare or Confucius? Would you tell the broken-hearted man to find comfort in the study of astronomy? But when you say 'know Jesus' you know that he will have peace.

"I have a picture in my study of a mother in black kneeling by a bed in which there is a child. The figure of the Saviour is behind with his hand upon her head—a wonderfully suggestive picture. I have known a girl who was delicately nurtured go forward to meet Death, the dread destroyer. She was not afraid because she knew Jesus. I could take you to an old lady in this city who with folded hands is waiting for death because she knows Jesus. I could take you to a man who is watching as his wife is dying, yet is sustained because he knows Jesus. It is no wonder that Paul says that he counts all refuse if it comes between him and Jesus. All knowledge is good when illumined by the knowledge of Jesus. Oh, the superlative excellency of the knowledge of Jesus Christ, my Lord!"

MEETING OF DIRECTORS. The Autumn meeting of the Board of Directors was held in the Seminar Room of Morgan Hall, October 31. The following members were present: Messrs. Stewart, Leonard, Holmes, Livermore, Avery, Burrell, Fay, Bacon, Petrie, Schell, Taylor, Buck, Ball, Walker, Bigelow, Underwood.

Reasons for non-attendance were presented from Messrs. Wickwire, Kelly, Howell, Wyckoff, Scoon, Griffith, Severance, Ferris, Schauffler.

The Finance Committee reported an increase of \$3,000 in the principal funds of the Seminary during the past six months.

The Committee on the Curriculum reported that Mr. Harry S. Mason, organist of the First Presbyterian Church, has been secured as Seminary organist and Instructor in Music for the current year and recommended the election of two lecturers on Religious Education during the second semester of this year, the funds for the same having been provided by Mrs. John S. Kennedy of New York.

The Committee on Grounds and Buildings reported that the planting plans of that portion of the campus west of Morgan Hall and south of the President's House have been completed without expense to the Seminary. The Committee was authorized to proceed to the perfection and execution of the planting plans for the quadrangle bounded by Morgan Hall, Welch Building, Library, and Seminary Street. The Committee reported that it had bids and estimates for a new heating plant which indicated that the cost of the same would be \$30,000.

The Committee reported that the improvements ordered in Morgan Hall have been carried forward so far as the funds at their disposal permitted. The improvements are as follows: Three offices have been made on the first floor by removing partitions and cutting

doorways. New cylinder locks have been put upon all room doors. House closets for storing bedding and linen have been made on every floor. The walls and ceilings of rooms and halls have been painted. Electricity has been installed throughout the building and fixtures supplied. New rugs and mattresses have been purchased so far as needed. This has all been done at an expense of a trifle less than \$5,000. For this purpose the Committee received three subscriptions, one of \$5,000, one of \$25, and one of \$50. The Committee has \$104 left for some further improvements yet to be made. Five thousand dollars more will be needed to carry out all the improvements in Morgan Hall and they ought to be inaugurated at the earliest possible date.

The Committee on Campaign for Funds reported that subscriptions and pledges to the amount of between \$225,000 and \$230,000 had been secured. Of this amount over \$30,000 has been paid in, over \$100,000 is conditional, and \$75,000 is a legacy in an estate now being settled.

The Committee on Seminary Extension reported the most successful year in the history of the Summer Schools last Summer and that the outlook for the next Summer Schools is most gratifying. It reported that Mrs. A. F. Schauffler and Mrs. John S. Kennedy, the liberal patrons of the Schools, have continued their support for the coming year.

The Committee on the Centennial of the Seminary reported recommending that the Rev. William P. Schell of New York, a member of the Board, be elected General Chairman of the Centennial Committee, that an Executive Secretary be employed for the service of the Committee, that the President be asked to prepare a paper to be read at the Centennial on the Historic Position and Spirit of the Seminary. The Hon. Thomas Mott Osborne was chosen at the last meeting as chairman of the Pageant Committee.

All the recommendations of Committees were approved by the Board.

Edgar C. Leonard and Charles I. Avery were appointed a Committee to attend to the matter of securing power for the Board to fill certain vacancies in its membership and power for the Seminary to confer additional degrees beyond that of B. D.

For a number of years the Board has had under consideration the advisability of providing accommodations for missionaries and their families who are in this country on their furloughs. As these furloughs extend over a year many of the missionaries desire to employ the time in the pursuit of advanced study and the Seminary feels that it would be of great advantage to the Seminary to have students of such mature years in the student body. It was decided to put into execution these

plans by immediately making available for this purpose some of the houses now owned by the Seminary. It will be necessary for these houses to be furnished and some changes to be made in them. It is hoped that persons interested in missions and approving of this plan will contribute to the Seminary the funds necessary properly to furnish these houses for missionary use. This would seem to be a laudable and important development of the Seminary work.

Rev. John W. Berger, the new treasurer of the Seminary, was introduced to the Board. Mr. Berger graduated from the Seminary in the Class of 1904 and since then has been serving churches and Y. M. C. A.'s on the Pacific Coast. He also has had important business training as Executive Secretary of the Machinery Dealers' Association of the Pacific Coast. He comes to his work with great enthusiasm for the Seminary and a fine equipment for his duties. He and his family, consisting of Mrs. Berger and their little boy, and Mrs. Berger's sister, Miss Lawrence, are living at No. 80 Seymour Street.

The Board authorized the President to enter into contract with Frederick Courtenay Barber and Associates to conduct a Short Term Campaign in the city of Auburn for \$100,000 for the Seminary during November and December, 1916.

SEMINARY REPRESENTATIVES. Auburn has had the honor of sending representatives to several important functions. President Stewart attended the Exercises in Celebration of the One Hundred and Fiftieth Anniversary of the Founding of Rutgers College, which were held at New Brunswick, New Jersey, October 13-16. Professor Creelman represented the Seminary at the Services in Commemoration of the One Hundredth Anniversary of the Founding of Bangor Theological Seminary from the fifteenth to the eighteenth of October. Professor Reed was present at the inauguration of Harry Means Crooks as President of Alma College. The exercises were held on October 31 and November 1, at Alma, Michigan.

MR. LEVI S. GATES. An interesting letter has been received from Mr. Levi S. Gates, the late treasurer of the Seminary. We are sure many of our readers will be interested in the following extracts from it:

"It seems an age since I have heard anything about the Seminary. I want to keep in touch with what is going on and probably the best way to do it is to receive and read the RECORD. At any rate I want my name to appear on the subscription list; and I am enclosing one dollar and will ask you to kindly enter my subscription. I have now been in Dayton a month and about three days. My residence has been about equally divided between the two homes owned by Mr. Dickson—one

in the country, about seven miles out from the center of the city, the other in town, on Grand Avenue. Both are very pleasant homes, and I could be well content with either as my permanent abiding place, though, of course, there are comforts and conveniences in the city house which are not available in the country.

"I am feeling as well as usual, but do not seem to gain strength. I presume I must relinquish the hope of ever being strong again. But I am comfortable when I keep quiet and do not exert myself."

IMPROVEMENT OF CAMPUS. The campus west of Morgan Hall and south of the President's House has been greatly improved. Planting plans for this part of the campus were made by Alling S. de Forest, a landscape architect of Rochester. The principal features of these plans are an elliptical garden south of the President's House. This is bordered by perennials and shrubs. At the south end of the garden is an arbor, on the east side a curved bench with a sun-dial, and on the west side an archway leading into the rose garden which is bounded by a barberry hedge. North of the rose garden and connecting with it is a cutting garden, which is bordered by a hedge of climbing roses. A grape arbor extends along the north side of the garden. Bordering the driveway which runs along the west side of the gardens is a hedge of syringa. A winding path in which stepping stones are placed leads from the elliptical garden to the front of the house. It is bordered by a hedge of barberry. The shrubbery in front of Willard Chapel and Welsh Hall has all been replanted. The entire expense for the plans and planting has been privately defrayed.

ENROLLMENT. The total number in the Seminary this year is 62. They are classified as follows:

Fellows, one; Post Graduates, five; Seniors, 16; Middlers, 22; Juniors, 18.

There are 27 new men in the Seminary this year. Below is the list of men with their residences and institutions from which they have come.

POST GRADUATES

Gates, L. A., Auburn, N. Y. Auburn 1912.
Henzel, Eugene Theodore, Auburn, N. Y. Auburn 1915.
Packard, Thomas, Auburn, N. Y. Auburn 1910.
Pease, Homer D., Scranton, Pa. Rochester Seminary 1909.
Pratt, Alfred F., Batavia, N. Y. Auburn 1894.

SENIORS

McFarland, A. W., Falk, Idaho. Occidental College 1910.
Dutcher, Omega Dean, Denver, Colorado. Denver University.

MIDDLERS

Duckett, Leonard, Cedar Rapids, Iowa. Coe College 1915.
Lund, Theodore Nicholas, Copenhagen, Denmark. National Military College.

JUNIORS

Chadwick, Fred Walter Jr., North Whitefield, Me. Bangor Theological Seminary.

Chappel, Donald M., Batavia, N. Y. Stanford University 1915.

Epperson, Otis C., Foss, Ark. Lincoln 1915.

Ford, Clarence Heman, Manchester Depot, Vt. Colgate 1916.

Gove, David Wesley, Emerson, Pa. Oberlin College 1916.

Hanchett, Lee Allan, Titusville, Pa. Wooster College 1916.

Heideman, Benjamin, St. Louis, Mo. Dubuque College 1916.

Loehr, George F., Lancaster, N. Y.

Matsuo, Mikizo, Nagasaki, Japan. Meiji Gakuin 1914.

Mickelsen, G. Howard, Geneva, N. Y. Hobart College 1916.

Phillips, William Myles, Melbourne, Victoria. Australia.

Shoemaker, Frank L., Elwood City, Pa. Grove City 1916.

Stubbs, Harry, Fleming, New York.

Ratz, Arthur W., Waukon, Iowa. Dubuque College 1916.

Rock, William Woodford, Northcote, Melbourne, Australia. Canfield College 1900.

Vande Myer, Howard A., New York City. Trinity College.

Williams, William Arthur, Throopsville, N. Y. Johnson 1912.

Yamamoto, Yaichiro, Meiji Gakuin, Tokyo, Japan. Meiji Gakuin College, 1916.

ATHLETICS. The tennis season this fall has been a particularly interesting one. The students have taken much interest in the game and have used the courts pretty constantly. The usual Fall tournament has taken place and has proved to be the hardest sort of a battle, and most exciting especially in the semi-finals and finals. William Rock, of the present Junior class, by clever playing has won the championship. There yet remains the final match of the season, that between the last year's champion, Professor Moore, and William Rock. This bids fair to be a good fight for highest honors as both men are in excellent tennis form.

The inter-class baseball series of the Seminary started on Thursday afternoon, October 7. In this game the Middle class team played the first year men. In a game which was marked by much brilliant playing on both sides the Middlers rolled up a score of 20 while the Juniors were able to tally but 11 runs. This game showed a marked

improvement in the playing of the Middle Class team, making it very evident that they would be real contenders for the Seminary championship honors. On Tuesday afternoon, October 11, the second game was played. The Juniors lined up against the Senior team. Undaunted by their decisive defeat at the hands of the Middle Class or by the enviable record of the Seniors in last year's series, the first year men went into the game with colors flying, grimly determined to retrieve their fortunes. Indeed, so hard did they fight that when the dust of the conflict cleared away the score stood 13 to 11 in favor of these same Juniors.

It would be idle to attempt to pick the stars of this game for every man played a stellar game in his special department. It might be well, however, in this connection to speak of the remarkable waiting ability of Landon, the right fielder of the Senior team. In the fourth inning the pinch hitter of the Senior team, Victor Frelick, was sent to bat in a last desperate attempt to stem the tide of defeat. But, alas, the redoubtable Frelick fell far short of his usual form, retiring in utter disgrace on three strikes.

At the beginning of the fifth and last inning the score stood 9-13 for the Juniors. The Senior warriors made one last desperate assault but the very best they could do was to put two more runs across the plate.

The final game was played October 11, between the Senior and Middle classes. The interest in this game was especially intense, as a victory for the Middlers meant the winning of the Seminary championship, while a Senior victory would have made a triple tie. After five innings of grueling combat the Middle class triumphed, the score being 14-11.

The game was hard fought from start to finish. In the first inning the Seniors put two runs over the plate while the best the Middlers could do in their half was to score one run. In the second the Seniors were retired in order. But the now fast moving Middle team tallied four counters, making the score 5-2. In the third inning the Seniors managed to put one more run across the plate, while the Second-year men retaliated with a brace of runs. Both pitchers tightened in the next inning, no man on either side getting beyond the second base.

The Middle team took the field at the beginning of the fifth inning with a commanding lead of four runs. Nothing daunted, the Seniors went to bat with all their fighting blood aroused. For a time the Middler's defense faltered. The Seniors used their bats with great effect, scoring eight runs before three men were retired.

With the score 11-7 the game seemed over. But the first Middler bunted successfully, and advanced to second on a scratch hit by Benthin who had hit the ball safely every time up. Livingston lost control, walking two men in succession, thus forcing in one run and filling the bases. The next man up struck out. Haynes, the lead-off man, made a timely hit bringing in one more run.

With the score 11-10 in favor of the Seniors, and the bases crowded, Stearns, the hard-hitting pitcher, came to bat. Two foul strikes were called. Then hitting the ball squarely on the nose he drove a screaming liner through short for a home-run. This won the game for the Middlers, the score being 14-11.

A track meet was held October 24, on the Seminary campus under the auspices of the Seminary Y. M. C. A. The Athletic Committee made a special endeavor to get as many men as possible to take part. Their efforts resulted in 35 men participating in some event. The points were awarded according both to classes and individual records. When the results were totaled the Senior class had amassed $30\frac{1}{2}$ points, the Middlers $18\frac{1}{2}$ points, and the Juniors 5 points. Livingston and Walker were tied for first place as highest individual point winner, each having nine points. The standings of the other point winners are, Landon and Murphy each 6; Robert Rock and Genung each 5; Schwenk, Lund, and Van de Myer each 3; Van Slyke, Lees, Epperson, Ford, one point; Edwards and Stearns, one-half point each.

The following events were run off: The 100 yard, 220 yard, 880 yard dashes. In nearly all of them several nationalities were represented. For instance in the high jump there was an Englishman, a Dane, a Welshman, all of whom were foreign born. Many of the men proved to be genuine surprises, winning places in events where they entered just to fill up the entries. This uncertainty as to the merits of the different contenders made each contestant exert himself to the utmost. The meet brought a feeling that the future preachers were keeping themselves in fine physical shape and could make a creditable showing in any track meet.

SOCIAL LIFE. President and Mrs. Stewart entertained the Faculty and ladies, and the students of the Seminary, on the afternoon of September 22, from 4:30 to 6 o'clock. Mrs. Allan M. Dulles and Mrs. John Q. Adams poured, and were assisted by Mrs. James S. Riggs and Mrs. William J. Hinke. The occasion was marked by its delightful atmosphere of friendliness and informality. This particularly impressed the new students of the Seminary, more than one of whom re-

marked on the good fellowship and cordiality of relations between the students and the faculty and their wives.

Indeed, this splendid feeling of friendliness throughout all phases of the seminary life is one of the distinctive marks of Auburn Seminary and contributes greatly to the ideal conditions existing on the campus. The faculty throw open their homes to the students and make them feel that they are welcome. This gives every man the opportunity of getting into close, personal touch with the faculty and the ladies of the faculty, of which opportunity most of the men take advantage.

The Senior and Middle classes united for their annual outing on Friday, October 6. The two classes embarked at Hinton's boat house in a large launch which towed a varied collection of craft behind, each with its load of provisions and men. A touch of frost had tinged the foliage with a riot of color so that the whole trip up to Edgewater was an ever changing panorama of beautiful pictures. When the end of the lake was reached the Seniors disembarked at Edgewater while the Middlers went on to Cascade. After dinner the two classes met on the moonlit lake and sang songs and watched the Northern lights sweep across the sky. Next morning the Middle class climbed through the Glen, then in small groups explored the country. The Seniors went on a boat trip up the picturesque inlet of the lake. The most important part of the outing came when the men gathered around the fireplace, tired out with the day's exercise. The contact with each other out in the open away from the lecture room had revealed new traits in the men. In the talk which followed many confidences were exchanged which strengthened the feeling of fellowship and enriched old friendships.

On Friday afternoon, September 29, the Junior class was entertained at the home of Professor and Mrs. Dulles. The first hour was spent in playing games, the most interesting of which was the guessing of songs represented by various pictures on post-cards. Most members of the class distinguished themselves by their profound knowledge of music, being able to guess a large number of the cards. After the games tea was poured, then groups were formed with the fireplace as the center of attraction. Over the flames which blazed forth, marshmallows were toasted. Then the class returned to Morgan Hall, having spent a delightful afternoon.

VISITORS. The students had the privilege on Tuesday, October 17, of listening to Mr. S. Ralph Harlow, who has but recently come to this country from Smyrna where he was active in mission work. Mr. Harlow is now Traveling Secretary of the Student Volunteer Movement, and as such he visits the various colleges and seminaries.

Mr. Harlow said in part:

"It is a great pleasure for me to be here at Auburn Seminary. I worked for several years with a graduate of this Seminary and received much inspiration from him.

"I always take it for granted that we are united on the proposition that the goal toward which humanity is moving is redemption. Thus the field of our activity is the world. Then it is left for us to decide to work in the field of service where our efforts will count most. In a recent meeting of the English Parliament this thought was stressed: 'Be imperial, be real statesmen.' I hope that you as ministers will act imperially, will be real statesmen of the Kingdom of God. To act imperially we must take into consideration the entire world. If, while working in China, I am not interested in the cause of Christ here in America, I am a smaller man for this lack of interest. My interests are not imperial. On the other hand, if I as a minister of the Gospel in the United States have not a larger vision than the needs of this country awaken, I am falling short of being a true statesman of Christ.

"I might speak to you of the need abroad. All of you believe in this need. No one can fully realize it without seeing it. When working with the immigrants in New York I at first felt that here was the greatest need. And yet I realized that there was a net-work of institutions around me, all existing for the purpose of helping mankind and also the lower forms of animal life. Let us consider one example. Very near me was a hospital for dogs and cats. I have no criticism to offer in regard to this. But I could not but think of a city in Smyrna with a population of 45,000. Here the nearest doctor is three days away. These needs cannot be compared. I have stood many times outside a great heathen city and watched mothers come out carrying in their arms children stricken with fever, and have seen them dip the children into the ice-cold water of the wells. Surely there is no need in any city of this country comparable to that presented by this picture. So much for the physical needs.

"Let us now consider the intellectual needs of these people. There is practically no development of the intellect. The education of the child consists in repeating and learning the Koran, which being written in Arabic is wholly unintelligible to him.

"The social needs of Turkey are most obvious. One of the laws of the land is that no Turkish girl may see her husband before marriage. One girl whom I knew, rather than consent to the demands that she marry a certain man, whom she knew to be worthless, committed suicide. This girl left a note saying that as long as Moslem girls had to obey these laws she would advise that they follow her

example. There surely is no such broadcast situation in this country.

"The great need in Turkey today is not American doctors. It is men trained to go there and present the ideals of Christ to these people, to so fix these ideals in the hearts of the people that they will rise of themselves and say that such conditions can no longer exist. The doctors must come from the people in that country.

"The majority of the student class there to-day are agnostics. Religion has lost its vitality. It has been reduced to the most barren formalism. The only way to win them is the presentation of the Gospel message in modern terms. I know that this will reach their hearts for I have tried it and found that the results are far-reaching and permanent."

Professor Charles Scanlon, Secretary of the Presbyterian Board of Temperance, spoke to the students in Silliman Club House on October 16. In his talk he outlined the work of the Board. He made it clear that the organization is not allied with any political party. It is composed of eighteen members, nine of whom are ministers and nine elders. Throughout the history of the temperance movement many prominent names of the Presbyterian Church have been connected with this cause. The aim of the Board is to supply aid and literature to any church which is engaged in a temperance campaign. During the past year it has sent out more literature in the way of posters, charts, pamphlets, and other types of advertising than all the other churches combined. It has printed over thirty million pages. Another means of bringing temperance before the public is through the oratorical contests which are held in the various colleges throughout the country. The oration must deal with some phase of the liquor question.

At the meeting of the Alumni Association in May, W. A. Sawtell, '98; D. H. Craver, '99, and H. H. Barstow, '98, were appointed on a committee to work among the Alumni for the purpose of securing students for Auburn. Mr. Craver and Mr. Barstow were in Auburn in the early part of October to confer with Dr. Stewart concerning their plans. Mr. Sawtell was compelled to be absent. They have decided on a plan of work which they will bring to the attention of the Alumni. An undergraduate committee is co-operating and will try to secure new students through correspondence with their friends in the various colleges.

DEVOTIONAL LIFE. The first union prayer meeting of the year was held in the Club House, Wednesday evening, October 4. After dinner the men gathered around the large open fireplace, the flames from the burning wood alone furnishing the light for the occasion. Mr.

Lawrence Van Slyke of the Senior class led the service. After the singing of a hymn and the offering of prayer several members of the Senior and Middle classes spoke on various phases of the religious life of the Seminary.

Mr. H. Victor Frelick, of the Senior class, spoke on the importance of the chapel services. He said that it was hard to overestimate for our religious life the value of morning prayer in the Chapel, and that we could not afford to miss this service even though we felt that we needed the time for study. In the chapel service the faculty and students meet in a body for social prayer. Every man has a contribution to make and receive from this communal service.

Mr. George Walker, also of the Senior class, spoke on the class prayer meetings. He emphasized the point that every member of his class felt that these meetings were too valuable to miss. The unity and harmony of the class depended to a large extent on its prayer meeting. It was in these meetings that the differences of opinion and troubles in general were talked over in a most intimate fashion.

Mr. Alfred Lees of the Middle class also spoke on the class prayer meetings. He gave a personal testimony as to the good he had derived from fellowship in the class prayer circle. He said that it was here the men grew to know each other better than in any other place.

Mr. Robert Rock and Mr. Haynes talked on the 'quiet hour.' Mr. Rock said that the quiet hour was the most important part of the day; and that if the new students formed the habit of keeping it when they first entered the Seminary they would in later years experience a real sense of satisfaction. Mr. Haynes said that the best time to keep the quiet hour was in the morning when we were in the best condition physically, before we became tired. At this time we receive strength which would carry us through the day.

Then Mr. Lawrence Van Slyke spoke in closing of the Auburn spirit and of the harmony and co-operation among the students. He said that every member of the student body should earnestly endeavor to keep the good fellowship up to its accustomed standard.

STUDENT VOLUNTEER BAND. The Student Volunteer Band has been most fortunate in its beginnings this year. Of the five meetings held so far, three have been addressed by men from the field. Thirteen members have attended these meetings. S. Ralph Harlow, of Smyrna, traveling secretary for the Student Volunteer Movement, addressed the fourth meeting of the year. He also had private conferences with many of the men. He left with us all a new and powerfully appealing vision of the need of his field, and especially of the need of such men as Auburn Seminary turns out. He aroused

within us more ambition to do now what we can to serve this cause. The impetus of his message will surely deepen and strengthen the life of the band throughout the year.

The other speaker from the field was Mr. Thomasian of the Senior class. He has twice had the kindness to speak to us about his people, the Armenians, telling us their condition both before the war and since the war, and the character and deeds of the missionaries who have ministered among them. His picture of how the missionaries have built up his people materially, intellectually and spiritually has meant to us a vision of the victory of the missionary life.

These two men have given the band a great start for the year.



BOOK REVIEWS

JOEL AND AMOS, by S. R. Driver, D.D., and H. C. O. Lanchester, M. A. (Cambridge University Press, England, sent by G. P. Putnam's Sons, New York. $4\frac{1}{2} \times 6\frac{1}{2}$ in. 251 pp. 65 cents net.)

The series of Bible Commentaries to which this little volume belongs is so well established in the judgment of competent critics that this new number in it needs no further commendation than to say that it sustains the high repute of the series. The "Cambridge Bible for Schools and Colleges" is one of the best handy volume commentaries at a reasonable price. The brief, illuminating "Introduction" to these two minor prophets, Joel and Amos, and the terse and helpful "notes" in connection with the text of these prophecies are adequate and adapted to the needs of those for whom they are prepared.

THE LAW OF HUMAN LIFE, by Elijah V. Brookshire. (G. P. Putnam's Sons, New York, 1916. $5\frac{3}{4} \times 8\frac{1}{2}$ in. xlv+471 pp. \$2.50 net.)

"This book submits an interpretation of the process, the method, the Law, whereby the soul of man is made perfect; therefore, it is denominated the Law of Human Life" (p. xxvi). This story is told over and over again in the Scriptures of the Old and New Testaments. The insistence of the author of this book, is that "religion is not founded primarily upon precepts, or a creed, or any metaphysical thesis, but upon a Law which is revealed in the nature of the human soul itself." (p. xxxii). "The Gospel of Jesus Christ is identical with the Law of Moses" (p. xxxv). "If it be true that Adam is mind; and that man is man because of his mentality; and that Eve represents the heart, the seat of the emotions and affections, and the serpent the lower or animal principle of the soul, then it is submitted that we have a fixed and certain basis for believing in the Fatherhood of God, and the brotherhood of man" (p. 6). These quotations give a fair idea of the underlying thought and prevailing method of this skillful writer. He is reverent in his attitude toward Scripture and Jesus Christ, but his interest in them is not historical but symbolic and allegorical. Many wholesome ethical and religious truths are taught, all based upon an allegorical interpretation of Scripture, which it is needless to say is scarcely the ordinary way of treating historical documents of this character. It is a method, however, which has a fascination for a certain type of mind. Readers of this type of mind will find in this treatment of the narratives of the Old and New Testament characters and events, much that is to their liking.

GEORGE B. STEWART.

ISRAEL'S ACCOUNT OF THE BEGINNINGS. Contained in Genesis I-XI. By Walker M. Patton, D.D., Professor of Biblical Literature and History of Religion, in Carleton College, Northfield, Minn. (The Pilgrim Press, Boston, 1916. 182 pp. 12 mo. \$1.00 net.)

This book, which was primarily prepared for College classes, aims to help all those who desire to understand the argument of the Hebrew writers of the first eleven chapters of the book of Genesis. In order to attain this aim, the author presents first of all an introduction in which he discusses the sources of Hebrew History, the character of Hebrew History, and the epochs of this history. He also sketches briefly the world in which Israel lived, the Semitic peoples of which it was a part, and the land in which it dwelt, and finally, he gives a summary of the main conclusions reached by Biblical scholars as to the sources of the Pentateuch.

The body of the book presents the narratives of Genesis I-XI, in full paraphrase, which aims to bring out the full meaning of the writers. Additional chapters discuss the general meaning of the chapters, while the notes explain detailed points of interpretation and other questions of importance in connection with the text. In these the author had made full use of modern literature, as well as of the comparative material found in Babylonian literature. The book closes with a summary of the teachings of Genesis I-XI and the permanent elements in this teaching. The author has also provided his book with indices of Scripture passages and subjects discussed, as well as a list of the works referred to by him. This volume is designed as the first of a series which is intended to cover the history of Israel's life and literature to the year 70 A. D.

On the whole, the author has succeeded by his paraphrases and his summaries of the teachings in bringing out well the essential meaning and character of these narratives. It is to be hoped that the book will find a wide field of usefulness in our colleges and seminaries. There is only one criticism we have to make, the notes are in type so small that it strains the eyes to read them.

WILLIAM JOHN HINKE.

PRAYER IN ITS PRESENT DAY ASPECTS. By James M. Campbell, D.D. (Fleming H. Revell Company, New York, 1916. 153 pp. 75 cents net.)

METHOD IN PRAYER. An Exposition and Exhortation. By the Rev. W. Graham Scroggie. (George H. Doran Company, New York, 1916. 172 pp. \$1.00 net.)

One of "the signs of the times" is the large number of books on prayer that have been published in the last few years. In numbers

they must far exceed that of any other period of equal length in the history of the Church. Possibly no one of these volumes marks an epoch in the presentation of its subject, certainly they vary greatly in value, but all of them possibly are helpful, and some of them have been born out of soul travail, and so have met a real need. Preachers will find few subjects of more vital interest to their people, or where there is greater need of definite instruction.

Dr. Campbell, among whose many books is that excellent popular exposition of the doctrine of the Atonement, "The Heart of the Gospel," has already published an excellent volume on prayer, "The Place of Prayer in the Christian Religion." The present volume, he says, is the "aftermath of that study. In its nineteen brief chapters he sticks to the title of the book, and gives us another helpful and suggestive treatment of prayer.

Mr. Scroggie's volume has real value, but we are inclined to think that Bishop Moule overstates it in his Preface. As compared with Dr. Campbell's volume, and others that might be named, it is rather commonplace in manner and matter. He treats of "the practice of prayer" in successive chapters on "Adoration," "Confession," "Petition," "Intercession," and "Thanksgiving," and the book will help many in learning the art of praying. We prefer, however, the analysis of prayer given in that excellent chapter of our Directory of Worship, (V), "Of Public Prayer," and take the liberty of suggesting that many a Presbyterian preacher would greatly improve this part of his ministerial duties by a careful study of it.

JOHN QUINCY ADAMS.

PROBLEMS OF RELIGION, by Durant Drake. (Houghton Mifflin Company, New York, 1916. iv+425 pp. 5¼x8 in. \$2.00 net.)

We have in this book a thorough-going rationalistic treatment of some of the problems to which the religious view of the world gives rise. It is a work of learning. The author has read extensively. He has weighed many religious opinions in the scale of reason and has found many of these opinions wanting in their truth content. The style is not embellished but is clear and forcible. Those who have read the same author's 'Problems of Conduct' will know what to expect as to thoroughness of treatment. Like that book, this one has at the end of the chapters a valuable bibliography which enables any reader to carry forward, to criticise, the author's own treatment of his themes.

To criticise in detail a work covering so much ground is out of question in a notice which is not a review. In general, as was said in

the notice in the RECORD of the 'Problems of Conduct' the author's theoretical and philosophic sense is not so keen as his practical. We cannot object to his use of reason in matters of religion, yet it is a rather narrow view of reason which seems to eliminate man's feeling or sentiment. Truth is not ascertained or determined by the intellect as a mere reasoning faculty. Some truths are, but not all truths. "The acceptance of science as the arbiter of truth, and the formulation of her insights and ideals in terms which science can accept" (p. 122), is a duty so far as these matters fall within the realm of science. But, all truths are not "scientific," as E. Boutroux maintains in his "Science and Religion." Therefore science cannot say the last word as to prayer, sacrifice, incarnation, or doctrines concerning God. There is a realm in which philosophy must speak, and regions in which the imagination and feeling have a voice. Despite the amount of commendable criticism of religion, their beliefs and practices, it must be confessed that there seems lacking a due sentimental appreciation of the need and value of such beliefs as have prevailed, for example, in the Christian Church. One quotation may indicate this want of depth: "Ideally, there ought to be no salvation for men; education and eugenics should breed a race of men adapted to their environment and able to live in harmony and inward peace." (p. 156). Such a statement hardly needs comment, but it indicates a mundane conception of man which renders religion superfluous. God, for the author, seems a "Power" which is working through natural channels, but "that this power is conscious, personal, purposive or all powerful, these facts (of conscience) cannot honestly be said to imply." (p. 322). We are suggesting what may appear as a defect in this book; it is not sufficiently religious, it is too intellectualistic to be an altogether satisfactory treatment of its "Problems." Yet, to read this book is to profit greatly, if one has not previously learned what science and reason say as to religion, and even one well informed in such matters will find much that is said most convincingly. The critical study of religious problems by earnest and sincere minds is a contribution to "the faith," and "The Problems of Religion" deserves a high rating—and therefore a wide reading—among recent books dealing with religion.

ALLEN MACY DULLES.

116

JAN 19 1917

Auburn Seminary Record

Volume 12

January 10, 1917

No. 6

Successful Campaign in Auburn

Challenge of the Impossible

Auburn Seminary Record

[ENTERED AS SECOND CLASS MATTER]

PUBLISHED DURING THE MONTHS
OF
JANUARY, FEBRUARY, MARCH, MAY, JULY, SEPTEMBER
AND NOVEMBER

BY
AUBURN THEOLOGICAL SEMINARY
AUBURN, N. Y.

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Subscription price \$1.00 per year, in advance. Single copies, 20c.
Make all remittances and address all communications to AUBURN
SEMINARY RECORD, MORGAN HALL, AUBURN, N. Y.

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Auburn Seminary Record

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THE CAMPAIGN IN AUBURN FOR ONE HUNDRED THOUSAND

IN December last the City of Auburn had a surprise. It surprised itself. It never thought it could do it, but it did. There were a few courageous souls, who from the start believed that there was a strong underlying interest in the City of Auburn in the Seminary and that this could be converted into an available asset by a well-organized financial campaign. Their faith has been justified by the achieved results of this campaign.

As far back as last May the Committee of the Board of Directors charged with the raising of a Centennial Fund began its study of the Short Term Campaign method for raising Auburn's portion of the Fund. The Committee moved slowly in the matter, taking no step until it was well assured that it was a wise one. Various organizations that make a business of conducting such campaigns for Y. M. C. A., hospital, school, college, seminary and other institutions were investigated. Conferences were held with other members of the Board, residing in Auburn and elsewhere, and with the Faculty. As the result of this extensive and detailed consideration, the Committee recommended to the Board of Directors at its meeting on October 31st that a short term campaign for one hundred thousand dollars for the Seminary from the City of Auburn be undertaken prior to the year 1917, and that the President be authorized to enter into contract with Frederick Courtenay Barber and Associates of New York to manage the campaign. This recommendation was unanimously adopted by the Board after thorough discussion.

On the same day, by telegraph the arrangements with the Barber Company were completed, and two days later, Novem-

ber 2nd, Mrs. M. L. Von Tornow and Mr. T. D. Eaton, representatives of that Company, arrived in Auburn. That afternoon a conference of the local members of the Board was held and the outlines of the campaign were planned. It was the unanimous judgment of all conferees that if Mr. Charles A. McCarthy could be obtained as Chairman of the Executive Committee, and Mrs. Allen Macy Dulles as Chairman of the Women's Division, the first and most important step toward a successful issue would be taken. On the following day the consent thus to serve of both Mr. McCarthy and Mrs. Dulles was cheerfully given and from start to finish these two leaders gave themselves without reserve to the exacting duties of their positions. Too much credit for the success of the campaign cannot be given to them for their wise and untiring work.

The Executive Council, which had the supervision of the whole work, was composed of Mr. Gorton W. Allen, Hon. Charles I. Avery, Mr. Gerald Boardman, Mr. Thomas F. Dignum, Mr. Fred H. Fay, Mr. Herbert J. Fowler, Mr. D. E. French, Mr. Edwin F. Metcalf, Mr. Charles D. Osborne, Mr. William H. Seward, Jr., President George B. Stewart, Hon. George Underwood, together with the two Chairmen. Mr. Julius Kraft served as Chairman of the Men's Division, Mr. John W. Berger, Treasurer of the Seminary, as Treasurer, and Mr. Charles H. Holley, as Auditor. The following persons served as Team Captains: Charles G. Adams, Hamilton Creque, Robert H. Nichols, Milton Marshall, George B. Turner, William B. Haeffner, John L. Alnutt, W. S. Lyon, Carl A. Neumeister, Calvin Burr, Henry D. Hervey, Wilkins H. Murphy, Claire Hardy, Mrs. James S. Riggs, Mrs. Paul R. Clark, Mrs. George B. Stewart, Mrs. David Wadsworth, Mrs. Thomas F. Laurie, Edward W. Perry, Seth N. Genung, William W. Rock.

The last three teams were student teams, one from each class, and the five preceding them were women's teams. There were twenty-one teams in all, composed of ten persons each, although some of the team members at the last moment were not able to serve. The complete organization embraced 227 local people, and of this number about 200 participated actively in the campaign.

The preliminary work was completed before the expiration of the month of November, but it was not expedient to begin the actual campaign until after Thanksgiving, which this year fell on the last day of the month. Therefore, on Friday, December 1st, the real work began with a Rally Dinner in the Masonic Temple, attended by the Executive Council, the teams and invited guests. Addresses were made by Mr. McCarthy, Mrs. Dulles, Judge Underwood, President Stewart, and Mrs. Von Tornow, and the first work assigned to the various teams. The Executive Council reported four advanced subscriptions, aggregating \$20,000. These were from Mr. McCarthy, ten thousand dollars in memory of his daughter, Mrs. Lillian McCarthy Robinson, from Mr. N. Lansing Zabriskie of Aurora, a life-long friend of the Seminary, five thousand, and from Mr. F. R. Hazard, a large-hearted public-spirited citizen of Syracuse, five thousand.

On Saturday afternoon a "Prosperity Parade," directed by Mr. Selah C. Tallman, Mr. Leonard Searing and Chief Jewhurst of the Fire Department, and participated in by Company M of the Third Regiment of the National Guard and by fifty-nine decorated automobiles attracted wide public attention to the campaign and awakened much favorable comment.

On Sunday in all of the churches sermons were preached either by the pastors or by some of the Faculty of the Seminary on the subject of training men for the ministry with especial reference to our own Seminary. All the Protestant pastors and churches of the city took a lively interest in the campaign and many persons connected with the Roman Catholic Churches or the Jewish Synagogue or without church affiliation contributed by working on the teams and by subscription to the success of the campaign.

The Noon-Day Rally Luncheons were begun Monday and continued on each of the succeeding days to and including Friday. At these luncheons every member of the Executive Council and of the teams was expected to be present, and so great was the interest and at times the thrilling excitement that nobody was absent who could possibly be present. After a

half-hour spent in eating the various teams made their reports, which often produced great merriment and wild enthusiasm. There was a Championship Banner to be given to the team reporting the largest returns each day. This banner was won on the first day by the team of which Mrs. Riggs was captain, on the second day by Mrs. Stewart's team, on the third day by Mr. Creque's team, on the fourth day by Mrs. Wadsworth's team, on the fifth day by Mrs. Stewart's team, and on the sixth day, which was Saturday, when the Rally was a dinner at six o'clock, by Mrs. Wadsworth's team.

The amounts reported at the several luncheons were: Monday, \$14,491.50; Tuesday, \$12,377.50; Wednesday, \$7,386.25; Thursday, \$8,420.85; Friday, \$9,825.15. These amounts added to the \$20,000 of the first Rally Dinner made an aggregate of about \$72,500, leaving about \$27,500 to be raised on the last day. At the Friday luncheon it was announced that so far as anyone in the Executive Council knew there was not an unreported subscription and that the whole of the balance would have to be obtained by the Council and the teams before the Rally Dinner of the next day. Everybody had been busy during the week, but everybody got busier, for each worker seemed to feel that it depended on him or her to make the campaign a success.

No one who was present at the last Rally Dinner on that victorious Saturday night can forget the feeling of tense excitement. There was a feeling in the hearts and on the faces of the two hundred or more that might be described as "win we must and win we will, but we do not know how we will do it." No one in the room knew whether the goal had been reached, for the Executive Council and the several team captains were all keeping their own secrets. As team after team reported, the amounts were greeted with cheers and applause and each report brought us nearer the goal. When the auditor announced that the total for the day was \$28,545, which carried the grand total to \$101,046.25, everyone let loose the pent-up feeling, shouting, applause and tears mingled, and spontaneously the company broke forth into the doxology, "Praise God from whom all blessings flow."

The amounts obtained by the Executive Council and the several teams during the week were as follows: Executive Council, \$52,685; Mr. Adams's team, \$3,543; Mr. Creque's, \$2,221; Dr. Nichols's, \$809.45; Mr. Marshall's, \$857; Mr. Turner's, \$1,633; Mr. Haeffner's, \$2,227; Mr. Alnutt's, \$678; Mr. Lyon's, \$929; Mr. Neumeister's, \$1,570.50; Mr. Burr's, \$3,803; Mr. Hervey's, \$1,630; Mr. Murphy's, \$791; Mr. Hardy's, \$427; Mrs. Riggs's, \$6,437.75; Mrs. Clark's, \$1,808.50; Mrs. Stewart's, \$7,739.53; Mrs. Wadsworth's, \$7,187.90; Mrs. Laurie's, \$805.25; Mr. Perry's, \$540.50; Mr. Genung's, \$1,007.16; Mr. Rock's, \$1,715.71. The Championship Banner was awarded to Mrs. Stewart's team on the last evening as having secured the largest total amount.

There are many comments that might be made upon the campaign. Some must be made.

The two local daily papers, the Auburn Advertiser-Journal, and the Auburn Citizen, gave the campaign most valuable support. They were unstinting in the allowance of space for reports from day to day and almost daily had leading editorials on the undertaking. Of the out-of-town papers several gave us valued help, especially the Syracuse Post-Standard.

As the campaign advanced the surrounding countryside and villages and cities became interested, especially Scipioville, Port Byron, Weedsport, Elbridge, Skaneateles, Cayuga, Aurora, Chittenango, Seneca Falls, Waterloo, Geneva, Rochester, Syracuse. Former Auburnians, now living in New York, Springfield, Mass., Chicago, Holyoke, Mass., Washington or other places heard of the undertaking and wrote or wired subscriptions. The campaign thus took on the form of a great popular movement, for this outside interest was the echo of the universal interest within the city itself. Many people who were overlooked in the canvass sent in subscriptions. Many brought their subscriptions to the Headquarters. The great clock, which was erected on the Auburn Savings Bank Building at the corner of Genesee and South streets, and on which each day the amount obtained was recorded, was watched with almost feverish interest by thousands. The remark was fre-

quently heard, "Auburn must not allow the campaign to fail." All classes and all creeds were represented among the workers and among the givers.

The movement was of great value to the city. It deepened the sense of community interests, of the strength of mass movements, of the joy of working together for a great cause. Many men are calling each other by their first names now who, although they have known each other in a business way never thought of being thus intimate with each other. Already other enterprises have felt the benefit of this undertaking in increased support of their own work. "It has been like a revival of religion," said one man and this has been repeated with approval by many others. The general sentiment was that it was the "biggest thing that has come to Auburn in many years."

It has been a great blessing to the Seminary. In a financial way, of course. One-fifth of the half million Centennial Fund needed for the work of the Seminary has been secured. But there have been other and perhaps larger benefits. It has brought the Seminary into the life of the town in a larger relationship that is full of promise of future usefulness to both and of closer fellowship in their common service for the better things. Many Auburnians who have taken the Seminary somewhat as a matter-of-course, and have given little or no thought to its real significance to the town and to the world, have come to a vivid understanding of these.

It may be said without fear of contradiction that this campaign was a tremendous force in the promotion of good feeling, mutual regard, cordial co-operation and community of interests between the town and the Seminary and between man and man. There are no regrettable results.

The Seminary takes this, as it has taken other ways, of thanking all who took part in this campaign of expressing its sincere appreciation of all their valued help.

THE STUDENT Y. M. C. A.

THE man who has realized the value of the Y. M. C. A. in his own college need not deny himself the opportunity for training and development in the general activities of this institution when he enters a theological seminary.

You are a man of initiative, and have been active in your college life. The Y. M. C. A. at Auburn Theological Seminary has a place for live men; for men who would give expression in a practical way to their ability to do things; for men to whom it is natural to lead it offers a field of definite leadership. If you are the right man there is a real opportunity awaiting you.

The community life which exists among the students, and the fellowship of understanding—we sometimes call it friendship—between students and faculty is full of possibilities for the expression of the physical, social, intellectual and spiritual life.

You are strong in athletics? You will find that competition moves on an ascending scale in all the branches of our recreation, demanding the best that you can give. A man must have play—this is a plank in the policy of our Y. M. C. A.

You are gifted in social attainments? The wholesome, healthy and hearty life which centres in the Silliman Club House is stimulated by the very thought of the contribution you will make. In the Club House life you have not simply a small group of students with whom you mix, but the whole student body, which dines in this magnificent hall, and which, apart from the relaxation of the social life, receives a physical inspiration three times a day from an excellently managed kitchen.

But you are not particularly interested in athletics, nor do you care to give much time to social life; you are more concerned with the intellectual side of life. In this motor-driven twentieth century it is true that a man has to keep his mind moving if he is to keep up with the intellectual procession. The Y. M. C. A. at Auburn Seminary is run on ball bearings. The man with a keen mind, the man who would develop as a

student, will find that the organization of the student body at Auburn is an avenue of approach to the highest intellectual attainments.

While you believe in the all-round development of manhood you are a student for the ministry, and therefore you are thinking seriously enough to be concerned about the development of your spiritual life. What is the attitude of the Auburn Seminary Y. M. C. A. toward the deeper things of life? It is one of concern—not worry—but concern that every man who enters Auburn Seminary should be prepared in the best possible way for the life task to which he has been called of God.

The inner life of the Seminary is carefully guarded. It has been said that a theological seminary is one of the hardest places in which to live the Christian life. Whatever truth there may be in this statement it is not overlooked, and the devotional life of Auburn is one that offers to the man who uses it aright a real opportunity for the cultivation of a growing friendship with Jesus Christ.

There is, of course, definite religious work which the Y. M. C. A. carries on outside the Seminary.

All these opportunities are so presented as not to distract from but to function in the main purpose a man may have on entering Auburn Seminary.

R. B. Rock.



THE CHALLENGE OF THE IMPOSSIBLE—THE DAY'S WORK OF THE MINISTER

AN ADDRESS DELIVERED BEFORE THE SEMINARY ON NOVEMBER
7, 1916, BY REV. ALEXANDER MACCOLL, D.D.,
MINISTER-IN-RESIDENCE.

WHAT is the day's work of the minister? Is it to work upon two sermons and a sermonette for the week, to visit the sick and troubled, to call once or twice a year on all members of the congregation, to officiate at baptisms, marriages and funerals, to make frequent public addresses, to attend innumerable committee meetings, conferences and conventions (Professor George P. Fisher used to say that he would make it a penal offense for a minister to attend a convention oftener than once in five years), to be helpfully interested in missions, home and foreign, in Sunday Schools, young people's work, and work for men and boys; an ecclesiastical hustler immersed in a complex of organization and service, a civic and social man of all work? No, this is a glimpse of the machinery of our work, some of it a bit rusty, needing in this age to be superceded. But many a man is caught in his machinery, and never escapes to his work.

The day's work of the minister is the impossible and it is only the man who feels in his bones the challenge of the impossible, who is ever likely to do it well, or to love it increasingly as the years go by. I notice that Jesus never called a man in whom he saw rich possibilities to anything less arduous. As a rule, his first words bristled with difficulty. He began by making men uncomfortable, "Take up your cross" he would say—no soft snap—"sell all that you have"—a mere detail—detach yourself from things purely material; "let the dead bury their dead"—no self-deceiving excuses: "I will show him how great things he must suffer"—be ready for hard experiences. Then he would point them to some towering summit rising sheer into space, snow-clad and ice-bound, and say: "With God all things are possible."

The true minister, of course, is not the only man who feels the fascination and responds to the challenge of the impossible. The big things in history and biography are the achievements of men who have proved the impossible to be purely a relative term, or a devil's sneer. But no man is confronted by this challenge more constantly and more hopelessly, if he is not strongly equipped for the fight, than the minister.

His impossible task begins, and may well begin early in the day, with himself. A Scotch minister visiting this country was found by his host sitting on the piazza very early on Sunday morning with his Bible and his notes. "Ah," said the host, "are you getting your sermon ready?" "No," said the minister, "I am trying to get myself ready, and I find it a much more difficult task." "The least important thing in preaching," said another of our Scotch ministers, "is the sermon"—he was thinking of the two sermons which every minister takes with him into the pulpit—the one, as it has been well put, on which he has been working all the week, and the other on which God has been working for many years—the second will always be the more convincing. Someone has defined a genius as a man who keeps unsullied through the stern teaching of the years the spirit of the child. A minister needs something of that genius if he is to keep vivid and impelling the idealism and the faith that first drove him to his work. They are assailed, these ideals, sometimes by our own spiritual reactions. Many a minister's failure is traceable to neglect or abuse of that part of us which Paul denounces as "the flesh," and which St. Francis picturesquely describes as "Brother Ass." Then a man's ideals may be assailed—how often they are—by the spirit of professionalism, which is spirituality run to starch, that familiarity with sacred things which breeds not contempt, but entire complacency, and which empties duty of its vision and its joy. They are assailed by the irksome triviality of many of our lesser duties, by the apparent failure of many of our earnest efforts, by the atmosphere of worldliness in which we move, the rub and wear of life's fictions and frictions, by the commercial spirit of the age, by the necessity of suffering fools gladly, and by the depressing contagion of other men whose ideals are tem-

porarily in an eclipse. In such a world the minister's impossible task is so to live on Sundays and Mondays that through him the spiritual shall become the real, the unseen vivid and vital. It is so to live and speak that his life shall be a channel wherever he goes of Christ's more abundant life in its richness of content and fullness of power, radiating sunshine and hopefulness, comfort and courage and trust. It is to mingle joyously in all the genial contacts of life without strain, without pose, always as an ambassador of Jesus Christ, never false to him, ever watchful of his interests, so that men shall say of him as the peasant said of Ebenezer Erskine, "There is always a sense of God where you are," or as the working man wrote to Phillips Brooks, "To me you reveal God as no other man does. What I mean by that is that I cannot think of you for ten consecutive minutes without forgetting all about you and thinking about God instead." A man who is to keep himself in trim for such a task will have to live intimately with his ideals, dream them into the fibre of his soul, deal sternly with everything that assails them—indolence, insincerity, self-confidence and triviality, perhaps the besetting sins of the ministry. He will revel in and be cheered and chastened by his spiritual companionship with some of the noble souls who have adorned the ministry and made it great. But, above all, remembering that the only equipment that is adequate is the equipment of faith, he must live in intimate relation with the great Master of our craft, of whom old Thomas Goodwin said in words that forever dignify our calling, "God had but one Son, and he made him a minister."

The man made ready, how shall he proceed with his impossible task? For of course there are not hours enough in the day, not days enough in the week. Alike the charm and the peril of the minister's life is that he has such large freedom of choice; no man more so. He can select his hours and his methods of work. He can read the newspaper, or Bergeson and Royce, or Wells and Destoyefsky; Martineau or Billy Sunday, the Hibbert Journal or Life. He can visit or play golf. The Yale Lectures are full of excellent material on such points as these; the conservation and the division of time; the relative importance of preaching, pastoral work and organization. Into these

alluring fields I do not enter in detail, save to say this that no man can confidently prescribe rules or methods for another. An honored predecessor in this service at Auburn told me this summer that he had made two rules to which he clung tenaciously; one, never to do anything himself that he could get someone else to do for him; the other, to do nothing today that he could put off until tomorrow. My friend is one of the most brilliant and industrious men in the ministry; but what a lazy and procrastinating life could be built upon his rules.

There are, however, certain great principles of choice and action which equip a man for his task. One is the rigid maintenance of the sense of proportion in our work, the keeping of first things to the front, the refusal to be diverted from the big things by a host of minor time-killers. Another—much needed in most of our churches—is the frank recognition of the principle of specialization in the ministry; the doing of those things for which gifts and training have best equipped us. The secret of many a man's failure is suggested in the remark of an old minister who heard a young minister preach; said he: "There is a lot of sprawling earnestness about that young man." But there is another side. A man's specialty may prove his straight-jacket. I know men who are so devoted to the big things as they see them, that letters are habitually unanswered, bills unpaid, the sick unvisited, and with the delightful irresponsibility of genius engagements are broken. "Believe me, gentlemen," Principal Dykes used to say, "it is nearly always the little things that wreck ministries."

Moreover, our modern passion for specialization may be overdone. In the church which is truly the body of Christ, there will be a division of labor, eyes and ears, hand and heart and limbs, but none can function by itself. In the ultimate, concentration must always be a broadening thing or it fails; the narrow way that leads to life in the full, rich measure of its content. The country minister may well recognize the priceless value of the long hours given him for systematic study and sermon construction. He will never have the like again. But he will fail sadly in the fullness of his function if, secluding

himself in the fascinating pursuits of the study, he is not the centre and soul of his church's life, the quickening and restraining hand upon all its activities, the loved and trusted friend of all its men and women and little children. For more and more the Christian life seems to me to be the idealization of a man's rich gift of friendship, its most perfect picture, that given us in the old story when we are told that Jonathan, in the hour of his friend's trouble, went to David in the wood and strengthened his hand in God, as though in that crisis hour he took his friend's hand and put it into the hand of God; the minister's great task, the minister's great privilege.

Even in a large city church where specialization should be more possible, an undue emphasis upon it may defeat the end in view. I was very much attracted when I went to Philadelphia by the suggestion that I would have a capable associate, who would attend to all the pastoral work. But I soon found that if my preaching were ever to hit the bull's eye, I must know my people, I must be near to them in their great experiences, in their crucial choices and crises. Spoken to once by Dr. Mason Clarke of Brooklyn regarding his singular success as a pastor, the late Dr. Lyman, who as much perhaps as any man of his generation in face and spirit adorned the ministry, said, "All there is to it, Clarke, is that God gave me a little knack of finding out where folks live." The more intimate a man is with the spiritual dwelling places of his people, the better he will preach. For most of us the way out, if we are to find it in the complexity of incessant and insistent claims upon time and strength, must lie first in the strict maintenance of that sense of proportion of which I have spoken, and then in the use of time. Phillips Brooks's biographer tells us that he read while he shaved. Perhaps the man most beloved as a pastor in New York City today, drew from his pocket one day when I was with him a little volume—one of a recent series in the Everyman's Library. "These," he said, "I have been getting through while waiting for ladies to dress"—one of the most character-testing experiences of a minister's life when he has no such resource.

Another point; the joy and the fruitfulness of the minister's conduct of public worship—surely for him the great experience of the week—are likely to be determined by the degree in which he feels the challenge of the impossible. Here, it is only the man who feels constantly the utter inadequacy of his best, and who, by this sense, is driven to his two great allies, work and prayer, who is ever likely to win. Think of the difficulties that confront the minister as he enters today the house of God! There is the yawning gulf between spiritual reality and the materialistic minds of many of his congregation. One of the recent books of Stephen Leacock has a chapter which is as significant as it is amusing, entitled "The Spiritual Outlook of Mr. Doomer." Mr. Doomer is a gloomy person who is disliked at his Club because he is always thinking and speaking about death. He is shocked because one of his friends has just died leaving everything in confusion; no papers signed, no proper power of attorney, codicils drawn but never witnessed. His great anxiety is as to who will control the Power Company when he is taken away, and what effect his death will have upon his real estate values. When informed by his physician that it is time for other ministrations than the physician can bring, he answers quietly but firmly, "Very good, send for my broker." Among his last regrets is that he has not already crossed the river—because in New Jersey the inheritance tax is so much more liberal. This is a mild exaggeration of the mental attitude of many men to whom we are preaching today. There is the pre-occupation of his hearers with interests that seem to them more immediate, asking, as the man did of old when our Lord was preaching, "Speak to my brother, that he divide the inheritance with me." There is the infinite variety of experience and of need represented in the lives, vocal in the faces before him. Ministering to one, how can he hope to reach another? There is the pathos of the greatest need that does not know its need, maintaining toward spiritual realities and those who speak of them a benignant and condescending neutrality. Edward Irving when spoken to of his power as a preacher, said that in his younger years he had sat in a corner of the church, a critical and discontented hearer; in later years

he had always tried to address the shadow of his former self—it was a transfer of thought which many a preacher might make helpfully. There is a varied intellectual attainment and attitude among his people, the learned and the ignorant, the cover-to-cover man, sensitive to any suggestion of a human element in the Scriptures, and the man who accepts gratefully the conclusions of modern criticism.

Of course there are men who can go through a church service as jauntily as, in self-conscious greatness, they enter a reception room. Even the humblest of us does well to recall at times a rebuke given by a Scotch beadle to a young minister, gifted with a ready tongue, whose remarks before service indicated that a great treat was in store for the people that day. But things somehow went sadly wrong, he forgot the thread of his discourse and came down crest-fallen, downcast and silent. Said the beadle, "Ma lad, if ye had gaed up as ye cam doon, ye'd have cam doon as ye gaed up." I fancy most of us have found that our masterpieces often miss the mark, not because they are masterpieces, but because we know it; while the blundering word that has been spoken after faithful work and the pouring out of our hearts to God in conscious dependence, has been wonderfully used to work the miracle of grace. I have often recalled a remark of a Scotch minister in my boyhood days that he never attained either happiness or usefulness in the ministry until he realized that in all probability he was not going to be a great man. Many of us discover the joy of ministering to even a few people; we do well to remember that with our Lord twelve was a large congregation, several of them needed to be disciplined, and one was soon on the absent roll with tragic issue. I wonder sometimes if the secret of the success of some types of modern evangelism may not be found in the fact that God uses the weak and foolish things of the world to confound the wise and strong, to teach us that the sources of power are never in ourselves alone. The difficulty towers mountains high when one thinks of the real meaning of worship and of the minister's part in it.

For, of course, the purpose of worship may be pitifully unrealized when men come out saying to the preacher, "That was

a fine sermon." Worship is man's approach to God in conscious dependence, penitence, adoration and consecration and God's response in love and power. And the minister's function is so to conduct it that men will forget all about him, and he be glad of it, while they come face to face in cleansing and compelling contact with his Master; it is so to preach that the ever new miracle of conversion will be wrought, and from the hour of worship, busy, careless men and women will go forth having seen a new light, delivered from their selfishness, their pettiness, their sin, new creatures in Christ Jesus, workers in a hundred fields of human uplift for the Kingdom and the King. Who is sufficient for these things?

I believe that this part of our impossible task will be confronted more hopefully if we make it a habit to think of the service as a whole, each part an appropriate and essential expression of the human spirit, as, confronting life, it recognizes God. With the minister it rests largely, for instance, whether the offering shall be a vulgar commercial intrusion or an act of worship made consciously in the presence of him who of old sat over against the treasury and beheld men give. It is a commonplace that in churches of our order the sermon has pre-eminence. And we can never put too much emphasis upon the tremendous opportunity of what St. Paul calls "the foolishness of preaching." When a minister stands before a responsive congregation with some consciousness of a message, he can understand what William Carey meant when he said of his son who had accepted a political appointment, "Felix is shrivelled from a missionary to an ambassador." But it is a serious question whether the impatience with and indifference to the church on the part of many excellent persons is not due in part—John Morley speaks somewhere of the fallacy of ascribing complex results to single causes—to the fact that while the Episcopal churches commonly emphasize an elaborate service and impoverish the sermon, churches of our order, centering all upon the sermon, neglect what are so shamefully called the preliminaries. It is another question worthy of consideration whether the drift, in some of our communities, to the Episcopal Church, due in some part to the illusion that the church has

either a historical or a social precedence, may not be due quite as much to the popular feeling that while everywhere the sermon is an uncertain factor, in these churches a devout service at least is assured.

I have always been grateful that, as a young minister serving for two years as an assistant in a city church, my senior gave me on alternate Sundays, morning and evening, what is at times so accurately called the long prayer. It seemed to me then that if it required preparation to speak for God to man, it required equal preparation to speak for man to God, and if the one were helped by careful thought, by definite and concise expression, by symmetry of structure and beauty of form, so surely would the other be. I have upon my desk two books of prayers written at that time; I seldom use them in the pulpit, but in the study they help to bring me into the spirit and so, as far as I am capable, into the expression of prayer. The same help, of course in a far greater degree, I have found in the prayers of the devout spirits of the ages, in the historic liturgies, in the Book of Common Prayer and our own Book of Common Worship, in the prayers of men of the last generation of all schools of thought like Newman, Martineau, Parker, Beecher, Maclaren, Hunter and Orchard.

For one I could not happily be confined to liturgy; in some moods, confronting some needs, I should feel myself in the position of the cynic who called the Book of Common Prayer, "An office for those at sea." But on the other hand, I should feel that our services were pitifully impoverished, and our people sorely bereft, if there was never heard in them the great prayers in which, for centuries, the devotion and aspiration of the faithful have found expression. I can never forget that on the cross the breaking heart of our Lord found utterance in long familiar forms in which generations of sufferers before him had cried aloud, "My God, my God, why hast thou forsaken me?" and "Father, into thy hands I commend my spirit." May I suggest that when used, such familiar forms should not be improved upon by the minister. It is distressing to hear a man open a service with such words as these: "Almighty God, to whom all hearts are open, all desires known, and from whom

no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit," and then burst into such an expression of spontaneity as, "Now, Lord, we are all here in Thy house," or "We thank Thee for this beautiful day." If, in the use of forms of prayer, you should ever be accused of "aping Episcopacy," I commend you to the origin of the prayers you use, as suggested in two sentences from a book entitled, "Presbyterian Book of Common Prayer," edited by an honored predecessor in my Philadelphia Church, the late Professor Charles W. Shields of Princeton. "The order of morning prayer as usually celebrated," he says, "contains but a single prayer (and even this doubtful) that can be traced to a distinctively Episcopal origin. In the occasional offices of baptism, matrimony, visitation of the sick and burial of the dead, the question of authorship lies between the Calvinist and the Lutheran, or between the French and the German Protestant, rather than between the Presbyterian and Episcopalian."

Here may I say a word with some hesitation about variety in the uniformity of our services. I had an old friend in my Morristown parish who was young at ninety, as was indicated by his remark to me, that, if he were a minister, he thought he would occasionally begin with the benediction. When he was superintendent of the Sunday school he used to insist on having the chairs turned the other way, just to show that somebody was alive, even if his vitality was blundering. I speak of this with some hesitation because there are many serious tendencies destructive of the spirit of reverence in the other direction in this time, and because there is no virtue, of course, in that which is simply odd and startling. But there is a constant aid to somnolence in stereotyped phraseology and rigid adherence even to an excellent form. I know a man (and it is a tendency to which we are all prone) who always gives out a hymn and begins his prayers the same way. There are certain phrases which the people who sit in the seat of the scornful look for and even count in their unfailing regularity. Surely the infinite variety of the Scriptures and the infinite variety of life should suggest at least some variety in language and in method, all of it, chaste, reverent and beautiful in every part

of the service. Dr. Morrison of Glasgow, a master in the conduct of worship, tells of an impression he could never forget, made upon him when he was a student, by hearing Dr. Stalker give out a children's hymn. He mentioned the number and then said, as though every word meant something to him, "There's a friend for little children, There's a home for little children, There's a crown for little children, There's a song for little children." Of course, there are men, who, if they gave out a hymn that way one Sunday, would always read the first line of each stanza thereafter. Such men had better confine themselves to their mental straight-jacket.

But, of course, worship is only the sustenance, not the substance of the Christian life, and at times the minister is staggered as he surveys the vast area of impossible tasks to which every service is a clarion call. There is the development of individual character, so that out of the churches there shall go, nourished and developed by them, men of iron will and unswerving integrity and broad human sympathy. There is the transformation of individual character into social energy, so that lives of vision in the realm of the spirit shall become lives of tremendous vigor in the life of the world, assailing wrong wherever entrenched, strenuous workers for the right in every human field. There is the genius of leadership linking, wherever they are found, capacity with opportunity. There is the great task, at which so many of our churches are playing as yet, of religious education, so that our young people shall grow up with some knowledge of the fundamental human relations, and of the meaning and history and literature of Christianity. There is the recreation of the social atmosphere of the church, so that it shall be no longer an object of suspicion and of distrust—but a shining light, a refuge and true sanctuary for the oppressed, the troubled, the distressed, a guide for the young and strong. There is the realization in this age of the ancient picture of true worship: "the rich and the poor meet together; the Lord is the maker of them all." There is—one of the very greatest tasks now confronting the church, a challenge to the genius for organization, the sympathetic insight, the gift of mutual interpretation of its best

minds—the re-organization of the church's energies, so that the criminal waste of the Lord's men and the Lord's money alike in the city and in the country, through competition and duplication, shall be eliminated, and with that variety in worship, which must be while there is variety of temperament, of training and of race, there shall be thorough co-operation in work, division of territory and of labor—the foreign field is splendidly pointing the way. There is the great home mission task, in the new communities of the far West so often exploited for selfish ends; even more, the moving problem of the city multitudes, the digestion and assimilation of those throbbing forces, each with its own great contribution to bring to our life, which are being poured into the blood of the nation to enrich it or to poison it, and in all likelihood are going to be poured in as never before after the war. I fancy there is no more valuable contribution to the life of our time than that which is being made by some of our young men who are giving themselves to a study of one such people, say the Bohemians or Lithuanians, mastering their language, their racial history and characteristics, perhaps by study abroad when that is possible, then living among them, bringing to them the very thought and life of Christ. For many years the strongest men in our seminaries have felt the great appeal for constructive Christian statesmanship in the foreign field, and they have splendidly responded to it. I wonder whether the time may not be coming when the strongest men will be needed here in America where the task is at least as difficult, and the results today far less manifest. Finally, there is the broad and inspiring field of foreign missions, whose history is a record of the persistent and triumphant achievement of the impossible, the rich reward of the faith of men like William Carey, who have cried, "Expect great things from God, attempt great things for God," men who have met the sneer of cynicism and materialism as Robert Morrison did with his confident cry, "No, I do not for a moment think that I can convert the millions of China, but I believe that God can."

Now today the plight of the world, on the other side of the Atlantic bleeding to death; on our own, I fear—as H. G. Wells

says of us—"running not to muscle, but to fat," is again confronting the church with the challenge of the impossible. Perhaps the greatest characterization of the ministry ever given, is Paul's, "God, who hath reconciled us to himself by Jesus Christ, hath given to us the ministry of reconciliation." What a sphere for its exercise in the coming years! For among the most dreadful results of the war, more enduring even than the inestimable loss of life and property, are these; the harvest of hatred, of mutual misunderstanding, of passion for revenge among the warring nations; the gulf which is to separate for a generation men who have been co-workers in Christian scholarship and Christian service; the de-Christianization of God, the revival of the racial God who is a man of war and looks out for his own, the loss of the Father of Jesus Christ, the Father of all mankind. And at home there is the same sphere for the ministry of reconciliation. For let it never be forgotten that most, if not all, of the fundamental causes of the horror abroad, are here in our American life today—divisions of race and class, old antipathies and resentments, loss of religious faith, materialism, the identification of life with money and a good time. Men are telling us—at the beginning of the war it was on every tongue—that Christianity has proved a failure and that the Church is a spent force. Of course we can answer by saying, "So is everything else a failure." For generations commerce has been drawing the nations together, bridging gulfs, revealing common interests and mutual needs. But commerce divorced from conscience is one of the fundamental causes of this tragedy. Science, too, has failed. It has annihilated distance, bringing the ends of the earth to the next corner; but its weapons on sea and land are today destroying the most precious things in human life, and the greatest achievements of the human spirit. And certainly diplomacy has failed. Is not the truth that Christianity, impoverished and attenuated in faith and divided in energy, has failed in some degree, and that a ministry which has substituted a vocal journalism for a preached Gospel has failed? But the Church which confronts the world's challenge in its great need today saying fearlessly, "With men impossible, but with God all things possible," the

ministry which lives in the presence of the invisible and in every conflict beholds its unseen and invincible allies—the mountains filled with the chariots and horses of God—this church and this ministry never have failed and never will. And today they face the future with good heart, eager to welcome the awakened energies, the glorious heroism, the consecrated sorrows of the war-rent nations, and enlist them in the world-wide constructive work of the Kingdom.

Gentlemen, I have been trying to make you feel, in a day when men magnify big business, that you are partners in the biggest business in the universe. Let us, I beg of you, get the triumphant note into our preaching and into our lives. Oliver Wendell Holmes used to say that he would probably have been a minister if the minister who called at his father's house when he was a boy had not looked and talked so much like an undertaker. In the world's new day, the pulpit whine and the Church apologizing for itself must both of them disappear. With God there is no impossible, and no failure. "Sire," said the old Huguenot to his king, "the church of Christ is an anvil that has worn out many hammers."



ALUMNIANA

CALLS

- BISBEE, FRANK H., '94, to the Presbyterian Church, Prattsburg, New York. Accepts.
- BURCHFIELD, JAMES R., '97, to the Presbyterian Church, Florence, Colorado. Accepts.
- CARTER, WILLIAM S., '82, to the Presbyterian Church, North East, Pennsylvania. Accepts.
- EASTMAN, FREDERICK S., '07, to the Presbyterian Church, Buckley, Washington. Accepts.
- GIBBONS, OLIPHANT, '10, to the East Presbyterian Church, Buffalo, New York. Accepts.
- HICKOK, PAUL R., '00, to the Second Presbyterian Church, Troy, New York. Accepts.
- HOPPE, PAUL R., '11, to the Ross Memorial Prebsyterian Church, Binghamton, New York.
- KIRKWOOD, THOMAS J., '06, to the Dutch Reformed Church, Fort Plain, New York. Accepts.
- RIPPEY, E. FLOYD, '11, to the First Presbyterian Church, Marion, Indiana. Accepts.
- WELLS, J. VANKIRK, '99, to the Presbyterian Church, Mansfield, Pennsylvania. Accepts.
- YOUNG, R. SPENCER, '07, to the Yellow Frame Presbyterian Church, Newton, New Jersey.

RESIGNATIONS

- BISBEE, FRANK H., '94, from the Presbyterian Church, Dundee, New York.
- BURCHFIELD, JAMES R., '97, from the Presbyterian Church, Center-view, Missouri.
- CARTER, WILLIAM S., '82, from Assistant Pastorate of the North Presbyterian Church, Buffalo, New York.
- DICKINSON, EDWIN H., '82, from the North Presbyterian Church, Buffalo, New York.
- EASTMAN, FREDERICK S., '07, from the Presbyterian Church, Stites, Idaho.
- GIBBONS, OLIPHANT, '10, from the South Presbyterian Church, Buffalo, New York.

HARDIN, MARTIN D., '97, from the Third Presbyterian Church, Chicago, Illinois.

HICKOK, PAUL R., '00, from the Metropolitan Presbyterian Church, Washington, D. C.

HOPPE, PAUL R., '11, from the Presbyterian Church, McGraw, New York.

HUNTINGTON, HENRY S., '10, from the Hope Presbyterian Church, Watertown, New York.

LAWRENCE, HARRY A., '97, from the Congregational Church, Pulaski, New York.

WELLS, J. VAN KIRK, '99, from the Presbyterian Church, North Bergen, New York.

CHANGES OF ADDRESS

BARTHOLOMEW, CHARLES M., '77, from Randolph, New York, to 60 Morningside Drive, Rochester, New York.

BISBEE, FRANK H., '94, from Dundee, New York, to Prattsburg, New York.

BURCHFIELD, JAMES R., '97, from Centerview, Missouri, to Florence, Colorado.

CAMPBELL, FRANK L., '15, from Union Springs, New York, to 530 Tallman Street, Syracuse, New York.

CARTER, WILLIAM S., '82, from Buffalo, New York, to North East, Pennsylvania.

CLARK, JAMES G., '14, from Braddock, Pennsylvania, to 225 Second Street, Conemaugh, Pennsylvania.

DICKINSON, EDWIN H., '82, from Buffalo, New York, to Auburn, New York.

EASTMAN, FREDERICK S., '07, from Stites, Idaho, to Buckley, Washington.

HARDIN, MARTIN D., '97, from Chicago, Illinois, to Richmond, Virginia.

HICKOK, PAUL R., '00, from Washington, D. C., to Troy, New York.

HOPPE, PAUL R., '11, from McGraw, New York, to Binghamton, New York.

HUNTINGTON, HENRY S., '10, from Watertown, New York, to Spuyten Duyvil, New York.

KIRKWOOD, THOMAS J., '06, from Valatie, New York, to Fort Plain, New York.

LAWRENCE, HARRY A., '97, from Pulaski, New York, to Bradentown, Florida.

SEWARD, FREDERICK D., '73, from Moneta, California, to 3871 Arlington Avenue, Los Angeles, California.

WELLS, J. VANKIRK, '99, from North Bergen, New York, to Mansfield, Pennsylvania.

DEATHS

BIGELOW, DANA W., '68, December 13, 1916, aet. 73.

COIT, CHARLES P., '70, December 5, 1916, aet. 77.

JEWELL, GEORGE CHEEVER, '74, November 10, 1916, aet. 72.

WILMER, WILLIAM, '64, January 17, 1916, aet. 77.

AUBURN MEN AT NEW YORK SYNOD. At the recent meeting of New York State Synod at Newburgh in October, Auburn men were much in evidence. The following men and their guests sat together at tables reserved for the "Auburn Crowd" at the last luncheon of the Synod, on Thursday afternoon:

Dana W. Bigelow, '68; J. Wilford Jacks, '72; Arthur J. Waugh, '78; George B. Stewart, '79; A. W. Allen, '80; E. B. McGhee, '90; C. W. Scovel, '94; E. L. Jones, '96; S. G. Parent, '96, and Mrs. Parent; W. R. Ferris, '97; J. B. White, '99; C. F. Kittredge, '00; C. C. Frost, '00; D. F. Pickard, '01; A. J. Dean, '01; W. McN. Kittredge, '04; H. H. Hubbell, '07; F. O. Leonard, '07; W. P. Moody, '08, and Mrs. Moody; W. C. Falconer, '08; C. C. Baker, '09; L. D. Cory, '11; L. A. Losey, '11; Joseph Kerr, '12; A. O. Caldwell, '13; L. W. Scott, '14, and Mrs. Scott; Hardy Lumb, '15, and the following Summer School Alumni: George McCullough, '14; A. M. Forrester, '14, and Mrs. Forrester; H. R. Fraser, '14; A. W. Bloomfield, '16; G. H. Orvis, '14, and Mrs. Charles B. Quick of Auburn.

AUBURN MEN AND THE SYNOD OF MICHIGAN. The Synod of Michigan met in October at Howell and had a well wrought out program to which several Auburn men made contributions. Willard K. Spencer, '79, read the report of the Committee on Ministerial Education; William S. Jerome, '83, spoke for the Presbyterian Historical Society; Joseph E. McAfee, '93, Secretary of the Board of Home Missions,

delivered an address; William H. Mason, '98, assisted in conducting the Lord's Supper; Robert W. Veach, '00; of the Board of Publication and Sabbath School Work, delivered an address; Roy W. Hamilton, '10, Student Pastor at Michigan University, spoke on college interests.

AUBURN MEN AT VACATION BIBLE SCHOOL CONFERENCE. As an evidence of the varied interest of our Auburn men and of the important work they are doing in connection with the Daily Vacation Bible School work, as also in other directions, it is interesting to note that at a conference held in Chicago early in November last there were present John Sharpe, '06; George J. Searles, '00; George Wales King, '01; Robert Wells Veach, '00, and Howard Vernon Yergin, '13. These Auburn men, true to the Auburn tradition that Auburn men cannot meet for any purpose without breaking bread together, had an "Auburn dinner" and discussed sympathetically and enthusiastically Auburn matters. At the Conference Mr. Yergin was made chairman of a Committee on Conservation whose duty it will be to promote the work of the Daily Vacation Bible Schools.

SOME AUBURN ALUMNI IN THE FAR ORIENT. W. Reginald Wheeler, '14, who has been in this country for some months on account of the serious illness of his father, recently returned with Mrs. Wheeler to their work in China. Under date of December 5, 1916, he wrote the RECORD the following letter which will be of interest to many Auburn men.

"I am writing you just before we return to China, our boat, the "Shinyo Maru," sailing December 8th from this city. One of our happy experiences of last year in China was acquaintance with many Auburn graduates, who all seem to be doing a big work in that field. I thought possibly a few words about their work might be of interest to the Alumni of the Seminary.

"Edwin C. Lobenstine, '98, is at present the Secretary of the China Continuation Committee, which has under its oversight practically all the Mission work in China. The Continuation Committee was formed, as you know, after the Edinburgh Conference for Foreign Missions, and it aims to conserve and direct the policies outlined in that conference. Mr. Lobenstine is at present stationed in Shanghai.

"Dr. J. E. Williams, '99, is Vice-president of the University of Nanking, which is a union institution with seven boards united in its support. The University has been ranked as one of the best in China

and Dr. Williams has had a large share in establishing this reputation. Dr. Robert E. Speer is President of the Board of Trustees of the University and its future seems very bright.

Frank W. Bible, '04, is the Senior Evangelistic Missionary in Hangchow and has had a large part in forwarding the work which has been done in that city. He has been offered various positions in other parts of China, both in educational and evangelistic work and his reputation as a successful organizer and missionary statesman is very high.

"Hwei Yuen has been called one of the most successful mission stations in China and it is quite fitting that two of the members of the station should be Auburn men: Du Bois S. Morris, '98, has had a large part in carrying out the work of that station, and Thomas F. Carter, '10, has joined him and has undertaken the opening of the pioneer station some miles from Hwei Yuen. All the work of that station is supported by one of the large New York churches.

— "William D. Noyes, '03, is stationed at Canton, and has recently been put in charge of the Language School there for training of new missionaries. This is one of the largest services that can be rendered on the foreign field, as such language schools aim to prepare the new recruits for their future work in the field.

"Last year Howard D. Hannaford, '10, sailed the same month we did, his destination being Tokio, Japan, while ours was Hangchow, China. We stopped in Tokio and met Shiro Segawa, '14, who is professor of church history in the Presbyterian institution, Meiji Gakuin, in Tokio. His aunt was one of the first Christians in Japan, and Shiro and his family stand for all that is best in Japanese Christian life.

— "Frank D. Scott, '15, sailed a couple of months ago for Hangchow Christian College, Hangchow, where I am at present stationed. It is a rather interesting coincidence that we are both Alumni Fellows of Auburn and that we both have our degrees from Yale and both expect to teach in the same college.

"The Auburn spirit is a very real thing and nowhere have I seen it more clearly demonstrated than in this great, needy field of the Orient. I am very glad, indeed, to be counted in the ranks of Auburn men out there."

'64. WILLIAM WILMER, aet. 77.

Mr. Wilmer was born near Cincinnati, Ohio, October 19, 1838; was graduated from Farmer's College in 1861; spent his Junior year, 1861-62, at Auburn, and was graduated from Lane with the class of 1864. Mr. Wilmer was ordained by the Presbytery of Crawfordsville in September, 1865, and had the following pastorates: Montezuma, 1864-66; Pittsburg Mission, 1867-69; Monticello, 1866-67; Williamsport, 1869, until his death. From 1873-'04 Attica was united with Williamsport. All these were in Indiana.

May 23, 1865, Mr. Wilmer was married to Miss Kate F. Wood of Cincinnati, who died in January, 1873. August 18, 1875, he was married to Miss Elizabeth Peabody of Henniker, N. H., who survives him.

Mr. Wilmer died at Williamsport, January 17, 1916.

'68. WILLIAM H. BATES, Washington, D. C., contributed to The Wesleyan Methodist for November 8, 1916, an article on The Book of Revelaton which was an introduction and analysis of the book, a preliminary study for Sunday-school teachers in preparation for the Sunday-school lessons in December.

'68. DANA WILLIAMS BIGELOW, D.D., aet. 73.

Dr. Bigelow was born at Waterville, N. Y., November 27, 1843; was graduated from Hamilton College in 1865, and from Auburn Seminary in 1868. He was ordained and installed pastor of the Presbyterian Church at Fayetteville by the Presbytery of Syracuse in September, 1868. He remained at Fayetteville until 1872, when he became pastor of the Congregational Churches in Pitcher. In 1877 he accepted a call to what is now the Memorial Presbyterian Church of Utica of which he remained pastor until his death. Here in this city the great work of his life was done. He was active in every good work within and without the church, giving himself with single and unselfish devotion to whatever he set his hand. For many years he was Stated Clerk of Utica Presbytery; director of the Y. M. C. A.; trustee for the Home for the Homeless; Secretary of the Society for Prevention of Cruelty to Children; superintendent of the work for "Fresh Air Children;" Curator of the Oneida Historical Society and one of its most active members; an active member of the Chamber of Commerce, and other organizations. In all of these activities he was active and influential. With the reorganization of the governing boards of Auburn Seminary in 1906, Dr. Bigelow became one of its Direc-

tors and has so continued until his death. He was one of the most faithful in attendance and loyal to the Seminary. Dr. Bigelow had travelled much and had repeatedly been a Commissioner to the General Assembly. Hamilton College gave him the honorary degree of D.D., in 1906.

Dr. Bigelow married Miss Katherine Huntington, daughter of Dr. E. A. and Mrs. Huntington of Auburn, June 24, 1868. Eight children came into their home in the years that followed, four of whom preceded their father into the other world, and four, with their mother, are left to mourn his loss.

Dr. Bigelow died very suddenly, after an evening spent in service at the church, very early on the morning of December 13, 1916. "Servant of God, well done!"

'70. CHARLES PIERPONT COIT, D.D., aet. 77.

Dr. Coit was born in Hastings, N. Y., May 3, 1839, of pioneer Puritan ancestry; was graduated from the University of Rochester in 1867, and from Auburn Seminary in 1870. He was ordained and installed by the Presbytery of Binghamton in June, 1870, as pastor of the North Presbyterian Church of that city, and had the following pastorates: Binghamton, North, 1870-74; Baltimore, Hampden, 1874-75; Rochester, Memorial, 1875-00; Rochester, East Side, 1901-05. In all these churches he did foundation work in the erection of buildings and the gathering of members. Possibly he did almost as great a work during the years which followed his last pastorate when he supplied and built up more than one small and discouraged church in the vicinity of Rochester as in any period of his life. And this work he continued until failing health forbade.

Dr. Coit was for many years previous and up to the consolidation of the governing Boards of the Seminary one of the Commissioners from Rochester Presbytery to Auburn Seminary, and was prompt and faithful in the discharge of his duties, as he was in the many other good causes to which he was ever ready to lend a hand.

His alma mater conferred upon him the honorary degree of Doctor of Divinity in 1892.

Dr. Coit was married to Miss Susan H. Warner of Owego, January 21, 1874. Mrs. Coit died in 1915. Dr. Coit died at the home of his son in Rochester, December 5, 1916. He is survived by two sons and one daughter.

'74. GEORGE CHEEVER JEWELL, aet. 72.

Mr. Jewell was born in New York City May 19, 1844; was graduated from Yale in 1871; took his Junior year at Yale Divinity School, his Middle and Senior at Auburn. He was ordained by the Presbytery of Rochester at Parma Center, October 8, 1874, and had the following pastorates: Parma Center, 1874-77; Ellington and Clear Creek Congregational Churches, 1878-1880; (all the others were in Congregational Churches) Sand Bank, 1881-82; Black Creek, 1882-85; Cortland, Ohio, 1885-89; Saybrook, Ohio, 1889-91; Lewis, Iowa, 1892-98; Custer, Iowa, 1899-00; Kellogg, Iowa, 1901-03; Chester, Iowa, 1903-07, when he retired from the regular pastorate, preaching as a supply in different places as opportunity presented. He resided at Tabor, Iowa, and for eight years had been a deacon in the Congregational Church of that city.

Mr. Jewell was married to Miss Susan Elizabeth Wilder at De-Ruyter, N. Y., September 17, 1874, who, with two daughters, survives him.

Mr. Jewell died at Tabor, November 10, 1916. He had greatly endeared himself to the people of the city where his later years had been passed and had been very active in the temperance and evangelistic work of the city and State.

'78. JAMES W. WHITE, pastor of the South Presbyterian Church, Elmira, has been chosen assistant professor of History in Elmira College, combining this work with his pastorate.

'82. EDWIN H. DICKINSON, after nearly twenty years as pastor of the North Presbyterian Church of Buffalo, N. Y., has resigned his pastorate in order that he might accept the position of Executive Secretary of the Centennial Committee of the Seminary. During Dr. Dickinson's pastorate the church has grown along all lines and a new and handsome church and Sunday-school building was erected uptown nearer the homes of the congregation. Dr. Dickinson gave up his work at the close of the year and Mrs. Dickinson and he expect to take up their residence in Auburn in a few weeks.

'85. L. MASON CLARKE is pastor of the First Presbyterian Church of Brooklyn, New York, which recently celebrated the ninety-fifth anniversary of its founding. During the last five years 275 persons have been added to the church, while throughout its history nearly

7,000 persons have been members. Nearly \$300,000 has been contributed by the church in the past five years and in the last thirty-five years the total amount has been over one million and a half.

'86. ANGUS H. CAMERON of Detroit and Wilbur O. Carrier, President of Carroll College, received the degree of Doctor of Laws at the recent inauguration of President Crooks of Alma College.

'90. THOMAS E. SHERMAN, pastor of the Presbyterian Church at Williamsburg, Iowa, has written several poems of real beauty. One of the most recent ones was printed on the first page of his church calendar for December 10. It is entitled *The Christian's Service* and tells of the need, value and reward of large-hearted, helpful service.

'91. WESLEY WALTER COLE, pastor of the Presbyterian Church at Angelica, New York, is just entering upon his third work in this field. The church and Sunday school have more than doubled in attendance. A Woman's Home and Foreign Missionary Society has been organized and is doing progressive work. The new year opens with large encouragement.

'91. EDWARD W. MILLER, Home Secretary of the Dutch Reformed Board of Foreign Missions, recently made a brief survey of the three years of his service with the Board. Particularly significant has been the growth in contributions to the work of the Board. During the three years of Dr. Miller's incumbency the contributions increased over a hundred thousand dollars, by far the largest gain in any similar period. This is all the more striking when it is known that this represents a gain of twenty per cent., whereas during the same period the church membership has only increased eight per cent., while the congregational expenses have remained about stationary. Under Dr. Miller's direction the Board is issuing small folders telling of its work, and is mailing them to prominent laymen so as to keep them informed and interested in what their church is doing in foreign lands.

'92. CHARLES MAAR of Albany, New York, who is connected with the New York State Insurance Department, had an article in a certain number of the Knickerbocker Press of Albany in which he emphasized the value and importance of insurance. He discussed several features of a volume recently issued by the State Superintendent on "Co-Operative Insurance" in which he reviews the important and growing work done by the various fraternal organizations. He as-

serts: "So immense and so entwined with the life and business of today is insurance in its multiplied phases that one can hardly grasp its extent and but poorly express its importance. So dependent upon it is business and society that chaos would reign the moment it ceased."

'94. BENJAMIN B. KNAPP, pastor of the Old Forge Presbyterian Church, is to have a new church building and manse to be erected on a lot of land bought by the Presbytery of Utica. Both village and church have grown so rapidly during recent years that the erection of a larger building has become necessary. Provision will be made for a gymnasium, Bible school, preaching services and social gatherings.

'94. JOHN TIMOTHY STONE of Chicago, during the present year is giving a course of lectures in McCormick Seminary on Studies in the Spiritual Life of Religious Leaders.

'94. ANDREW C. V. SKINNER observed Home-coming Day in his church in Indianapolis, December 3. Chairs were carried in for the morning service, so large was the congregation. Twenty new members were welcomed. The new Sunday-school room with the large gymnasium proves a fine help for physical and social life.

'95. DAVID I. SUTHERLAND of Detroit on Sunday, October 8, presided at the breaking of ground for his new church, the Calvary Presbyterian, at Vicksburgh and Grand River Boulevards. For sixteen years he has fought what for many a pastor would have been a losing battle. The congregation has been greatly scattered and the church has been located in the packing house district with all sorts of odors entering doors and windows during the services. In spite of these difficulties, the membership has steadily increased during these trying years. In this new location, where for some time a mission of the church has been maintained with great promise, the new building is to be erected. This ought to be one of the strong churches in Detroit in a few years.

'96. ABBOTT Y. WILCOX of Athens, Ohio, received thirty-one persons into his church at the October communion.

'97. JAMES R. BURCHFIELD has resigned his useful and happy parish at Centerview, Missouri, and has gone to Florence, Colorado, on account of sickness in the family. He was chairman of the Committee of Home Missions and Evangelism in Sedalia Presbytery.

'97. HARRY A. LAWRENCE has just resigned his church at Pulaski, New York, where he has been pastor for nine years. Eighty members have been received into the church in the last three years. Extensive improvements have been made to the parsonage and church building. He goes to Florida for the winter and expects to take up work again in this region next September.

'97. CARL H. DUDLEY of Silver Creek, a member of Buffalo Presbytery's Presbyterial Extension Committee, also of Synod's Home Mission Committee, spoke before Albany Presbytery at its meeting in Amsterdam December 12, on the work of the Buffalo Presbyterial Committee. A high authority has recently stated that Buffalo and Cleveland Presbyteries are the two most completely organized in the country. Buffalo takes care of all its own aid-receiving churches and has established a minimum salary of \$1,000.

'97. MARTIN D. HARDIN has resigned the pastorate of the Third Presbyterian Church of Chicago. Dr. Hardin has been the pastor of this church for nine years with marked success and he now plans to take a much needed rest. For a time he will reside at Richmond, Virginia.

'98. WALTER B. JORRIS of the Grace Presbyterian Church, Rochester, on Sunday, November 19, held services to commemorate the twenty-fifth anniversary of the church. The church has at present 459 members, 282 of whom have been added to the roll during the present pastorate. Self-denial offerings were made at both services and substantial amounts were received. It was an occasion of great rejoicing on the part of both pastor and people.

'98. PETER B. MCKENZIE of the Olivet Presbyterian Church, Utica, New York, is making plans to erect a combined Sunday-school building and community hall at a cost of about twenty thousand dollars.

'98. JAMES S. STUBBLEFIELD recently took charge of the work at Cheyenne, Wyoming. Over two hundred attended the reception to the new pastor. The interest is growing rapidly. Congregations are larger than for years and the outlook is encouraging.

'00. MURRAY SHIPLEY HOWLAND is pastor of the Lafayette Avenue Presbyterian Church, Buffalo, which held a series of dedicatory services December 3-5. In 1896 the new and spacious brown stone edi-

ifice now occupied was opened, but as there was a debt of about \$200,000 it was decided not to dedicate it until it was free from debt. The last instalment has been raised and Presbyterians throughout Buffalo are rejoicing. Dr. Howland preached the historical sermon in the morning of December 3 and Dr. J. Ross Stevenson gave the address in the evening. The dedicatory sermon was preached by Dr. John A. Marquis, moderator of the General Assembly. The church occupies a strategic point for service in Buffalo. It has a broad and forward look in relation to the training of its young and the Department of Religious Education is under the direction of another Auburn man, Harry Hopkins Hubbell, '07. In addition to its own local work, the church supports Memorial Chapel, a mission in the needy part of the city, ministering to 1,200 people through the Sunday school and through classes for work and play during the week. It also operates a Sunday school at the Buffalo Orphan Asylum where about two hundred pupils are enrolled. Several missionaries are supported by the church.

'00. PAUL R. HICKOK has resigned as pastor of the Metropolitan Presbyterian Church in Washington, D. C. Mr. Hickok has been in Washington for over seven years and has made his influence felt in Presbyterian and other circles in the city. He has accepted a call to the Second Presbyterian Church of Troy, New York, recently made vacant by the resignation of W. L. Sawtelle, '98.

'00. WENDELL PRIME KEELER, minister at the First Church of Christ, Northampton, Massachusetts, has been doing a splendid work in his church. A Forum is being conducted in the city in which his church is cooperating. "The purpose is to present vital issues raised by the new social order, and to permit a free discussion of them by all interested citizens." A course of lectures on Religious Education is being given under the auspices of the Sunday schools of Northampton. As this marks the fifth year of the pastorate, a reception was held for Mr. and Mrs. Keeler in the church parlors.

'00. WILLIAM B. GAGE has just completed four years as pastor of the church at Washington Court House, Ohio. During this time the church has received about four hundred members and has colonized and formed the new McNair Memorial Church in the east end of the town. Arrangements are being made for a union evangelistic campaign early in the year.

'02. BREWER EDDY tells in a recent number of the *Congregationalist* some of his experiences and observations made during his stay in Great Britain in connection with the Y. M. C. A. work. He calls the article "Five Weeks with Kitchener's Mob," and he describes the service that is being rendered for these men about to go to the front. Among other things he says that many of the Y. M. C. A. huts mail as many as 1,600 letters a day. Some indication of what these huts are doing may be gathered from the fact that one of them at its food and drink counter did a business of \$7,000 in a month, but so close is their margin that the net profit was less than \$80.

'02. JOHN McLAREN RICHARDSON, Bridgeport, Conn., has been elected moderator of the Synod of New England.

'04. HUBERT S. LYLE, Maryville, Tenn., is slowly regaining strength after a recent attack of toxemia. He is preaching once each Sunday and otherwise looking after the work of the church. The Sunday school is now well housed in the new \$25,000 addition to the church. The membership of the New Providence Church is now 661, the largest in Tennessee Synod.

'04. WILLIAM J. LONSDALE continues to write a good deal for the *Christian Intelligencer*. Recent issues contain two articles by him, one on the value of living each day as in the conscious presence of God, entitled "Prepare to Meet Thy God," and the other on "The Inestimable Value of the Ballot," which is partly a historical survey of the manner in which the mind of the people has found its expression.

'06. HENRY G. HANSON is pastor of the Fourth Presbyterian Church of Portland, Oregon, which recently celebrated the thirtieth anniversary of its organization. There were three services of an appropriate character, one dealing with the past history of the church, its present situation and outlook, another being a fellowship supper followed by the annual congregational meeting with reports and elections, and the third was a Communion service at which many former members were present. The church and Mr. Hanson are greatly encouraged in their work and look forward to a bright and useful future.

'06. THOMAS J. KIRKWOOD a few months ago resigned his pastorate of the Presbyterian Church at Valatie, New York, in order to accept a call to the Dutch Reformed Church at Fort Plain, New York. Mr. Kirkwood began his new work under favoring auspices.

'06. JOHN W. NEEL of Bridgeport, Ohio, had forty-four members of the Young Worshipers' League attend church preaching service every Sunday in the year closing October 22. Two years ago this group of children and young people was formed by the pastor with no meetings of its own but with the one object of stimulating its members to regular church attendance. Records of the attendance, kept by tickets carried by the members, show that eighteen members have not missed a Sunday in two years.

'09. RICHARD J. CURNOW recently completed his first year as pastor of the Presbyterian Church at Red Creek, New York. It has been a year of splendid growth. The attendance at the morning service has increased fifty per cent., and whereas previous to his coming no evening services had been held they now have a regular service of worship on Sunday evening and a midweek prayer meeting. A men's brotherhood organized in October last with twenty members had grown in two months to over forty.

'09. Eli N. Quist of Hanford, Washington, has written a little pamphlet entitled Mormonism Under the Searchlight. Mr. Quist has had good opportunities to observe something of the workings of Mormonism.

'09. CHARLES T. ROOSA, Groveland, New York, has had a series of evangelistic services in his church closing December 3. Very careful preparations were made for the services under the pastor's leadership.

'09. OLIPHANT GIBBONS writes: "I resigned the South Church of Buffalo, New York, at the last meeting of Presbytery, and accepted a call to the East Church, of which Dr. Ward has been for fifty years the pastor. I disliked very much to leave my pleasant pastorate in South Church, but I am very hopeful of the work here. It is down town work, the majority of our budget being raised by the City Church Extension Fund. We are going to work in connection with Welcome Hall of the First Church, and Memorial Chapel of the East Church."

'10. GEORGE C. HITCHCOCK, Kansas City, Mo., will have a new \$15,000 church building as soon as it can be erected. The Presbyterian League has raised half of this amount among the churches of the city.

'11. PAUL R. HOPPE has begun his work at his new charge, the Ross Memorial Church of Binghamton, New York. This is a promising field in a growing part of the city.

'11. GRANT MERCHANT laid the corner stone of a new church early in the Fall, to be built at Onalaska, Washington. The building is to cost \$2,000, which is all subscribed. The mill company gave the lot and made a liberal subscription toward the building.

'13. WILLIAM W. ASTLES of Bearden, Tenn., has received thirty-six members into his church during the last year. A considerable sum also has been raised for the erection of a manse and all of the work of the church is prospering. The first anniversary of Mr. Astles was the occasion of a dinner and reception at the church. Several local ministers were present and spoke.

'13. HOWARD V. YERGIN of St. Louis is starting a "children's church" at Boyle Memorial Center, where he will give a short instruction and devotional service for the children of school age before their studies begin daily. The plan was suggested to the pastor after a visit to the Olivet Institute and Bohemian House, among other centers, in Chicago.

'14. JAMES G. CLARK was removed by the Conference of Pittsburgh from the Mission Church at Braddock, Pennsylvania, to the large United Evangelical Church, Conemaugh, Pennsylvania. This is a promotion with added responsibilities. The Conference elected him chairman of the Church Extension Society and Visiting Committee to Albright College, Myerstown, Pennsylvania. Mr. Clark thinks some of this recognition is due to his Auburn training.

'14. JOHN D. FINLAYSON, since going to the First Presbyterian Church of Ypsilanti, Michigan, last fall, has organized a Brotherhood of over sixty members, has received eighteen new members, has organized a Pastor's instruction class for his young people and is working out a plan for a Council of Religious Education.

'15. ALVA V. KING, pastor of the Presbyterian Church at Trumansburg, New York, was awarded the third prize in a recent contest held by the Continent for brief letters telling of some interesting book read during the year. The first prize in this same contest was won by Mr. William W. Rock, a member of the present Junior class in the Seminary.

'15. JAMES MYERS is getting things started in splendid fashion at the Presbyterian Church of Clark's Summit, Pennsylvania. On the evening of the midweek meeting supper is served at the church, a

nominal sum being charged just to cover the cost. This is followed by a teacher training class led by Mr. Myers, which in turn is followed by the regular prayer meeting service. The time for the practice of both the church and Sunday-school choirs has been changed to this evening which increases the attendance and greatly improves the singing at the prayer meeting.

Mr. and Mrs. Myers are rejoicing in the safe arrival of Barbara Ripley Myers, who was born to them on November 17.

'15. HARDY LUMB was elected moderator of the Presbytery of Genesee at the last meeting.

'15. GLEN B. OGDEN, writing from Canton October 10th, says: "This is a lovely spot, a most beautiful city, built up over the sides of high, steep hills. A perfect dream picture on a moonlight night. We spent forty days in coming here. Now we leave for Singapore and Calcutta very soon. Hall passed here two weeks ahead of us so we won't see them again. My thoughts turn toward Auburn these days with prayer and gratitude."

'16. GEORGE ALDEN PERCIVAL, Cape Vincent, N. Y., has been in the Auburn Hospital for an operation on his arm. He is progressing well and expects to return to his pastoral duties shortly.

'16. STANTON W. SALISBURY, who is connected with the Presbyterian Mission to the Jews in Philadelphia, is having encouragement in his work. The activities of the Mission are numerous and something is going on every day and every night in the week. He finds that by degrees the prejudice against their work is breaking down.

'16. FRANCESCO DE SIMONE and Miss Elsie Cupo, daughter of Mr. and Mrs. Antonio Cupo, were married in Germantown, Philadelphia, on Thursday, December 14. Mr. and Mrs. De Simone are now at home at Hurley, Wisconsin, where he is engaged in mission work under the Presbyterian Board of Home Missions.

SEMINARY ANNALS

CALENDAR

- October 30. Professor Adams: "Can we know God? How can we find Him?"
- November 3. Professor Ismar Peritz: "Palestine, Ancient and Modern."
- November 6-8. The Reverend Alexander MacColl, D.D., Minister-in-Residence.
- November 13. The Reverend Robert M. Labaree: "The Greatest Work in the World."
- November 20. Professor Hinke: "The Growth of the Missionary Idea in the Old Testament."
- November 27. Professor Youtz: "The Immanence of God."
- December 4-6. Bishop Edwin H. Hughes, D.D., Minister-in-Residence.
- December 11. Professor Creelman: "Darkness and Light."
- December 18. The Reverend Stanley White, D.D.: "Preparedness in the Church."

Visitors.

Social Life.

Student Volunteer Conference.

PROFESSOR ADAMS. The regular Monday evening service was conducted by the Reverend John Quincy Adams, D.D., in Willard Chapel, October 30. He took as his text John 14:8-9, Lord, show us the Father and it sufficeth us. Jesus saith unto him, * * * * He that hath seen me hath seen the Father. Dr. Adams said in part:

"This is a world cry, ageless, quenchless, universal, never more urgent than today. Show us the Father; reveal to us God. Job voices it, 'O, that I knew where I might find him!' Philip repeats it, 'Lord, show us the Father.' And down through the ages it is persistently heard, as in Carlyle's words, 'O that God would speak again.' Or in Browning's:

'And what is it that I hunger for but God?
My God, My God, let me for once look on Thee
As though naught else existed, we alone.'

"It has been said that human history is largely the story of man's search after God; perhaps if we could see it from the other side we should say just as truly, It is the story of God's search after man.

"Surely, there is something to answer to this cry, to meet this universal need, or else man's nature is a lie and his deepest soul agony a mockery.

"Every great teacher has attempted some answer; sometimes they have tried to suppress it, or they have denied its validity, or again have honestly sought its answer. There is nothing strange then in the fact that Jesus the Chrst, the world's greatest Teacher, has also given an answer. What is it, and does it meet the need?

"Right at the outset we are told that it is very doubtful whether John the beloved disciple wrote these words; and even if he did that Jesus did not speak them. But wait a moment; do not be quite so sure. No one has yet proved that John did not write them; the decision is based on probabilities, and the time has not yet come when a man is an intellectual ignoramus who still holds to the Johannine authorship. And granted that the Gospel is an interpretation, it may possibly for that very reason represent Jesus more truly.

"For many years it was a commonplace of criticism to say that if we would know Socrates we must go to Xenophon and not to Plato. Now, Professor Burne, who has given a scholar's lifetime to the subject, says that almost the exact reverse is the truth; that Socrates is more truly revealed in Plato, and that we owe the former conclusion, not to the earlier critics, but to the eighteenth century with its commonplace criticism and its ban upon enthusiasm. It is dangerous to reason from analogy. But may it not be that the Gospel of John has given us a truer picture of Jesus Christ than have even the Synoptics?

"But further. I know my friend. What do I mean? That I can describe him according to the Bertillon system, and tell his age, height, weight, color of hair and eyes, finger marks, etc.? If so, then my friends are few indeed. Does it not rather mean that I have discovered and appreciate his ideals, his character, his inner life, his motives—things which cannot be measured, nor cannot always be put into words. I feel his goodness, I have tested his reliability, and my daily contact with him increases this knowledge and confidence. My faith in him has become the assured knowledge of experience tested in many ways. Who knows my friend better, I, or the physical instructor? It may be that the Gospel of John has more truly represented Him who has satisfied every moral and spiritual craving of our

deepest nature than the Synoptics, and that this has been done by the beloved disciple. Stranger reversals of supposed settled critical conclusions than this have been seen in the past. Let us not be too dogmatic.

"And further. Shall I interpret my friend in the lowest possible terms, or the highest? Will the former process ever reveal him to me? You are in love—with what? A young lady whom you have reduced to the lowest common denominator, and made just like multitudes of others? Not so, judging by your talk about her. I pity the man or woman, who, living together as husband and wife for years, every day seeks to make each the other as small as possible—as small as the critic might be able to make him or her. You will never know Jesus Christ by the process of reduction to the lowest terms.

"But for my purpose tonight it does not very much matter whether John wrote the Gospel or not, or whether he is a correct reporter. Granted that he is an interpreter, he is giving an impression, not gained in a passing interview, but through a prolonged experience, and there is a perfectly satisfactory way of testing the impression. But let us turn to the text and examine its statements:

"1. No one else has given this answer. It is an amazing statement. It is not an isolated word in the Master's teaching, and it is not explained. Note just what he says. Not certain important and true things about God, new or old, but, Look at Me and see God, God is seen in Me. It is a personal revelation. God is revealed in Personality. To see me is to see God. What an advance for example over the thought of God in the one hundred and thirty-ninth Psalm, great as that is. Henceforth God is to be known in Jesus Christ, and it is a growing revelation, never fully understood for personality always eludes perfect knowledge.

"2. He gives us the highest thought of God—the Father. The child thinks he understands it; the sage ponders it with ever growing wonder. Again, it is the revelation of a personal God through Personality. As such it runs contrary to that pantheistic tendency so manifest in much of the literature of the day, which seems to think of God as the steam that runs the engine, or a great electric current that drives the universe. Here is dignity, condescension, accessibility, holiness, authority, as well as love. It is contrary to a picture of an angry and revengeful God, but it does not mean mere good nature, blurred distinctions of right and wrong, or tolerance of disobedience

and the unfilial spirit. Says Tholuck: 'All our other knowledge of God contains nothing more than isolated letters and syllables of this one Name.' And this Father is revealed to us through the perfect sacrifice which completes His condemnation of sin. Once more I say no other teacher has given us such a revelation, and no other Bible contains it.

"3. But does Jesus, teaching here, His answer to this heart-breaking question, accord with experience? Does it stand the tests rightly applied to such answers? Does He meet the soul's need? When we yield to Him does He satisfy the heart's desire and give peace? 'Saints, apostles, prophets, martyrs, answer, Yes.' No other fact of experience has more abundant witness. Perhaps not all at once. It is not the result of a passing emotion, or a chance interview. The beginning of such an acquaintance may be crude and imperfect, but it must go on to perfection. In its fulness it comes as a result of long companionship, of living in Him and with Him through the years.

"As a small boy I made my first visit to Niagara, and remember well my disappointment of the mighty cataract. Repeated visits later did not wholly remove that first impression. It was only after many years, when I spent days in its presence, heard its mighty thunder through the twenty-four hours and watched for a long time its mighty rush of waters, and remembered that for centuries this had gone on, and that for centuries more it would continue, that I came to feel that Niagara is all, and more than all that others said it is. Live with Jesus Christ through the years, find daily fellowship with Him, drink in His spirit, and share His life, then will you come to know truly that in Him you have seen the highest revelation of God the Father.

"But you cannot show this directly to a worldling. Why does Jesus manifest Himself to His disciples and not unto the world? It cannot be otherwise. Loving obedience, here as elsewhere, is the organ of knowledge.

"Horace Bushnell, that seer of an earlier generation so little understood by it, once came from his study into the presence of his family with his face shining. Mrs. Bushnell asked him what he had seen, and he answered, 'I have seen the Gospel.' Young men, you too must see the Gospel, even Jesus Christ, until your faces shine if you would have a message for which this old dying, sinning world cares. And the world does need this Gospel. Men believe in God? Certainly; an avowed atheist is rare. They believe in God, and then hate, murder, kill, destroy. Even in Christian America thousands

gather to gloat over the burning at the stake of a suspected criminal, and then thank God that they are not as other men. Men have created a God in their own image. But let men believe as the profoundest conviction of their lives in the God and Father of our Lord Jesus Christ, and they cannot be human demons, hating their brother man and committing deeds of blood that pagan lands cannot parallel. A new Gospel? The world needs today this old Gospel of God as seen in the face of Jesus Christ, and my only hope for the future is that you and others like you will catch the vision and show it unto men."

DR. PERITZ. Professor Ismar J. Peritz, professor of Biblical Literature and History in Syracuse University, lectured in Willard Chapel Friday evening, November 3, under the auspices of the Archaeological Institute of America. His subject was "Palestine, Ancient and Modern." He said in part:

"My lecture is based on my actual experience of six months spent in Palestine. As you know, Palestine is a very rugged country. It is for the most part sterile and unfertile. I would not recommend it as a place for a pleasant honeymoon or a lazy vacation. But one receives a fine soldierly training there. We used to get up at five o'clock, eat breakfast at six, travel till noon. After luncheon we went on again until late in the evening. We encamped in tents which we sent ahead of us. The guides whom we employed were most interesting men, swarthy skinned and always heavily armed. This latter was a necessary precaution, for all foreigners were regarded with suspicion by the natives who were more than willing to make trouble.

"One of the most interesting of the Pre-Hebrew remains was the Dolma, the ancient type of Hebrew monument. In the south of Palestine there is a series of caves which we went into and which some claim go back to Pre-Hebrew times. However, it is not possible to speak of this with certainty. In Central Palestine we found the remains of a palace of ancient Samaria. This dated back to 875 B. C. These ancient buildings have been broken down by the terrible earthquakes which are frequent there, more than by any other cause.

"In Southern Palestine we came across a series of underground burial places, all belonging to Roman times. Little niches in the walls held urns containing the ashes of those burned.

"On the east of Jordan we found some very interesting pavements, wonderfully well preserved. Maps of Palestine were wrought on them, names of places being written in Greek letters. Another inter-

esting experience was the visit to the remains of the church at Tekoa, where Amos worshipped. All that is left of it is the baptismal font. In this country, also, are tombs cut out of the limestone, and containing apartments. These tombs are painted, the especial feature being the painted rooster, which is the symbol of resurrection. This belongs to the period of the early Christian Church.

"Every Biblical incident has its place now in Palestine, and some have more than one. For instance, there are three places where different people believe Golgotha is. Again, there is the cave where Jerome is supposed to have lived and learned Hebrew from the Jews of Bethlehem. The most interesting and significant feature of all this is that every one of the great events is remembered by some place. One of the sites of which we are certain is the fountain at Nazareth. It is certain that this is the place where the mother of Jesus went to draw water.

"It is remarkable that in this little country about 150 miles long, we have such a variety of geographical conditions. There is the wilderness, the snow capped mountains, the level plains, streams, the Mediterranean Sea washing its coast, and in fact almost every sort of land and climatic condition. Probably no other country has this great diversity of geographic conditions.

"In concluding I will speak of a most remarkable experience which I enjoyed on Mt. Gerizim. Here the Jews of the surrounding country come to celebrate the Passover. We were able to be there during the entire ceremony. The first thing which we saw was eight lambs which were to be sacrificed and eaten in commemoration of this great event. There were two important things which I noticed at once. One was the altar on which the lambs were to be slain, and the other was the oven, a hole in the ground, where the lambs were to be cooked. About four o'clock the service began. Brush was put into the oven and lighted, this being kept till eight o'clock in the evening. About six o'clock the rite of slaying began. After prayer the high priest gave a certain signal and immediately and at exactly the same instant the knives flashed across the throats of the lambs. Then boiling water was poured over the wool so that it would come off. After removing the insides of the animals they were placed in the ovens and cooked. While the lambs were being cooked certain men recited the story of the Passover. At eleven o'clock the lambs were taken out of the oven. The men and women separated into groups and partook of the passover lamb. The solemnity and the deep earnestness of this occasion impressed me more than I can tell."

The lecture was illustrated with slides prepared from photographs which Dr. Peritz had taken.

DR. MACCOLL. An unusual number of Auburn citizens attended the service held on the evening of November 6 in Willard Memorial Chapel at which the Reverend Alexander MacColl, D.D., pastor of the Second Presbyterian Church of Philadelphia, delivered his opening address as Minister-in-Residence. Dr. MacColl spoke on the theme "A Study of the Intricacies of Conscience," taking his text from II Peter 2:15—They went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-doing. Dr. MacColl said in part:

"The story of Balaam made a deep impression upon the Hebrew mind. Bible writers for generations afterwards drew from it lessons for their own time. It is a story which has many perplexities for the literal and mechanical mind. But when the records are interpreted in the light of the intellectual atmosphere and the literary devices of the age that gave them birth, the difficulties cease to perplex, the story grips us as it gripped the men of old, and Balaam, the son of Beor, is seen to be an exceedingly modern person. Indeed, the persistence of Balaam in religious thought is due to the fact that he is so very human, so much like ourselves, a composite personality, a bundle of contradictions, a great deal of good in him, and quite a little that is utterly bad.

"We owe to the poetic and prophetic mind of Balaam some of the greatest words of insight and inspiration that ever have fallen from human lips. When not so long ago, men sought an appropriate message to express the wonder and gratitude at the laying of the Atlantic cable, the first words flashed beneath the ocean were taken from Balaam—'What hath God wrought!' It was a great word. It was he also who uttered the familiar prayer, 'Let me die the death of the righteous, let my last end be like his'—the prayer manifestly of a man who recognizes the ultimate issues and the supreme values of a human life. Where in all literature is there a better utterance of the unpurchasable soul than this—'If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God to do less or more, to do either good or bad of mine own mind;' or of the obedient spirit than this: 'Must I not take heed to speak that which the Lord hath put in my mouth?' What better appreciation of the character of God, of the fact that He will not play us false, of his unchanging faithfulness, than this: 'God is not a man that he

should lie; neither the son of man that he should repent; hath he said, and shall he not do it, or hath he spoken and shall he not make it good?' And where is there a more beautiful statement of the confident hope of a great coming deliverer that throbbed and pulsed in the spirit of these early prophets than this: 'I shall see him but not now, I shall behold him, but not nigh.' 'There shall come forth a star out of Jacob and a sceptre shall rise out of Israel.' Manifestly Balaam was a deeply religious man to whom God was very near and very real, a prayerful man accustomed to seek constantly the guidance of his God, quite convinced (had you asked him) of the wisdom and the invincibility of God, and genuinely disposed to take his way, especially when it agreed with his own. Moreover, on his lips we find the great words that will often be on the lips of every man who knows God and knows himself, the first true utterance of the awakened human spirit; 'I have sinned'—deliberately separated myself from God, taken my own way.

"But, alas for it, a man's words may be far from an accurate register of his heart and life. Even his thoughts may be deceptive. We may have beautiful thoughts and clothe them in exquisite diction, and yet the word in us may never become flesh. Thought may be a dream-land, not a dynamic of the soul; fine sentences may be the narcotic of a slumbering conscience.

"It was so, alas, with Balaam. His frailty became manifest in a time of war. Balak, King of Moab, was greatly troubled by the numbers and the victories of Israel. 'These people,' he said in a significant phrase, 'will lick me up.' He was wise enough to recognize that Israel's victories were not due wholly to big battalions and brilliant generals, but to their God; and shrewd enough to see that if in some way the favor of this God could be transferred from Israel to Moab, the war would be as good as won. So he sent emissaries to Balaam, whom he recognized as the human representative of Israel's God, freighted with the only arguments which even today diplomats know much about—bribes, no, that is an undiplomatic word—rewards, gifts in their hands, a little consideration here, a strip of territory there—appealing to Balaam to come and curse the Israelites, quite sure that this would do the business.

"And now begins in Balaam the struggle so dramatically pictured in the narrative between religious conviction and self-interest, the age-long effort of the human spirit to get on both sides of the big issues of life, to stand for high ideals and commercial success, for the sacred principles of humanity and the exigencies of political expedi-

iciency. And how clearly are made manifest in the narrative the many devices of self-deceit, the coddlings of conscience by which a man will try to convince himself he is right when he knows perfectly well that he is wrong; the excuses he will offer to himself, the prayers he will make to God to show him his duty when he knows it already. Balaam invites the diplomats from Moab to stay over night; that, he would say to himself, is simply decent hospitality. In the meantime he will ask God's guidance and see if he cannot find the way he desires to do God's will and get these promised gifts. To me it is intensely significant that, according to the narrative, in the quiet of the night it is God who begins the conversation with Balaam, 'What men are these with thee.' In such conditions God usually begins the conversation. Conscience awakens, and speaks in no uncertain tones. 'Thou shalt not go with them, Balaam, thou shalt not curse the people.' And Balaam with a sad and self-righteous heart sends the diplomats about their business.

"E'er the curtain rises on the next act of the drama, knowing something of the human heart in its intricacies and duplicities because I know my own, I am sure that Balaam had quite a little conversation with himself. He would tell himself over and over again that he really wanted that money to do good with, that it would surely be a good piece of work to get that money away from the heathen and put it to the service of the Lord; that the cursing requested would, of course, not do Israel any harm; and that a more persistent presentation of his case might have won divine consent. Soon his opportunity came—it will always come to the man who gets into that frame of mind. Balak was not a man to take one refusal. To him the refusal meant just one thing, that the emissaries were not important enough. So he sent princes more and more honorable than the first, and told Balaam to name his price. 'Let nothing I pray thee hinder thee from coming unto me.' Again Balaam took a night to think it over. I am sure he would ask himself if the mere fact of these men coming again was not a providential circumstance—you and I look for providences in queer places sometimes. By morning he had convinced himself that he had the divine consent to go, so long as he would say only what he was bidden. You can convince yourself that white is black and that black is white if you only ponder the proposition long enough in the dark room of a selfish spirit. But what do we read? 'God's anger was kindled because he went.' There is a perilous time in the experience of the tempted and yielding spirit, when God will permit us to go on our way because he sees we are bent upon it, sees that in no school but the school of bitter experience

can we learn our lesson. But he will not leave us alone. 'Oh love that wilt not let me go.'

"This, it seems to me, is the great fact in human experience that is so graphically pictured in the story of Balaam's ass. As Balaam goes on the journey of self-interest the angel of the Lord stands in the way with drawn sword. What a picture it is for an inspired artist! Here are depicted the obstacles God places in the way of the wandering spirit, the appeals that in the secret places of the soul will not be silenced, the strange experiences that are as a sentry's challenge calling, 'Halt.' It is significant that at first Balaam does not see the apparition, but his ass sees it, and turns out of the way. Tell me, in all literature, is there a better representation of a man resisting the will of God, flogging himself into faith in his own arrant stupidity, ascribing to second causes events which reach back to his own evil heart, than the prophet beating the poor ass because it sees more than he does—it is a spectacle to make angels smile and penitents weep. But at last his eyes are opened and then he is ready to go home. 'If it displease Thee, I will get me back again.' But the answer is in the negative. 'No, Balaam, go on, see the thing through, say only what I tell you.' What is the point? Why, that there are choices in life that are irrevocable, false steps that never can be retraced. You cannot tamper with your soul, play fast and loose with moral distinctions, confuse prayer with the effort to find somewhere an opening in the beautiful land of selfish desire, identify religion with noble thoughts and fine-spun sentences and rich ritual and heavenly hopes—this and nothing else—and ever be the same man that you were.

"Soon Balaam goes back to his home, a sadder but a wiser man. He has learned, for a time, at least, his lesson. He has seen the arresting hand of God. But havoc has been done with his character; whatever the rest of the story of his life may have been, he goes down, branded in the records of his race, as a prophet of God who loved the wages of unrighteousness.

"Shall not our last glimpse be, not of Balaam nor of the ass, but of the angel in the way, calling 'Halt' to some of us in our selfish, sordid and God-forgetful course, reminding us that if a man is to die the death of the righteous, he must live the life of the righteous, pointing to one who is able to succor them who are tempted, able to keep us from falling, able to save to the uttermost, and who brings to us again today his great word, 'Ye cannot serve God and Mammon.' 'Seek ye first the kingdom of God and his righteousness, and

all these things—all those things that dignify and ennoble life and that shall survive the shock of death—shall be added unto you.' ”

On Tuesday afternoon Dr. MacColl spoke on *The Challenge of the Impossible*. His address is printed in full elsewhere in this issue.

For his final lecture he took as his theme *A Working Theology*. He said in part:

“For the man of today a belief about God to be vital must be consistent with the day’s work. The keynote of faith must have a reasonable reality. Unless a man believes with his whole heart that the forces working through the universe are good the ministry has no place for him. There is a feeling in the world that the modern ministry lacks a ringing note of conviction. It is said that the men of today do not know what they actually believe. They are accused of not daring to preach their rock-bottom convictions. I was recently asked to give a series of sermons on what I really believed. I consented to do so but I could not help thinking and asking myself what else I had been doing for the last five years. This is no time for shallow thinking. It is a time when a man needs to bring to his task an intelligent integrity. He must be rigidly honest in his thinking. This does not mean that he must necessarily tell all that he knows in order to be honest in his statements. It is not needful that the minister be constantly reminding his people of their ignorance and to bring to them the feeling that they need to be enlightened.

“I have had considerable experience in a law office. I have done some work in journalism, yet I say in the light of my experience that there is a larger freedom in the ministry than in any other profession. It is a freedom with a focus on the building of character in a humble spirit.

“There is another preliminary word which I wish to speak. Most of us rejoice in recognizing that revelation did not cease in the sixteenth century. There is another side which is quite as reasonable. We must not think that all revelation began in the twentieth century. This reminds me of the young minister who wrote to a friend that he had constructed a twentieth century creed which was designed to supercede the Apostles’ Creed. I am glad to see that the Apostles’ Creed has survived the shock. I notice that R. J. Campbell sums up this matter in a reference to his book *The New Theology* in these significant words, ‘It was a break with history and that is always fatal.’

“What are the convictions which mean most to the men who have grown up in the ministry and to which they cling? At the heart of

a wise theology is the frank recognition of the limitations of human knowledge. In the past great emphasis has been placed on a consistent system of theology. In making such statements the fact has frequently been lost sight of that the truth of God is infinitely larger than the knowledge of men. A man may be a good minister of Jesus Christ and yet recognize that there are several questions on which he has not yet come to any final conclusion and upon which he is patiently waiting for further light. A complete creed is likely to be a false one.

"One of the great essentials in a working theology is the doctrine of the providence of God. I think that this means the discovery, the confidence, and complete assurance that in the work-room of the soul there is someone who is a partner in a most mysterious and yet unquestionable way. Men who have lost every other doctrine have found an anchor for their soul right there. We do not think that the whole of our life was mapped out centuries ago, but that God is ever with us providentially working out in us purposes which we long have resisted, and saying, 'Behold I make all things new.' God's providence works largely through the sphere of choices.

"A working theology does not define Jesus Christ. The summit of all humanity cannot be defined. As a rule definitions divide. It is simple loyalty that unites. What deity is in its essence no man can know. We shall not know until we know what spirit, matter, and the essence of life, are. The relation of God and Christ is too complex to be expressed in any human terms. 'I am the way' is my Christology. In Christ I see the whole of God which can be expressed in humanity. We know a man when we know his mind and heart and spirit. The man who does the will of God knows more about God than all the wisdom of the schools can teach.

"Sin is a very real force in the world. Wherever there is a depreciation of the awfulness of sin you will find an emasculation of religion. Hell is the remorse of the soul localized. The fact of the Atonement is God in Christ reconciling the world to Himself. To this sublime statement nothing can be added.

"In a working theology there is a great emphasis laid upon prayer. Prayer may be defined as a recognition of law. The old conception of the universe divided the forces which governed it into two classes. There was the natural and common order, and the supernatural and prodigious. God gave his work to subordinates to do but they tangled things up. Then in answer to earnest prayer he steps in and

straightens things out. We hold a very different conception. There are not two antagonistic forces. The course of nature is directed by God and the miraculous is not abnormal but supernormal. Prayer then is the recognition of law. At its heart all true prayer is the assent of the soul to the order of the universe. Here is its keynote, 'If you abide in Me and I in you.'

"This conception of prayer limits the scope of our asking. We cannot ask to be saved from the effect of our folly. A prominent Englishman refused to pray for relief from an epidemic when it was caused by unsanitary conditions of the tenements. Many men have gone to their knees when they should have gone to the axe and the disinfectant. Prayer brings us into relationship with God. We have a consciousness of being linked with the eternal. There are many things that we ask for uselessly, for it would be unwise for God to give them to us. The best prayer is to ask that we may learn how to pray in accordance with the Father's plan. But it is not all asking; there is the quiet hour when we seek strength and seek rest in the love of God; when we look out at life and link ourselves with God.

"There has been a change in the attitude of the mind towards miracles. Where the spirit of God is, there is a miracle. The miraculous of yesterday has become the commonplace of today. Formerly one sought to know Christ through the miracle. Men now recall that Jesus lived in an uncritical age when people thought that the whole world was filled with demons. The more marvelous an event was the more real it became. Today we are approaching the miraculous through Jesus. Whatever we think that he regarded as a miracle, that we accept. This does not mean that we swallow everything just because it is mentioned in his name. But it makes us hesitate to say that anything is impossible through the love of God. The test is, if it is manifest that it is the outpouring of the spirit of God through Jesus Christ. What is trivial and arbitrary to our minds we will not deny but pass over and wait for the light of another day.

"In a like manner a working theology has little difficulty with an infallible Bible. This is because the emphasis is put on those things that the Bible claims for itself rather than on what men claim for it. Paul puts the emphasis on the spirit and not the letter of the Bible. The Word was never made verse; it was made flesh. It has an educative, corrective, an inspirational relationship to men, making them wise in thought, strong in sorrow, and gives them faith in God through Jesus Christ. The Bible has permanence because of the permanence of the personality to which it leads. The Bible is unique because of

its wonderful adaptation to the needs of every age. It never grows old; it speaks out of the experiences of yesterday to the needs of today and to the longings of tomorrow. It gives an account of the world through the single view-point—God working through Christ.

“The recognition of the Bible as the great channel of revelation and inspiration suggests the puzzling question as to what is the ultimate authority in the Christian life. Where will we look for an infallible authority. The answer is found in the word of God expressed in Jesus Christ. The final authority is the word of God vocalized in the soul of man. This word must be a progressive revelation. Where there is a docile mind, a humble spirit, a life responsive to the lessons of the heart and nourished on the sacred Scriptures, the man shall grow increasingly in the knowledge of God.

“The last subject with which we are concerned this evening is the problem of the future life. It is not so much a question as to whether there is a future life as it is whether there is anything in my life which is worthy to be permanent. In a word, what is there in me of the things which are unseen and eternal? It is an unfailing stay and strength that here Jesus spoke without any shadow of uncertainty. There will be life, boundless and beautiful, reaching into the infinitudes of God for all here. It may be objected that this is an individualistic theology. It would not be Christian if it were so. The Christian program is the regeneration through the individual of human society rather than the regeneration of the individual through an improved society. A bad man may come out of good conditions, but an evil environment will never come out of a world which is thoroughly Christianized.”

REVEREND ROBERT LABAREE. The Missionary Committee of the Y. M. C. A. of the Seminary had charge of the service in Willard Memorial Chapel on November 13. The Reverend Robert M. Labaree, who is under the Presbyterian Board of Missions and whose headquarters are at Tabriz, Persia, spoke on the subject, The Greatest Work in the World. Mr. Labaree graduated from Princeton Seminary intending to work in America. But when his brother was killed in Persia while doing Christian work there, Mr. Labaree felt called to take up his unfinished work and so went to Persia in 1904. Previous to this time he had preached in America for ten years. Having had experience both home and abroad he is able to make comparisons based on personal experience, between the work in the two countries. An abstract of the address follows:

"In my latest work it has been my privilege to be associated with an Auburn Alumnus, Frederick N. Jessup of Tabriz, and I am glad of the opportunity to testify in this place to the splendid account he is giving of himself and of this Seminary. I do not wish to speak of the extraordinary conditions which have obtained in our Mission as a consequence of the war. We are all thankful that God has given us this great relief work to do. There are many who are afraid that our relief work will shut us off from our great work—the preaching of the Gospel.

"The work that I want to speak about is the most absorbing, the most fascinating, the most rewarding work that I have ever done. I shall speak to you about the evangelistic work, especially on the itinerative side. Persia is a Moslem land and yet we are well situated for doing missionary work. The particular kind of Mohammedanism that prevails in Persia is tolerant of liberty of speech and religious propaganda. This is not the case in any other part of the Moslem field. We can speak directly. There is no need of indirect work or speech. We can proclaim Jesus Christ and him crucified.

"The Persians are fanatical however on certain points. They make a great deal of ceremonial washings. They look upon Christians as unclean because they do not observe their cleansing rites. They will not receive you in their houses at times since you are not clean according to their ceremonial laws. They are afraid that you will defile their dirty homes.

"In order that you may understand the nature of our work, let us take a tour. We shall need to have with us a native fellow laborer. He will be valuable since he understands the language and the people. A manservant will also be needed to watch our stuff and keep it from being taken by the light-fingered Persians, and in some places to go into the markets and buy our food since the Moslems will not sell direct to us. We shall have quite a load even after we have cut out all unnecessary articles. A Persian can travel with nothing but the suit of clothes on his back from one end of the country to the other. They are surprised that we should need anything more.

"You can start talking religion at the start and you can talk it all the time. The Occidentals avoid talking religion but not so with the Persians. If we should speak of the weather they would be surprised that we should speak of such an obvious thing. We always try to see that no one crosses our path with whom we do not make some reference to religion and give a Christian message. This is one of the things that is really rewarding.

"The thing that we shall find interesting is to make our trip in short stages of twelve to twenty-five miles. In the small places we stay part of a day, in the largest places a week or more. One of the first places we go in a town is the coffee house, or rather tea house, for there is no coffee in Persia. We always find a crowd assembled here. Take your Testament in your hand and go in and sit down at a table and order tea. Pretty soon they will ask you, 'What is the book you have with you?' You will say, 'A New Testament; do you want to hear some of it?' You will find the Sermon on the Mount one of the richest passages to read and expound.

"We may have a characteristic interruption at this stage. A dervish may come in and say, 'If you do not give me some money I am going to thump my breast with this big stone.' And he will thump away on his chest until you pay him to stop. Then you go out from the tea house and stop at some threshing-floor and talk with the old man who is at work there. Then you will pass on to a gypsy camp where you will receive a cordial reception from the gypsies, the dogs, and the other little things. They are the same gypsies all over the world. Then you will go to a shop and the people will gather around you and talk and perhaps you will be invited to a house, where you will have an opportunity to read from the Testament and perhaps leave them a copy. Next day you start on again. As you pass along the street you may have the same experience I had. A Turkish woman was walking along, her whole face covered except one eye and she peeked at me over the veil. Referring to me she said, 'In the name of God what is that?' A group of small boys generally tag after me. If you have ever seen an Italian organ-grinder with a monkey followed by a crowd you will get a good idea of the scene. The Persian boys can yell quite as much as American boys. I have learned to have a good deal of sympathy for the monkey.

"You will experience a good deal of nervous tension during the trip. For one thing it is hard to get a place to stay. You may have to stay out all night. Once we were soaking wet in a thunder storm and no Moslem family would take us in. We should have been badly off had it not been for the Armenian saloon keeper who housed us for the night in his evil smelling rum hole.

"You sometimes run into the queerest kinds of discussions. The expected thing never happens. On one occasion we entered a very fanatical village where we made little headway, so we went to the chief mullah who called in a professional talker to show us up—and he did. He said, 'Before you try to teach us about your religion I

should like to know what you know about it.' He asked us some absurd questions, one of which will illustrate. He asked, 'What is Christ's law about trimming the mustache?' I answered that there was no law. He said, 'there must be a law for Mohammed had one. You had better go home and study your religion and when you know something about it then come and tell us.'

"Presently we shall come to a place where a number of people are seated with their backs to the wall. We read the Testament to them and then they ask, 'What do you think of our Prophet and our religion?' We reply, 'If I believed in your religion I would not be here. If you want me to tell you about mine I shall.' They reply, 'Some one swore to a lie on the Koran and he dropped dead. Can your Testament do that?' Another calls out, 'We do not need to be good and holy as your religion teaches for our Prophet is so great and strong that he can stoop down and take us out of the lowest place of Hell.' One man angrily cries out, 'You come to teach us, why do you not go and preach to those people in Europe who are fighting one another. What right have you to preach to us when you have brothels and saloons in your own land? We had to beat a retreat.

"There are great subjects to discuss. Do not think that the Persians are fools. They are great thinkers on theological questions. There are two themes always up for discussion. One is the integrity of Scriptures and the other is the person of Christ.

"The Moslem thinks the Gospels originally had some reference to Mohammed. They cannot find any now and so they suppose that Christians have deliberately changed the text. It is hard to prove to them that the Scriptures were not altered. It is of no avail to tell them of versions and manuscripts. They have no idea of history. The other question is the question of Jesus Christ. They believe that Christ was a great prophet. And they believe in many events of his life including the Virgin Birth and the miracles. They do not, however, believe in his death or resurrection. They think that he was superceded by Mohammed. I do not think that anyone has a right to go to Moslem lands as a missionary unless he believes in the divinity of Christ and salvation through him alone. Some who have gone out who were not clear on these points have had to give up their work. Moslems have high sentiments and high ideals, but they have no dynamic in their religion. There is no one who can take hold of a poor sinner and change his life.

Discussion does not always pay, though it has its place. The best thing is the direct presentation of Jesus Christ. On one occasion I

was in a town where no missionary had been before. No one would take us into his home so we were sent to a summer house in a vineyard, where there were no doors or windows and the night was cold. The owner, who was hospitably inclined, invited us to dinner and had the village chief to dine with us. We began talking about the war. They have no idea of geography and so the subject was soon exhausted. We then started on our theme—Jesus Christ. He had never heard anyone present him before. He was quite surprised that a Christian had anything intelligent to say. As we talked we saw that he was greatly moved. It is a solemn thing to shake a man's faith unless you can put something in its place. He asked, 'Is there then no hope in our prophet?' I replied, 'Do you suppose that I would have come here from America if I did not know that there was no one but Jesus who can save. You have a prophet and a creed but no Saviour.' We had a prayer together in the name of Jesus Christ. I would not exchange that opportunity for anything in the world. Christ is never so near to a man as when he is alone in a land like that.

"This great work that I have been talking about is going to pay in the end. In Persia a great change is coming. We are hammering away and we are going to break through the wall that is confronting Christianity. When the break comes you are going to have one of the grandest victories ever won for the cause of Jesus Christ."

PROFESSOR HINKE. The regular Monday evening service of the Seminary on November 20, was in charge of the Rev. William John Hinke, Ph.D., Professor of Semitic Languages and Religions. Taking as his text Isaiah 42:6, I will give thee a light to the Gentiles, Dr. Hinke spoke on the theme, The Growth of the Missionary Idea in the Old Testament. He showed clearly that the principles of modern missions were born in the Hebrew religion and developed slowly. Dr. Hinke said in part:

"In order to carry on our missionary work successfully it is well to review the growth of the missionary movement in the Old Testament. We stand in danger of forgetting the long centuries of growth in grace and spiritual insight until men realized that the redeeming love of God was meant for all mankind. The study of the development of this idea will prevent our missionary effort falling into the worship of mere machinery. There must be a maturity of character and a firm grasp of truth before a nation will go beyond its borders to render service to other nations. Hence we are not surprised that the missionary idea is found only toward the end of Hebrew history.

"Before the Hebrews could become the missionaries to the Gentile world they had to have an adequate conception of God. The central idea that brought about national unity under David was the common belief of the people in the one God, Jehovah. The Song of Deborah was written in praise of Jehovah the God of Israel. There was not, however, an absolute monotheism, they freely admitted the existence of other gods. The worship of a national God implied that his sphere of influence was limited to the nation that worshipped him. To be in a foreign land meant to be cut off from the service of Jehovah. The worship of Jehovah was connected with the soil of Palestine. This is illustrated in the case of Naaman who took some of the soil to his home in a foreign land that he might worship Jehovah there. From the first Jehovah was regarded as the God of righteousness and truth, who demanded such conduct from his worshippers.

"In the Song of the Red Sea, Jehovah is said to have no equal among the gods. The writer of Deuteronomy calls him God of Gods and Lord of Lords.

"Amos, the first of the literary prophets, conceives of Jehovah as directing the destiny of all nations. Jehovah controls also the forces of nature. He is the creator and maker of the massive mountains, the strong winds, and the very stars are the work of His hands. His teaching excludes all other gods. All national limitations are broken down and Jehovah is recognized as the God of the whole world.

"The growth of monotheism traveled over three stages; Jehovah is our God; Jehovah is the greatest of all gods; Jehovah is God alone. Not until then was Israel's religion ready to become the religion of the world. With such a message Israel could challenge the faith of all mankind. It was through the teachings of the prophets that the conception of God was enlarged.

"The second truth that had to be recognized before the religion of Israel could become a missionary religion was the infinite worth of the individual soul before God. All the warnings and promises had been addressed to the nation. It was through the destruction of the nation and the captivity in Babylon that the emphasis was shifted from the nation to the individual. Before that time the relation of Jehovah had been with the nation. Jeremiah was the first one to raise the problem of the individual—his worth and responsibility. He emphasized the inability of the individual man to change himself. No human means can bring about a change of character. Even the new laws discovered and promulgated by Josiah could not do so. The prophet said that all external means was sowing among the thorns. A real change must begin with the heart. The prophet had recourse to

his own experience in teaching this lesson. God had given it to him. God must give to each man what he cannot secure for himself. Each one must become a prophet with the law of God in the heart and the grace of God in the will.

"God had a plan of salvation, said Jeremiah. And as former means had failed, new means had to be used. God is not bound to use the same means all the time, he argued, and therefore He must enter into a new relation—a personal relation. This will lead to a true knowledge of God and a willingness to do His will.

"This teaching of individualism which Jeremiah outlined was brought to completion by Ezekiel. He said that man could break with his own sinful past. Religion was thus no longer a matter of the State but a personal responsibility to God. Another thought which conferred value to the individual is found in the first chapter of Genesis, which teaches that mankind descended from one man. Hence all must be akin. The unity of God leads to the unity of the race. A new bond of interest thus joined Israel to the other nations. By learning the value of the individual Israel attained an adequate missionary motive.

"A third truth which was necessary for Israel to learn before its religion could become a missionary religion was an adequate conception of the Kingdom of God. In the early literature of Israel we look in vain for a reference to the Kingdom of God. The common people in the pre-prophetic time lived in perfect contentment with their material prosperity. Jehovah had protected them and they brought their thank-offerings to the many shrines which were scattered throughout the country. The prominent events of their lives were marked and interwoven with religious ceremonies. They did not look beyond this life. They had no heaven nor hell. They expected all rewards and judgments to come upon them in this life.

"Suddenly one day there appeared at Bethel, a Northern shrine, a man clothed in coarse garments. 'Ye fools,' he cried. 'Jehovah hates and despises your feasts.' Israel was ripe for judgment and the end had come. Their consternation knew no bounds. Then Amaziah, the priest of Bethel, had Amos arrested and expelled. But the prophecy of the coming end, once sounded, could not be silenced. Soon it was taken up by Hosea in the Northern Kingdom and by Micah in the Southern Kingdom. Zion shall be ploughed like a field, he proclaimed; and Isaiah said that the cities shall be desolate of families. Israel was doomed because it was sinful.

"Then a strange and unexpected thing happened. Out of the prophecy of doom was born the prophecy of the Kingdom. There

appeared beyond the doom the picture of the ideal Israel in which Jehovah would be recognized as King and by which he would establish His eternal kingdom of righteousness and peace. Certain it is that Isaiah had a hope of a new beginning. In the twilight of the evening he saw the stars and was sure that a glorious dawn was to come. He had the conception that there should be an ideal Kingdom ruled by a descendant of David. Justice and equity and peace should rule in the earth. The message of the Kingdom had taken on a missionary note. The mountains of the house of Jehovah shall be exalted on the top of the mountains. Out of Jerusalem shall go forth the law. This prophecy emphasizes some great truths. First, Israel had a higher truth and nobler faith than any other religion. Second, the truth of its religion was so attractive that even the Gentiles recognized its superiority. Third, the righteousness of Jehovah, manifest in the life and religion of his people, aimed to establish righteousness and peace throughout the world.

"The most perfect expression of the Missionary Idea is found in the second part of Isaiah. The appearance of Cyrus, the King of Persia, was the occasion of the prophecy that he should be the restorer of Israel and the rebuilder of Jerusalem. His work was to crush the great power of Babylon. Isaiah had not only a vision of a restored nation but also of the regenerated world. Israel is to be saved that she might be the savior of nations. That is the meaning of the forty-second chapter of Isaiah. This was to be the work, not of the sinful Israel, but of the redeemed and regenerated nation. It is her glorious privilege to open the eyes of the blind, to bring out the prisoners from the dungeons, and them that sit in darkness out of the prison-house.

"Another important work of Israel, the servant of Jehovah, is that it shall suffer for the sins of the world. Whatever we may think of the servant of the fifty-third chapter of Isaiah, the chapter teaches that vicarious suffering for the sinner has redemptive power. This is the climax. This highest and deepest truth came to Israel's prophet in the darkest hour of Israel's testing. How can we explain this unparalleled wonder, except that it was given by God's spirit. Israel's faith had come to be the faith in one God, just and righteous, and also a Savior. Israel's God was a loving God who could be called Father. There was also the glorious truth of the value of the individual soul before God, and of the Kingdom of God, establishing righteousness and truth in the world. No wonder the prophets thought that having so precious a religious faith they must share it with others. Jesus could do no more than incarnate the prophetic ideals. He made the ideals of the prophets real in His life."

PROFESSOR YOUTZ. Professor Youtz had charge of the Monday evening service on November 27. His text was taken from Acts 17:27-28, God is close to each one of us, for it is in him that we live and move and exist,—as some of your own poets have said, we too belong to his race. From this passage he developed the theme, "The Immanence of God." He said in part:

"In this great passage the Apostle Paul illustrates his pedagogical method of becoming 'all things to all men' that he might get his beloved Gospel home to human hearts. He found the Greeks a very religious people, but a people whose mode of thought and whose cherished literature and philosophy of life were totally unlike that of the Hebrew race. Paul saw the possibilities of Greek thinking as a vehicle of his religious message. He said to those eager Athenians, 'God is close to each one of us, for it is in him that we live and move and have our being, as some of your own poets have said: We belong to his race.'

"In this Athenian age of ours, rich in new conceptions, eager for the truth, with a pronounced leaning toward the Greek idea of the divine immanence, have we a Pauline precedent for using the philosophic doctrine of the immanence of God as a vehicle of truth to get the God-consciousness into the hearts and lives and work of today?

"Now all the prophets of all the ages, and all good men and women are united in this recognition of the greatness of the tie that binds us to God. To kindle this reality of religion in the hearts of men who do not know God, and nourish it and shape its growth into forms of beauty and conviction and life,—who would not envy a minister of Christ his place of power! The fellowship of such a religion and the fellowship of such a ministry draws men closer together than does any other cause or fraternity on earth.

"The cultivation of religious reality, then, is our common task. We ought to make our whole civilization plead for God and his rightful place in life. I am convinced that all normal developments of life may be used to reinforce and commend the inner life of religion. So far from being instruments of scepticism, the newer voices of science and philosophy, and the newer forms of social developments may be made to yield rich testimony to the reality of the Living God. Yes, I am bound to add this conviction; the highest form of spiritual insight, whether in education, in politics, in ethics, or in religion, is not that of static faithfulness, but of progressive and eager, creative ministry to the growing human spirit and its growing world.

"There are three points at which the ministry of the Church is

halting today, points of difficulty for faith. There is, first, a lack of moral passion which fails to see moral tasks as the outworking will of God, and whimpers or prates about 'mere morality.' There is, second, the leadership of social movements, so sadly lacking in the prophetic vision of a loving God whose will is in this seething, human clamor for a better social order. And thirdly, there is the prayer-life of the Church, suffering the creeping paralysis of unreality and scepticism. At each of these three points I believe that a prophetic ministry, a Pauline ministry, can use the Greek insight of a God whose dwelling place is the world. 'He is not far from every one of us,' urges Paul, paraphrasing the thought of his Greek auditors. The doctrine of the Immanence of God is our modern phrase.

"In the first place, the truth of the Immanent God will help to bring us back to a reverence for the Moral Law as expressing the Immanent will of God forever pledged to the establishing of righteousness.

"The old Hebrew-Law-giver saw the fundamental moral laws as commandments,—commandments of God. To obey was to obey God. To break the commandments was to disobey God. But what do we see today as the common attitude toward the great ethical commands of life? Men are saying scornfully that they are 'mere morality.' They are carelessly breaking the commandments. Men are setting up all sorts of idols to worship. The holy institution of the family is being invaded. Covetousness, dishonesty, colossal stealing, selfish competition, entrenched privilege are common in our civilization. We do not reverence or dread moral law. We frankly do not believe that those Ten Commandments were given from the hand of God.

"How shall we get back to a reverence for righteousness? How shall we teach men to love the moral law and obey it, and dread the penalties of ignoring it? We must help people to hear the voice of God in the Moral Law. There is no way of galvanizing ethics into a rule that will curb the rebellious wills of men. Unless they hear God's voice and read God's will in the moral law, all forms of righteousness become 'mere morality' and the righteousness at the root of our civilization collapses..

"There are two ways of preaching that the moral laws are the commandments of God. One is the method of teaching that the commandments really came down from God to the hand of Moses. That fact, say some Bible students, established their authority over the consciences of men. The thunderings and lightnings of Sinai attest the awful, divine origin of the commandments.

The other method of showing that the moral law is the voice of God, is that method which sees the Living God immanent in the life of the world today; which sees that the spiritual world with its moral laws is a real world, expressing the will of God who is active in it all. The law is not on stone,—it is written on hearts * * * and God wrote it there. It is his authentic will and cannot be tampered with. Disobedience invariably brings the awful penalty of sin; and obedience brings the peaceable and glorious fruits of righteousness. For there is an immanent God living in the midst of our life, forever faithfully bringing to pass, expressing his will according to a moral law that is as old as the human world.

"If God is thus immanently expressed in the world's life, it brings a moral obligation to us to be faithful to the laws of life. He that cometh to God must believe that he is, and also that he is a rewarder of those who diligently seek him. Belief in God is never an abstract matter; it involves belief in the laws of our world. God is the God of life; if we believe in a righteous God, we must believe in the laws of righteousness as operative here. To say that I believe in God but I cannot trust the laws of righteousness in this world, is practical atheism. It always pays to do right in a world like this; spiritual laws always work spiritual consequences in a world of an immanent God. That is the truth which will restore to our age the greatness of the moral laws of the commandments of God.

"The second point of ministry of this truth of the divine immanence is in the matter of social leadership. Perhaps the Church is partly to blame that the leadership of social movements is largely secularized. The men who are pleading the cause of labor, the men and women who are working for social betterment in many fields, the leaders of forward movements in politics, the reformers who labor for better laws and a humaner and juster social order,—these movements constitute perhaps the most characteristic field of service in our day. A growing group of our greatest spirits are offering their lives to humanity in social ministry. But my point is that so much of this work is done with only a secular vision. Many a leader indeed bluntly scoffs at religion as a power, and bids the Church to step aside until better laws are enacted and better conditions are created, until privilege and greed have been curbed, until some co-operative social order takes the place of selfish, soulless competition. Then, say these leaders, when we have made this a better world to live in, the Church may step in with its gentle ministry of religion and prepare our souls for the next world.

Imagine Isaiah or Amos stepping aside for secular reformers to take the leadership. The cause of the people was the cause of God.

Because the whole matter was interpreted religiously, they prophesied boldly and wrought righteousness effectively.

"The truth of the immanence of God in the world's life is at the service of our prophetic social leaders. God is identified with the out-working processes of social development. Social ministry, social betterment,—why that is the very history of the divine life unfolding in the world's life. Scientific sociology can never take the place of the religious passion; political wisdom can never take the place of prophetic vision. Prophets controlled by the vision of God in the world's life will not keep their faces toward the past, but toward the future. They will not continually quote sacred history, but they will see that the history that is making today under our eyes, expresses the out-working purposes of a present God,—and thus is sacred history! The major prophets, whether past or present, are the men of large calibre, large vision, God-filled, who offer themselves in positions of leadership, crying with conviction and enthusiasm, 'Thus saith the Lord,' until the people catch our vision of God in the world's life and cry, 'God wills it!' Then only will every forward movement that makes for human progress and redemption become an irresistible crusade,—a people's movement and God's. Our modern leadership sadly needs this vision of the temporal under the form of eternity,—as the older thinkers so profoundly expressed it.

"And then there is our failure in prayer. This is not a great prayer-age. I think I am not misinterpreting the confession that comes from the heart of the living Church today, when I say that the Church has a sense of unreality, confusion, and powerlessness in prayer. A better teaching about this world and God's relationship to it will help to heal this scepticism. Confusedly, but really we are learning to think of the divine life as sympathetically identified with the human life. Kinship, not enmity, is the primal relationship between God and men. 'We belong to His race,' as the Bible translator puts it.

"This truth of the immanence of God in our human life; and of human life, living, moving, having its very being in the life of God,—may be translated in two ways for our help. Spiritually and ethically it declares that God identifies himself with the drama of our ethical and spiritual world. He is a co-operant God; not a spectator God. He is a present help, not a sympathetic witness only. God is love, and love is always active in our behalf.

"Now the prayer of faith has always transcended the difficulties and laid hold upon God however near or far it conceived him to be. But the conviction of the immanent God escapes the handicaps that

so often baffle faith and leaves us confidently exulting in the very presence of God. This is a great gain for prayer. The God we seek is the God who is in the world's life seeking us.

"And then there is another fundamental way in which the truth of the immanent God steadies and reinforces the prayer of faith. It is that Greek thought that the great environing, underlying, enveloping Reality is the divine life. In him we, literally, live and move and have our being. Modern poetry and metaphysics often catch the vision and set it forth, teaching that the secure foundation of all life—the ultimate reality everywhere—is the divine life.

"When we look at the world and it brings us this vision of the indwelling God, how it calls the soul to prayer and lifts us up to heights of communion and power which prayerless lives cannot know. Prayer is simply the opening of our lives to the incoming tide of the divine life that forever beats restlessly to come in if we will but remove the barriers. Prayer in this view gives a man present access to the living fount of all life. A man may rise from his prayer and go forth as Jesus did 'in the power of the Spirit' to every task to which he is called. The conception of God as immanent puts the God we worship at the service of daily living.

"Just one emphasis more in conclusion. The political history of very recent years has made us familiar with the terms 'progressive' and 'partisan' in politics. The same line of cleavage divides men in the churches. The talk of 'old theology' or 'new theology' is largely superficial. It is rather a matter of moral and spiritual insight. There are progressives working in many theological parties. The really progressive minister of religion is the man who is alert and sensitive to the spiritual and intellectual symptoms of our day, and eager to bring the full ministry of today to present day needs. For such progressive leadership the great days of religion are not behind us, they are ahead, for the world's life is growing greater. God's will shall be manifested in even greater majesty in the life of the future than of the past. And we go forth in the name of one whose spirit is great enough to inspire and direct it all. To preach Christ is to preach God in the flesh,—incarnated in the life of his human world."

BISHOP HUGHES. The regular Monday evening service at the Seminary on December 4 was in charge of the Reverend Edwin H. Hughes, D.D., Bishop of the Methodist Episcopal Church, Boston, Massachusetts. Bishop Hughes spoke on the theme, Holy Spirit Likeness, taking as his text I Thess. 4:18. He said in part:

"Theologians have a fair sized word which is sometimes used in literature but rarely in conversation. The word is Paraclete. As

you know the word is a direct transfer of a Greek word and means one whom you summon to your side for counsel or aid. The word is used to designate the Holy Spirit. Jesus said, 'If I go I will send you the Paraclete;' and St. Paul in describing the relation of Christians uses in verb-form what is in noun-form in the Gospels. The parallel suggests the rendering 'Holy Spirit' one another, which are the words of my theme. There are certain nouns and adjectives in our speech to signify the relationship between us and God and us and Christ. We speak of Christlikeness and Godlikeness, but did you ever hear anyone say of a man, that he was Holy Spiritlike?

"Christ said, 'If I go away I will send you the Paraclete,' and we have used in the Authorized Version, the Comforter as a translation which we like to retain. Paul would say, therefore, 'Comfort one another.' I would say in the first place, then, have a comforting attitude toward the world. There is one character in the New Testament of whom I am very fond, that is Barnabas. After his conversion his name was changed to signify a Christian characteristic. He was named Jesus, but he was called Barnabas—the son of consolation. Every child of God should be in a true sense a Barnabas. The greatest defect in a young man's ministry is in a certain lack of consolation. He has had few sorrows and griefs and looks at the world from the standpoint of hope and joy. It is hard for him to enter Gethsemane. I well remember as a young minister the occasion of the death of an old elder of my church. My predecessor was a man of singularly beautiful spirit and purity of life. I did not hesitate to suggest to the sorrowing family his presence at my side during the funeral. He offered the prayer. He entered into that woman's sorrow and went down into Gethsemane and ascended Calvary with her. It was epochal for me. As I thought over my ministry in that place I discovered that I had not preached a sermon of consolation while I had been there. There would have been no such growth of Christian Science in this country if our ministry had given the people the consolation they need. I recall how I worked on the sermon for the next Sunday. The text was, 'My grace is sufficient for thee.' In my preparation after I had completed the review of my people's life I found pain or sorrow in every home but two; the home of Mr. D— and the home of Mr. F—. After the sermon the people went out silently. The first man to see me was Mr. D—, the man who had no sorrow. He said, 'I have been carrying a crushing burden and your sermon was just what I needed.' The second man to see me was Mr. F—, the other man who had no trouble. He said, 'I have been almost overwhelmed with trouble and you seemed to preach directly to me.' The hearts of

my people were breaking and I was pouring upon them an optimism which was not touched with the spirit of comfort.

"A prominent agnostic was turned against Christianity in the first place by his dislike for the word 'ghost.' I am very glad that we speak of the Holy Spirit instead of the Holy Ghost. If I were to ask which were the most valuable the spirit or body, you would say, 'the spirit,—man is a spirit but he has a body.' We would answer correctly from a theoretical standpoint; but we often take anything but a spiritual attitude to life. To illustrate: Supposing one man in Auburn were to inherit half a million dollars tonight and another were to give himself to God through Christ. Honestly which would you congratulate the more heartily? I will not answer the question for you, but if you would congratulate the man who inherited the five hundred thousand dollars more heartily than the other you have not become like the Holy Spirit. When I was in Malden one of my parishioners was elected mayor. I hurried to his home to congratulate him. His house was thronged with those who had gathered on a like mission. On my way home it occurred to me that while scores had joined the church and thereby confessed their faith in Jesus, about nineteen-twentieths of the congregation had gone from the church without congratulating them on this the greatest decision of their lives. If that be our attitude toward life we have not become like the Holy Spirit.

"Let us now run over some of the things that Jesus said the Holy Spirit would do. He said that the Holy Spirit would convict men of sin. We say, 'We cannot convict men of sin; that is the work of the Holy Spirit.' It is a half truth which must be guarded with care. If I have not a ministry to convict men of sin I do not understand my office. 'He shall convict men of sin because they believe not on me.' This is the most practical word the world has ever had. The greatest crime is in rejecting the Son of God, who came to reveal God to us. If anybody were to ask me one of the evidences of the Holy Spirit I should say that it was the confession of Jesus Christ. The need of Him is clear to me when I consider that the ideal man that I want to be is so much greater than the man that I am, that I cannot become the man that I want to be through the man that I am. I once complained to a friend of mine because of the meagre accommodations that I had received at a town where I was entertained. The reply was, 'Was it not wonderful that those people in their straightened circumstances should be willing to entertain two ministers for a week.' That friend was at that time a Holy Spirit to me and convicted me of my sin.

"Jesus said the Holy Spirit should guide us into truth. You are being trained to guide people into truth. Jesus said, 'He shall take of the things of mine and reveal them unto you.' I think that it is marvelous the wonderful harmony there is in the Gospels. I think this harmony exists because the Holy Spirit brought to the minds of the writers the things that Jesus said.

"If any of you are sermon tasters you have been thinking of the stone wall that you think I am coming to directly. Jesus said the Holy Spirit shall show you things to come. You will say, 'We cannot do that.' Now I have no desire to know my future. I have no use for the lack of self-control which reads the first three chapters of a good novel and then skips to the last chapter to see the conclusion. I like the sentiment of the old hymn, 'It is better to walk in the dark with God, than to walk alone in the light.' If God wants to reveal the future to me he will not do it through some old medium. It is our duty, however, to be foretellers as well as forthtellers. It is often necessary to tell people that the way they are taking is one with an inevitable goal. A young man whose people were habitual drunkards once came to me and asked for help. I noticed that he had been drinking. I put my hand on his shoulder and said, 'My boy, if you continue in that way you will not live five years. He did continue and in three years committed suicide after a two weeks' debauch. Some of you need to show men things to come. And let it be known to them that they be not deceived for God is not mocked, and whatsoever a man soweth, that shall he also reap. On another occasion, I clasped the hand of a young man who had just joined the church and predicted that he would be one of the leading business men of the city and would some day be the mayor. What I told him came true. We can be like the Holy Spirit in showing men things to come.

"And then Jesus said, 'He shall glorify me—he shall not speak of himself.' The longer I live and the longer I study human beings, the more certain I am that when a man speaks more of the Holy Spirit than of Christ that the Holy Spirit has not done his work in that man's life. Have you ever thought of the difference between the moon and the sun? What is the most prominent thing you observe when the moon is shining in the heavens? It is the moon. Try to think on the other hand of the sun. When the sun arises it glorifies the earth. The sun is talking about the earth. If the sun could speak it would say, 'I am not here to be looked at.' What kind of a Christian are you, a moon Christian or a sun Christian? A sun Christian is one who glorifies Christ.

"As Paul said, to some the Cross is foolishness, to others nonsense. Calvary is a symbol of a God who loves with a divine passion. You and I are set to the glorification of Jesus and as aids to the Holy Spirit. A young man and woman were visiting at a home on Sunday. The host invited them to attend church. As they approached the church the host apologized for his minister saying that the man was a good pastor but a poor preacher. The minister preached the hope of the world which is the Gospel of Jesus. He preached with great earnestness and made everybody feel the message. As they walked home from church the host asked the guests, 'What did you think of him?' He replied in a mood of abstraction, 'I never thought so much of Him as I do now.' 'But,' said the host, 'I did not know that you knew this minister before.' The guest replied, 'What I meant was that this man made me think more of Jesus Christ than I ever did before in my life.' The final art of homiletics is so to present Jesus Christ that men will think of him and not you. It is well for a man to hide behind the Cross. He should put himself in the background and keep it in the foreground. In the words of Paul, 'We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.' Be ye Holy Spirit-like."

For the lecture Tuesday afternoon, December 5, Bishop Hughes took as the theme of his discourse The Example of Christ as a Preacher and discussed it under four divisions: Christ's naturalness, his clearness, his personalness, his vitalness. Bishop Hughes said in part:

"Jesus had a great deal of poise but absolutely no pose. No one of you in reading his life can see in his dealings with people in public anything of the theatrical. In none of the records can we see any unnaturalness. It may impress you as peculiar that I regard it as such an imperative matter. Yet I think that is a grave defect in the ministry of today that there is so much false self-consciousness. In a way we are like the policeman—we are preservers of the public order and wear a uniform. With this a certain conventionality gathers around our profession.

"When a man builds a barrier of self-consciousness between himself and his people it very hard to break it down. There is an epitaph in an English churchyard which reads as follows: 'John Jones, born a man; died a grocer.' I have met more than one man over whom this could be written. They are men in whom humanness is swallowed up in a certain type of professionalism. If a man cannot be natural he will be flat.

"The devil of an unnatural manner stands at your elbow every time you enter the pulpit. You must guard against it. Remember

that you are men before you are preachers. You can never become the best preachers until you are the best men. In a Buddhist rite of ordination this question is asked of the candidate, 'Art thou a human being?' He is supposed to give an affirmative answer. I have sometimes thought that we should put it in our list of questions which we ask men who are approaching the ministry.

"Some of the things which Jesus used as illustrations were not especially graceful objects yet in some way he glorified them. The new patches on the old garment of the man passing down the dusty road suggests a rather ludicrous picture; yet how wonderfully Jesus presented it as an illustration of the theological struggle through which the people were passing at the time. There is scarcely anything which Jesus does not use in his discourses. When we hear a minister deliver a sermon that seems very simple and uses homely illustrations we may go home and say that he is not a particularly deep thinker or he did not put much thought on his sermon. But he has a very fine precedent for that kind of preaching. Jesus found stories everywhere, and, when he wished to give to his disciples the very finest truths, he led them beneath a drooping vine and said, 'I am the vine.' He removed the furrows of sorrow and the lines of care from the faces of his hearers when he said: 'Consider the lilies of the field, they toil not neither do they spin; yet Solomon in all his glory was not arrayed like one of these.' With those words he led them on a path of lilies up to the very presence of God.

"In one of my sermons to a group of suburban men I used as an illustration the ticket which they used daily as commuters. The ticket bears on the back the words, useless if detached. So is man when separated from God. Often men who heard that sermon have said to me, 'I do not believe that there have been many mornings that my ticket does not remind me of what you said.' When we can conceive of the world as Jesus did, and regard the whole world as a memory gallery of eternal truths, then we have accomplished a great thing, which makes for naturalness.

"Jesus dealt with themes as high as the heavens, as deep as the sea, as wide as humanity, and yet he never lost simplicity. Modern preaching has a lack of clearness and simplicity. Do you think that you could ever forget the story of the prodigal son given with such a human touch, so penetrating, so clear, and so simple? If you follow this example you will find yourself writing a single sentence many times in order that it may be understood by the humblest of your people. A minister who began to preach ten minute sermons to the children of the congregation found that he was forced to school

himself to use only the most simple language. After a time the congregation requested him to preach his main sermon as if to the children. The people preferred truth stated in the simple way. Of course this was an exaggeration yet it has a meaning for us. I wonder if it is ethical and fair to expect children to sit still in church and listen when we have gauged what we say entirely by what the adult mind can grasp? We have no right to expect children to listen to a message which is entirely beyond their intellect. The simplest ministers are always the greatest men and the simplest things are always the greatest. Whenever you make a thing complex, in machinery or in preaching, you reduce the efficiency.

"My third division is personalness. By that I refer to a thing greatly needed in the public schools and the preaching position of the great churches. It is easy to lose a sense of the individual in the view of the mass. It is so easy to take all the children and run them into an educational mould without taking into account the personal element in each child. It is so easy to deal with people without coming face to face and heart to heart with them. No matter how crowded Jesus was with throngs of people, he never permitted himself to be so influenced by the masses as to lose the sense of the individual. In fact he left the throng to speak face to face with an individual on more than one occasion.

"Jesus looked at Peter and said, 'Thou art Simon—sifting sand—yet I shall make a rock out of you.' That is what you are to do with many people. If the temptation comes to you to submerge the individual in the mass and some man sits year after year in your congregation and you do not tell him of his responsibilities, remember that one part of the example of Jesus Christ you have neglected.

"My final division is vitalness. I shall not discuss the mystery of it. I simply say that it seems peculiar the way in which Jesus got into what Jesus said. The modern way of expressing it may be that Jesus is vascular and a cut made him bleed. One day I asked a playmate of a famous chaplain of the civil war what kind of a preacher he was. I received this reply, 'He was usually a prosy preacher, but when he got mad he could preach like an angel.' We like reserve, but no minister can really be an effective preacher unless he puts himself into what he says. If you do not do that you are not efficient. Do not be afraid to let yourself loose. I remember the first sermon I preached on the Golden Rule. I supposed that it was absolutely original with Jesus. It was a concrete statement of what men had always felt to be true. When I found that it had been used in a negative sense by Confucius, and in a less negative way by Plato and

still less negatively by Hillel, the Jewish teacher, it troubled me. Finally I got hold of a principle which gave me intellectual relief. The glory of the truth lies not so much with the man who states the truth as with the one who gives it power. The Norsemen discovered America long before Columbus sailed across the sea, but we call Columbus the discoverer of America. It is because Columbus not only claimed it but opened up a path for the world. The Norsemen left the pathway sealed.

"Confucius left the Golden Rule sleeping in his maxims; Plato allowed it to nestle in his poetry; for Hillel it remained buried in his rules. Jesus uttered it and it began to leap with praise to God and do work in the great world. By the time the Church was one hundred years old it had made the freeing of slaves a part of the ritual of the Christian Church. It spread through Europe and soon crossed the Channel. It was taken up by Wilberforce and Clarkson and never ceased until not a single slave remained under the Union Jack. It entered the hearts of Lovejoy, and Phillips, and Garrison, and Lincoln, and Grant and never ceased until every black face in America was free. We know that it became this mighty force because it was not a mere abstraction but had the power of God behind it. You may not be wonderful in natural ability but you may use your natural ability wonderfully. You may not say great things, but you can say things so that people will know what you are saying. Never forget the personal touch in the things you say. Every now and then remember the words, 'the spirit of the Lord is upon me because he hath anointed me to preach,' and pray that a like anointing may come upon you."

The final lecture of Bishop Hughes, as Minister-in-Residence, was given Wednesday afternoon, December 6. Speaking from his own rich experience the Bishop took as the framework of his thought the thirteenth chapter of First Corinthians and showed how this great passage may be taken as a pastoral document. Bishop Hughes said in part:

"We are inclined to read the words of this chapter as having peculiar bearing upon the life of our people. But if you will permit a little word of personal and pastoral experience I have found that in a certain sense this chapter may be given a decidedly ministerial application.

"These words were written by a minister, but he was also the greatest of the Apostles. He represents therefore the greatest man of our profession. If we may judge by the influence and the impression which he has made on the world for good, then Paul is the

greatest of men and his hand has given to the stream of history its biggest turn. I suggest that we turn to this great man of our clan for suggestions and advice for the development of the life of the Church.

"Oddly enough, he begins his chapter with a discussion of those things which we should like to possess as ministers. In the first place he mentions eloquence. We may make fun of it but in the secret moments of our life we confess that we would be glad if we truly could call ourselves eloquent ministers. We should all like to have the feeling that when people went out of our church they carried away with our words the sense of having their lives abundantly enriched. But what does Paul say about this gift? 'If I speak with the tongues of men and of angels but have not love, I am become sounding brass, or a clanging cymbal.' He says, virtually, that any young minister going out of the Seminary might be the Apollo of the age, yet if he does not have in his heart a certain mood of love he will be as sounding brass, and instead of comfort his words will send out strident notes.

"Another qualification which every minister should be glad to possess is real scholarship. It would be gratifying if people would say of you that there is a young minister who knows what he is talking about and is a great scholar. But what does Paul say about it? 'Though I know all mysteries and all knowledge, but have not love I am nothing.' If you were the greatest scholar and could fathom the deepest channels of knowledge yet you would be zero without love.

"In the third place one may have the prized element of undaunted faith to walk through the mysteries of our faith. In regard to this Paul says, 'If I have all faith, so as to remove mountains, but have not love, I am nothing.' My faith may be sufficient to shake the mountains of difficulty but will profit me nothing without love.

"The fourth great essential is a spirit of devotion. Yet this also must be tempered with love. I may give all my goods to feed the poor and give my body to be burned, but without love it profiteth me nothing. Some one may ask if it is possible to have such devotion without love. I think so. I have in mind a man gifted with these great essentials and yet he is living almost as a martyr on starvation wages. He had a certain attitude which he expressed as 'kindly but firmly.' He emphasized this so much that the people of his church began calling him K. B. F. Every once in a while he would come into his pulpit with this attitude and generally the emphasis was on the 'firmly,' for he did not have the saving element of love. He marched out of three first-class pulpits because he had an ideal which was not worthy. We may have all four of these things, eloquence, scholarship, faith, and devotion, but we shall be zeros without love.

"Now let us look at the other side. In a few months many of you will be going out of the Seminary and will face churches like the one Paul is writing about. You will have to adjust yourselves to a lot of human corkscrews. Probably you will think that you alone have such an experience. But many have passed through the ordeal of facing people with crooked opinions. If you do not believe it ask Henry Asquith of England. Your church will be divided into the party of Apollos, and of Peter, and Paul. Then there will arise another party which will be greater than the others, that of Christ. For such a crisis Paul says that the great unifier is love. You may think that the early Christians were all good people and that Paul's problem was not like yours. I have been in many churches but never have I had the people get drunk at the Holy Communion. Yet such was the case in this early church. The equipment you need most in dealing with such people is that of a loving heart; without that you will be as sounding brass.

"So you see why I think of this chapter as one of the greatest pastoral documents that a minister can get hold of. My office makes me a sort of a ministerial clearing-house. When I reach a church I sometimes find a stack of letters about two feet high which people have written about their minister. When a man has gone through that experience for eight years he knows something of what goes on in the mind of the layman. I can say that in my judgment every one of these cases of complaint could have been cured by a proper application of love. Sometimes a new minister is jealous of the kind things which people say of their old pastor. Paul says that 'love envieth not.' So when you hear about your predecessor and envy is creeping into your soul, slip away into your study and come face to face with the great God and do not arise from your knees until you have strangled the snake in your bosom.

"Conceit is another thing which you will have to guard against. A committee once said to me that their minister was an able man but he was so unbearably conceited that the way he walked down town was offensive. 'Love vaunteth not itself, is not puffed up.' I have an idea that an essential of love is humility. If ever you feel growing in you a sense of your importance just slip away to First Corinthians.

"Another fault which we must look out for is suspicion. I often find that a minister is classifying his people, assigning to each reasons why that person wants him to leave. For this fault Paul says, 'love taketh not account of evil.' The reason lying back of suspicion is a lack of a big enough love for our people. We are supposed to be exemplars of a religion which says, 'Love your enemies.' If we do

not do it how can we expect our people to follow our teaching? Whenever you are tempted to get up in your pulpit and say that what the church needs is three or four first-class funerals remember that probably only one first-class funeral is demanded and you will crawl into the coffin.

"Another bit of advice is not to keep the financial question in the foreground. Do not be always demanding the utmost. One man I know raised a disturbance about fourteen dollars and eighty-four cents by which he put himself on a toboggan from which he was unable to get off. 'Love seeketh not her own.'

"Do not lose your temper. You often hear ministers speak sharply and scold the people from the pulpit. Just a few days ago I heard of a man in a college town who has only been there three or four months and yet people are saying, 'I do wish that the brother would not scold so much.' 'Love is not easily provoked.' I would like to call your attention to the fact that in the original the 'easily' is not there. It reads 'love is not provoked,' but the translators were afraid of lifting the ideal too high. Not only that but love is long-suffering and is kind, keeping it up year after year. You will have plenty of opportunity to use this. Also a minister often lacks patience. He does not allow a sufficient time between the harvest and the seed-time. He expects to garner his corn in June, and when he cannot he goes just so far and then the strain becomes unbearable and he breaks out in a rage. 'Love beareth all things, believeth all things, hopeth all things, endureth all things.' We need the element of love as a corrective of our attitude.

"I think that in giving a great love to our people it will come back to us in good measure; the great lover becomes the great beloved. It is the great exhaustless motive of our life. When we have found out that we are not great preachers and will not become famous scholars there is only one thing to which we can turn. It is love; and it never fails. I think that Helen Keller is the greatest single educational achievement of personal work. There is one sentence from her lecture which has burned itself into my memory, 'love wrought this miracle in me.' God won the world in this way after he had tried almost every other means. Let us not sleep before we have prayed that the love of God may be shed in our hearts."

PROFESSOR CREELMAN. Professor Harlan Creelman had charge of the Monday evening service in Willard Chapel December 11. The theme of his sermon was "Darkness and Light," being taken from three different verses of scripture, Isaiah 9:2, John 8:12, and John 3:19. Following is an abstract of Professor Creelman's sermon:

"Two common but very significant words are found in these verses, namely darkness and light. The realities here denoted stand in the most marked contrast. And familiar as we all are with their alternation and succession they never cease to impress us with this fact. One has only to think of any portion of the world as it presents itself to us in the light of day, the ease with which we can find our way about in it, and the same world enveloped in darkness without any object visible, with the uncertainty and difficulty attending our progress in it. How fitting therefore that these two contrasted facts of the natural world are used in the Bible in common with all literature in a figurative sense: darkness typifying sorrow, trouble, gloom, hopelessness; light standing for joy, peace and life's fullest realizations.

"We know that darkness is in the world and light is in the world, but the great fact emphasized in these verses is that darkness is not necessarily a permanent or unconquerable power.

"There is here expressed a truth or principle which is in harmony with history and human experience. While trouble and sorrow are experienced by every individual and community or age, they are not the continual or conquering forces in it. Great as has been that terrible scourge of war since the dawn of history to the present, it has never succeeded either in destroying the world or in driving permanently out of the life of nations or the heart of man, joy and comfort or hope.

"The same is true in individual experience. Just as the light of day follows the darkness of night so it is in life. Trouble and sorrow are not permanent and prevailing experiences. When one is overtaken by some great and apparently overwhelming calamity most naturally it may seem to him that never again will light and joy be his possession, but it is the exceptional case in which this holds true. God has so constituted us that darkness and trouble cannot permanently rule the spirit of man. He has given us the gift of the unconquerable soul.

"But there is a more significant fact than the victory which is gained by endurance connected with such situations; something more than the healing touch of time. Out of some of these terrible times of darkness come the greatest revelations of light. Out of some great national despair may come some supreme good to the whole world. The Exile was one of the darkest periods of Jewish history but it was epoch-making spiritually. Out of the agony of these years came the sublime truth that the suffering of the righteous has vicarious value.

"As we think more especially of individual experiences the same principle is exemplified. This is one of God's methods of religious

education and soul training. We would never have had Bunyan's Pilgrim Progress if it had not been for the author's imprisonment.

"At this Advent season we think of the greatest event of history, that in the fulness of the times there came One into the life of our humanity who fulfilled this and other great ideals of the Hebrew seers, and who called himself the Light of the World. In this New Testament teaching the great fact is set forth of the difficulty of realizing the lofty ideals of One who called himself the Light. The Light of the world has come, but at the same time it is to be clearly recognized that men love darkness rather than light.

"The ideals of the Light of the world are supremely spiritual, the realization of the spirit of Jesus in the heart of man and in the life of nations. Jesus spoke about laying up treasures in heaven, and we lay up treasure there in proportion as we live the heavenly life here. The ideals of the Old Testament, wonderful as they are, move in the temporal sphere; a kingdom of this world having objective reality. The kingdom of Jesus is infinitely superior because it is essentially spiritual, transcending all national limitations and boundaries. The realization of such a kingdom is a task so great, so difficult, that in comparison with it all the other colossal undertakings which have called forth the enthusiastic efforts of man are as nothing. It requires time for its glorious consummation. Its realization means conflict resulting often times apparently in defeat. Many a time it looks as if darkness had permanently overcome the light. For over against that great spiritual ideal has been the darkness of this world which has to be overcome.

"One of the facts that ought to stand out clearly for us as we think of the many aspects of this great subject is this: Every worthy ideal which has ever appealed to the heart of man in any age or in any race finds in the Light of the world and in him alone its ultimate promise and ground of realization. Take our common, everyday ideals of material and social well-being; what is their surest safeguard? Is it not the spirit of Christ realized in the hearts of men, and communities and nations, and expressing itself in the forms of consideration, good will, helpfulness, man to man, as well as in the enactment and enforcement of just laws? Where Christ's light most clearly shines, there these blessings have their highest realization and their securest basis of permanence. Remove that light and the darkness of insecurity, of separation, of enmity will follow.

"The great ideal embodied in the text is the cessation of hostile invasion. How the world has longed for its realization! How its hopes thus far have been doomed to disappointment! Has not the

lesson once more been burned upon the writhing body of humanity that international concord and the cessation of war can never be assured until those great principles of justice and righteousness and good-will, proclaimed by many a prophet and realized in all their perfection in Jesus, become the regnant forces within the life of nations and in their relation to others. War means nations loving darkness rather than light because their works are evil. The light of the world realized in its fulness in the life of nations means peace. Is it not time for the world, for the great statesmen who shape national policies and all who seek to influence the national attitude toward other countries to lay this fundamental lesson to heart? When the spirit of the Golden Rule has become a national passion then the peace of the world is assured.

"And let us also at this Advent season think of the Light of the world in terms of present realization and future hope. It is easy enough and natural for our minds to dwell on the darkness of sin and misery in conduct, in customs and all forms of human institutions. And as we look out upon the wide world we ask, has there ever been a time before when there has been so much suffering and distress, so many desolated homes, so many broken hearts? Thousands of men and women in the warring nations are bowed down in deep grief over the loss of those who brought joy and hope into their homes, 'and darkness reigns where all before was light.'

"But there is another side to this picture. Never before have there been so many Christlike men and women in the world; never before so many with conscience keenly sensitive to the great social problems of the world; never before sympathy so deep and intelligently directed towards all forms of human need. Physicians and nurses and Red Cross workers and many other agencies of relief are giving themselves whole heartedly to alleviate the unparalleled sufferings occasioned by this conflict. And these facts mean that the divine light of righteousness, justice, sympathy, and helpfulness realized in individual life and mediated through it is present as a great conserving reality in the world today. It is not total darkness. If we look up we can see the stars shining, those stars that wait to be superseded by the splendor of the day.

"Nor must we overlook the fact that while to many in their distress and sorrow the thought of the Light of the world may seem as unreal as a God of righteousness did to Job in the bewilderment of his suffering, it is also true that many a one in the darkness of his sorrow experiences that light in a way beyond the power of words to express.

"And we have here as well our ground of assurance as we look towards the future. As the sun is the one supreme power which can banish the darkness and make the light of the day possible, so God in Christ, the Light of the world, is the world's assurance of the realization of that day when the darkness of sin in humanity will yield to that redeeming power. Those great messages of assurance of God's servants of the past and the great promises of Jesus answer the longings and hopes God has implanted in the human heart at all times. And so at this season, which commemorates his coming, let our faith rest and grow upon the sublime reality that the Light of the world is the Hope of the world."

DR. WHITE. Dr. Stanley White, Secretary of the Board of Foreign Missions of the Presbyterian Church, spoke at the regular Monday evening chapel service, December 18, on Preparedness in the Church. An abstract of his address follows:

"I wish to group what I have to say around the word preparedness. There is difference of opinion as to just what preparedness should mean in a military and naval sense. I think a midway position is about the right attitude. It is the part of wisdom to make adequate preparation for the financial adjustments which must be made at the close of the war. But it is of neither of these that I wish to speak. I want to talk of that preparedness of which there should be no question on the part of Christian people. What part should the Christian Church take in preparing to meet the problem before us?

"Never before has there been such a demand for moral and spiritual leadership. There are four truths which belong to us Christian people, which the world needs, and which we must make the world hear in the next few years. After the war we must live in closer relationship than ever before with the rest of the world. That the world must now be considered as one is a general feeling among the leading men of our generation. America can no longer regard herself as isolated from the other nations. A Belgian senator said recently, 'the world is one neighborhood.'

"If the world is to be one neighborhood, there has inevitably got to be some moral truth or principle under our life to enable us to live as neighbors. The great truth which the Church has is the brotherhood of man in Jesus Christ. When the last gun of this war has been fired some one has got to emphasize this truth—brethren because sons of God. The statesmen and financiers are not likely to do it. It is the duty of the Christian Church to speak with no uncertain sound. If she fails she must bear the penalty.

"There is another thing very evident and which involves another truth. After this war there are to be great national readjustments. Have you noticed some of the very remarkable interrelationships among the nations? A few years ago Japan and Russia were at war, now they are allies. When Morgan Shuster was interfered with in his work as financial agent for Persia by Russia, he appealed to England for help. She was afraid to respond because she feared Russia. Now Russia and England are friends. Think of Protestant Germany and Mohammedan Turkey jointly responsible for some of the most horrible massacres in the world's history. The strange sight is seen of regiments of Hindus disembarking in France to fight beside French and Englishmen against Christian Germany. India is going to be paid for what she has done for Great Britain. Already a commission composed one-half of English and one-half of Indians, has begun to study financial conditions in India.

"Jesus Christ taught the great truth to his disciples of unselfish action. What he applied to the individual we must apply to the nation. Said Dr. Butler, the president of Columbia College, 'The happiness of the world, as well as the peace of the world, depends upon whether the nation acts not from the standpoint of itself alone, but of other nations.' It is the business of the Christian Church to emphasize this. No one else is going to do it.

"A third great truth that the Christian Church possesses is needed today. This war has revealed all the nations, including our own, in their weaknesses rather than in their strength. How much influence have the religions of the several nations at war had to quell the strife? John R. Mott met and talked with a young Englishman who had just returned from the war as the result of a nervous breakdown. He asked him what was the thing it was hardest for him to bear. He said, 'The greatest strain was when we advanced with rifles aiming at the enemy who were approaching singing 'Ein feste Burg ist unser Gott.'

"I think at times I can see the figure of Christ and hear Him say, 'Why callest thou me Lord, Lord, and doest not the things that I say?' The Christian Church must do what it has never done before. All formal religion has had a blow from which I hope it can never recover. Christianity is not a failure because real Christianity has not been tried. There is a chance for a more venturesome allegiance. One of the tests of whether you are really following Jesus Christ is whether men are calling you the followers of a Utopia or a dream. I think the significance of Jesus' struggle in Gethsemane was not over the desertion of his disciples; but at that moment there came into his mind a doubt

whether the kind of life based on love rather than force and unselfishness was a practicable thing or not. The greatest power we have is love—Christ's platform. Peace must be founded on faith and truth and not on force.

"There is something else we have to preach. Have we stopped to realize how the world is longing for the gospel of comfort? The other day I was examining the latest figures of the casualties in Europe. For the first two years of the war 5,500,000 of the flower of Europe's manhood were killed; and 11,500,000 were wounded or missing—In all 17,000,000 destroyed, mutilated or missing. No account has been taken of the women and children whose hearts are broken and who have perished. The figures do not include the massacred Armenians and the 1,000,000 of them who are homeless. You cannot take account of all the bitterness and hatred. It is simply tragic and the world has to have the gospel of the comfort of God taught so clearly that men's hearts will accept it. Dr. Jowett says that the hearts of the Christian people of England are crying out for some new interpretation of the teaching of the Christian Church in our doctrine of atonement and immortality. The parents are asking what of their boys who were not confessing Christians and yet who gave their lives in the finest spirit of sacrifice. Does the doctrine of the atonement apply to them?

"The whole world needs these four truths and we have them. When I think of the sacrificial side of the conflict and how it stirs the depths of a man's character, I ask what substitute for war shall we find, which will put the same strain upon a man's character. The thing which will correspond with war is trying to follow Christ and teach his doctrines so that the world will hear them. It takes more grit to preach Christianity than to face the enemies' guns. It is harder to think honestly these days than to fight heroically. Many men who are brave physically are cowards intellectually. The call of the world is for men who will follow Christ in heroic service. Are we men venturesome enough to throw ourselves upon the teachings of Christ and say this is the thing the world needs?

"I feel so sure of this that I want twelve men to go to various fields right away to do the work of evangelising. In all we need twenty-five men now. We want men who will go out to China, Persia, India, Siam, Latin America and Mexico. The presentation of the Gospel will have more meaning in the Far East than elsewhere. They are watching Germany and England fight and are stirred by questions about the Christian faith. They are asking 'where is your

Christ?' The Christian Church must be prepared to answer this question."

VISITORS. Mr. John Z. White, connected with the Henry George Lecture Association, spoke to the students in Silliman Club House on December 11. He took as his theme, The reason why we think we ought to get more religion in our political relations. The following is an abstract of what Mr. White said:

"The different religious beliefs are due to the difference in teaching and training the individual receives. We have not as yet put these religious teachings into practice and the actual work of doing so is no small matter, but it must be done. Why are we so slow about doing this important work when the people of the United States are self-governing? A people who make their own laws, as we are supposed to do, should say who is to represent them at the capital of their country. But this it not the case. Many men are sent to Congress whom some of us never vote for, in fact oppose. It is quite different in a corporation. Each stockholder knows exactly how many shares he has, what he will realize on these shares, and how much he has in the ruling of the corporation.

"True self-government is the highest ideal an individual can attain. Every one of us should make ourselves familiar with the Constitution of the United States. Personal responsibility is the key-note of individual progress. Therefore our machinery is wrong. We should make our machinery conform to our ideas if we wish to have progress. This is the problem that confronts us. There are acts of law under everything. Nothing exists that does not have a law to govern it. Law is part of individual life, therefore if we want good laws we must carry religion into politics. We can't regulate men's lives. The individual demands freedom. Laws should not be made to regulate the lives of our men and women, but to give them more freedom in action."

SOCIAL EVENTS. Once again Williard Chapel has been the scene of a wedding in the Faculty circle. Miss Hildegarde Hoyt, daughter of Professor Arthur S. Hoyt, and the Rev. Arthur Lessner Swift, Jr., were married there on the afternoon of Saturday, November 18, by Professor Harry Lathrop Reed. The bride had six attendants, many of whom in one way or another through parents or grand-parents were connected with the Seminary. Mr. Swift's brother, Professor Emerson Swift of Williams, was the best man and among the ushers were cousins of the bride and the Rev. Charles A. Anderson of Wat-

ertown, a college and Seminary classmate of the groom. Following the ceremony a large reception was held at the home of Professor Hoyt. Mr. Swift is a graduate of Williams College and took the first year of his seminary training at Auburn. He is now the assistant pastor of the Center Congregational Church of New Haven, Connecticut, in which city Mrs. Swift and he will make their home.

The new students of the Seminary were entertained at the home of Professor and Mrs. Creelman on Friday evening, November 24. A large part of the evening was devoted to a written examination consisting of fifty questions. To be able to answer these questions, one had to be well read in every line as the questions covered all fields of thought. Of course the Seminary boys showed that they were equal to the occasion, as some made as high as 20 per cent. All entered into the games of the evening with enthusiasm, but the height of spirit was reached when luncheon was served, as all got at least 100 per cent. At a fitting hour the students returned to the Seminary, feeling they had spent a most enjoyable evening.

On Friday evening, December 15, the Junior class of the Seminary was entertained at the home of Mr. and Mrs. Loehr. Mr. Will Rock, chairman of the Junior team during the Seminary campaign, was the guest of honor. Mr. Rock took dinner with Mr. and Mrs. Loehr and at a later hour the other members of the class filed into the house and by different effective methods, made Mr. Rock feel somewhat "unknown to himself." The evening was spent in playing games and a "free for all" good time. The climax was reached when the wieners were brought forth. The "high cost of living" seemed to have no place in the minds of the participants, as it was clearly shown that all were strong in at least one line. At a fitting hour the members of the class returned to the Seminary having a feeling of "full satisfaction."

The annual Christmas party was held in Silliman Club House, Wednesday evening, December 20. There was a much smaller attendance than usual, for several of the professors' wives were absent from the city and a number of the students had left for their vacations.

As the group was gathering games were played which were followed by a musical program. The Mandolin Club gave several selections and Mr. Devello Haynes played two guitar solos with fine effect. Mr. Leo Gates sang "The First Noel." Then Santa Claus appeared on the scene to the delight of the little folks present. He told a wonderful story of passing a Zeppelin which was stuck in

a cloud. The captain asked him to tow it out, so Santa Claus hitched on his reindeer, and this delayed him in arriving at the Club House. After the distribution of gifts, refreshments were served as all gathered around the blazing fireplace.

STUDENT VOLUNTEER CONFERENCE. In the midst of strenuous preparation for the city financial campaign, four of the students managed to get away to Ithaca for the annual conference of the Student Volunteers of Northern New York, December 1-3. One of them, Mr. Frelick, attended in an official capacity, as the third vice-president of the organization. Before the delegates returned, another of them, Mr. Bentley, was elected by the organization as its first vice-president for the coming year.

In spite of the small representation, Auburn made itself known at the social banquet Saturday evening, by several songs and cheers, which the company tolerated with good grace. The exchange of delegation cheers made every student present feel the unity of the movement for missions and missionary interests. In the more serious meetings of the conference, those who were of a receptive mood found much inspiration and some instruction tending to a better appreciation of missions by the students of this state. The general spirit of the conference was open-minded, showing true interest in the progress of the Kingdom of God throughout the world. Cornell was the courteous host of the conference.



BOOK REVIEWS

FAITH AND LIFE, by B. B. Warfield. (Longmans, Green & Company. viii+458 pp. 5x7¾ in. \$2.00 net.)

This volume contains addresses given by the distinguished professor of Theology in Princeton Seminary at the "Oratory" service. It is an old and highly useful service, sacred in the memory of the graduates of that institution. Dr. Warfield's addresses, as here presented, are admirably adapted, in the main, to stimulate the intelligence and inform the mind of his hearers and to render them capable as preachers. We must observe, however, that reason rules in these discoveries, that is, *a priori* reason, and an almost relentless logic pursues its way through the Scriptures with a directness to which texts must yield—or be ignored. A few years ago a prominent Presbyterian said at a meeting of the General Assembly that it was a singular fact that the God of election had seen fit to save so many of his elect in churches which deny this doctrine. It is a singular fact! It may not invalidate the doctrine, but it does seem to weaken its importance. We said above that the logical process was almost relentless. The qualification was made in view of the treatment of one of the texts which touches the Achilles' heel of the system: "If we shall deny him, he also will deny us." We are told: "nothing is required to enhance the terror of the situation" (p. 426). Yet, the terror seems too terrible, it must be minimized: "nothing is said of the continuance of the disowning in either side" . . . "shall one act of even such a dreadful sin divide us from all that we had hoped for?" It does not at this point, at least, seem to occur to Dr. Warfield that the one sin of Adam had the power of separating not only the first man, but all his posterity from life with God, and, according to the system set forth in the discourse on "Work Out Your Own Salvation," rendered man incapable of any cooperation in his redemption. In this address (p. 298) salvation is, singularly enough, understood as ethical perfection—a sense quite foreign to Pauline usage. This interpretation seems given so as to avoid the thought that man can cooperate in a real salvation. Likewise, a somewhat similar interpretation is drawn from, or put into the text: "Except ye become as little children, etc." This is made to mean except ye become utterly helpless (p. 65). Undoubtedly helplessness is a characteristic of childhood. But, a healthy child is not so helpless as an imbecile—a normal child is not the best illustration the Master might have selected

for helplessness. The exegesis of the sermon on "Alien Righteousness" (p. 314) must be seriously questioned. In criticising George B. Stevens's position, Dr. Warfield, it seems to me, makes the grave mistake of supposing that righteousness is the *ground* of salvation. Not even Christ's righteousness is the *ground* of salvation; it is salvation; it *saves*. There can be no "alien righteousness." We are not saved *on account of* Christ's righteousness. This is not Pauline doctrine. We are saved by the grace of God which unites us with Jesus Christ the Righteous—He is the propitiation of our sins when we are one with Him. The law does not make righteous, but Christ does make righteous. Paul wants to *have* Christ's righteousness, a real righteousness, put on by faith, in which he can clothe himself, a real righteousness which is salvation. Though these criticisms are made in view of an undue protruding of the "system," yet it is with no thought of taking from the value of these discourses. They are such discourses as one too rarely hears, full of thought, suggestive and stimulating. Many a minister might greatly enrich his pulpit work, and feed his congregation the better if he would read and digest the matter here presented.

ALLEN MACY DULLES.

THE NEW INFINITE AND THE OLD THEOLOGY, by Cassius J. Keyser, Ph.D., LL.D. (Yale University Press, 1915. 117 pp. 4¾x7¾ in. 75 cents net.)

"The New Infinite and the Old Theology" is the title Professor Keyser gives to his study of the infinite from the viewpoint of the mathematician. Reason comes to the relief of theology. It is an apologetic presentation, in a way, since he aims to make the acceptance of the infinite both possible and easy from a mathematical viewpoint. The author regards theology as suffering a merely temporary decline—she has not availed herself of advancing knowledge. Mathematics is "especially qualified to assist her." Theology as an attempt to reach ideas, to reduce life to a formula is an absurd failure—not *ideas* but *ideals*, should be the goal, and the infinities exist as ideals rather than as ideas. Theology is not the science of religion (pp. 14, 15). "Theology is not a branch of analytical psychology, nor a branch of anthropology." Nor is "religion" the subject-matter of theology. "Religion is essentially emotion; theology is doctrine; the former feels, the latter thinks; theology is a structure, an edifice of thought; religion is a flow—a stream of sentiment," and so on. The subject matter of theology "consists of *rational* phenomena." "It is the task of theology to study these implications of logical thought

which are hyperlogical and to interpret them in rational terms." There is a "supernalizing power;" this presents *theology* its task. "Theology is the science of idealization. The phenomena of idealization spring from foundations deeper than the will; their credentials are cosmic. Theology thus deals not with ideas, but ideals. Ideals are not to be grasped; they are things to be reached for. Theology must study the grounds and source of these ideals. God is, for example, not an *idea*, but an *ideal*. Theology cannot be a science of the overworld as astronomy is a science of the heavenly bodies. The overworld faces downward and presents itself to reason as ideals. Of these theology speaks. While science is, as commonly defined, essentially atheistic, scientific man is not. Man is infinitely greater than science. Thus our author indicates a field for theology apart from science, and he proceeds to bring the Infinite, as it were, within reach by a course of mathematical reasoning. Some mathematical wonders are unfolded. The outcome of his search and reasoning is that the whole and the part may both be infinite. There is no absurdity in this thought. It is a mathematical commonplace. Infinities are not all alike. "There are countless mathematical infinities or infinitudes or infinites." The Infinite of theology is the envelope, enfolding them all. Thus Dr. Keyser leads to the Infinite of theology by way of the infinites within it. The infinite is in the finite, as mathematics shows. There is much interesting, and occasionally intricate reasoning, whereby mathematics justifies both the Dignity of Omniscience and Freedom; the fact of omnipresence as one of the "intelligible ideals." An illustration is found in the concept of "hyperspace." There results the "conceivability of the infinite Being being everywhere present in an infinite region without being contained in it." Mathematics contains the wonders which are found in theology, and theology can profit by the belief which mathematicians bestow on their wonders and seeming incredibilities.

ALLEN MACY DULLES.

THE CHURCH AND THE PEOPLE'S PLAY, by Henry A. Atkinson. (The Pilgrim Press, Boston Mass., 1915. xiv 259 pp. 5¼x7½ in. \$1.25 net.)

In reading this book the reviewer selected for his first impressions the chapter, "Program for the Church." Any man who can suggest a workable program for the church in dealing with the problem of the play of the people in the parish and community is worthy of attention. The two things in Mr. Atkinson's program which must commend it are that it requires as the very first and essential step the survey of

the community. He makes very clear, what should be obvious without argument, that no adequate or successful effort can be made to care for the play of the people without an accurate and thorough knowledge of the local elements in the problem. This is one commendable feature in his program. The second is that he offers no cut and dried solution for the problem. He insists that each church or set of workers must meet the needs of the locality by agencies adapted to that locality. The success of a particular plan in one town does not guarantee its success elsewhere.

A reading of this chapter led the present writer to read the six preceding and the two following chapters, and he found they were all characterized by the sanity, temperance and insight that made chapter seven of value.

The chapter on dancing, cards, and theatre should have thoughtful consideration. There is lacking the *ad captandum* treatment of these amusements, so common in much that the clergy has to say about them. The author makes clear that the mere negative, prohibitive attitude the church leaders frequently take toward dancing, cards, theatre, Sunday baseball, movies, penny arcades, leaves the real situation unmet, and in many cases aggravates the evils which we all deplore. The reading of this book ought to keep a pastor from preaching a sermon indiscriminatingly denunciatory of so-called worldly amusements, and this would amply justify the purchase of the book by him. But he doubtless would also be inspired and instructed to proceed in some intelligent way to seek a practicable solution of the amusement problem in his parish. This is a much needed effort in most communities.

G. B. S.

THE PARABLES OF THE OLD TESTAMENT, by Clarence Edward Macartney, M.A., D.D., Minister of the Arch Street Presbyterian Church, Philadelphia. (Fleming H. Revell Company, New York, 1916. 122 pp. 75 cents net.)

In this book Dr. Macartney presents to a wider circle of readers nine sermons, which he preached to his congregation in Philadelphia. The subject of these sermons is happily chosen. The parables of the Old Testament present a fresh subject of study for the preacher as well as for his hearers. The author is probably correct in saying that there is not a single book in English that deals with the parables of the Old Testament. And yet there is much material in them that can be used in moral appeal, as the author shows by the effective use which he makes of them in his sermons. The author has included among the

parables of the Old Testament two which are strictly speaking fables, namely, Jotham's fable of the Trees, and King Joash's fable of the Thistle and the Cedar. The other parables are, the Parable of the Lost Prisoner, Nathan's Parable of the Ewe Lamb, the Parable of the Woman of Tekoah, Isaiah's Parable of the Vineyard, and his Parable of the Ploughman, and Ezekial's Parables of the Faithless Wives and of the Two Eagles and the Vine. The teaching of these parables is well set forth by the author, although he uses the parables occasionally to suggest to him thoughts which are strictly speaking not involved in them. However, on the whole he has given a good illustration of how the treasures of truth in the Old Testament may be used effectively by the preacher of today in his work of teaching and inspiring his people.

WILLIAM JOHN HINKE.

BIBLE PROPHECIES AND THE PLAIN MAN, by Marr Murray. (Hodder and Houghton, New York, 1915. 319 pp. 12 mo. \$1.25 net.)

As to the contents of this book it is sufficient to say that according to its author the British are the Lost Ten Tribes, the United States corresponds to the Tribes of Manasseh, the Hebrew prophets predicted the present European war. The Allies are the Elect of God, the Germans the modern descendants of the ancient Assyrians, the German emperor is something of the anti-Christ and 1923 is the end of the times of the Gentiles.

WILLIAM JOHN HINKE.

CONSCIENCE, ITS ORIGIN AND AUTHORITY, by G. L. Richardson. (E. P. Dutton, New York. viii+248 pp. 5x7½ in. \$1.75 net).

Mr. Richardson's purpose seems to be to establish conscience as a function or faculty, or voice in the moral life. His position is, in the main, that of Butler and Martineau and Martensen as regards the nature, foundation and authority of conscience. He devotes a chapter to definitions and another to a comparison of definitions. His conclusion is stated (page 69) "Conscience is the reaction, pleasurable or painful, of the whole personality in response to a human or divine standard." Conscience is authoritative, though not infallible. It develops *pari passu* with personality. The postulate of conscience is faith in a moral order; indeed in a person, God. Conscience is depicted in Greek tragedy; it is present in Greek philosophy; it is active in the narratives of the Old Testament; it is, as a word, in the New Testament. The church supplements the individual conscience. By means of sacraments the conscience is nourished. It is developed with personality, under the influence of the Holy Spirit.

In Christ, is its ideal, and its power. Conscience should be in statecraft, in war and in business.

Thus we may briefly outline an interesting book, which is addressed, the author says, to the "general reader," and we can commend the book to him as containing much that is valuable, instructive and stimulating.

The subject, as the author correctly states, is one of importance. It is needful in these days to establish the obligations of what is called morality; what should be called the will of God. The author is correct in rejecting hedonistic and utilitarian ethic as without force, without real "obligation." There is no obligation to work for the happiness of future generations on a utilitarian basis. There can be but one actual basis of duty, and that is, a divine will (see pp. 79, 91, 124). Much that our author says is exceedingly well said and fortified by liberal quotations from standard writers. There seems, however, a tendency to specialize conscience as a function or faculty. In such sentences as "conscience declares what ought to be," "the function of conscience is to strengthen the sanction of duty," "conscience if it is to have authority," "interrogate conscience," "answer which conscience gives," conscience seems to be a distinct voice or faculty. Such expressions have value in popular discourse, but only metaphysically.

On his own theory, it is not conscience that commands, but God, Christ and the Church. It is not the conscience that "perceives" but the person. In consistency, Mr. Richardson should not speak of dependence on the "inner light of conscience" when he has recognized conscience as a "reaction of the whole personality to a human or divine standard" (p. 69).

Again, conscience seems to lose its personal individuality if we are to "throw ourselves on a social force (the church) mightier than our own" (p. 151). The church is "a fortress to which the individual may return for shelter." His criticism of Calvinistic opinion as to the depravity of human nature seems rather uncalled for in view of his own approval (p. 183) of the Tenth of the Articles of the Church of England.

Undoubtedly, our consciousness of good and evil is clarified through the church, the sacraments and the Holy Spirit; but, this theory of conscience as consciousness is not consistently sustained.

It is the over-valuation of this word, conscience, which seems to distort his view of ethics and causes him to wonder that more separate

treatises have not been written. There are some which Mr. Richardson does not seem to know, judging from his "Introductory." We can hardly agree that "conscience" is the pivotal element of ethic or of morality. Morality, or conduct should and must revolve about the will of God. God is in the good, the true, the beautiful. The beautiful says, love me; the true says, trust me; the good says, do me, make me real and fact. Consciousness perceives the good, the true, the beautiful; conscience is the recognition of these as obligatory, as the will of the eternal.

Sensitiveness to the "ought" is conscience, which varies with the subjective condition of man and the objective circumstances. The genuine Christian perceives in Jesus Christ his "ought," his law. Only thus is a heathen word Christianized.

ALLEN MACY DULLES.

THE INNER LIFE, by Rufus M. Jones, Litt. D. (The Macmillan Company, New York, 1916. 194 pp. 3¼x7½ in. \$1.00).

For Auburn men this book will be attractive as the work of one who is to be a minister-in-residence at the Seminary in 1917, while to others it will merit reading for itself. Professor Jones writes from a feeling that "there will certainly be some readers who will be glad to turn from the accounts of trenches lost or won to spend a little time with the less noisy, but no less mysterious battle inside the soul and from problems of foreign diplomacy to the drama of the inner life.

As a contribution to the development of Christian character along the line most apt to be neglected in this busy, hurried age, the book is timely and deserves to be read by pastors and laymen.

The author does not attempt to depreciate the importance of the exterior life with its activities and combinations, but endeavors to show the mutual dependence of the exterior life and the inner. Instead of being separated by "either" or "or," they should be the more closely joined by "and."

In carrying out his purpose Professor Jones has given us a book divided into six chapters, sub-divided into several sections. These chapters are The Inner Way, a discussion of the life and teaching of Jesus Christ; The Kingdom Within the Soul; Some Prophets of the Inner Way; The Way of Experience; A Fundamental Spiritual Outlook, and What Does Religious Experience tell us about God.

Subjective religion has no stronger advocate than Professor Jones, whose standard history of the Quakers in the American colonies and

Studies in Mystical Religion show such breadth of fine and kindly sympathy with those who have striven to reach the heights of spiritual experience. In the *Inner Life*, with deep insight of modern needs and rare scholarship the true goal of life is pointed out, and the means of reaching it suggested.

The short sections can be read in a few minutes, but they will furnish thought and inspiration for hours. When you are tired of exhortation and the drive of those who imagine life has no value apart from organization and machinery, try the *Inner Life* and *The Spirit of Calmness and Repose* there indicated will be a veritable haven of rest for those who attain to the ideal of the book.

PLATO T. JONES.

CONTRASTS IN THE CHARACTER OF CHRIST, by Frank E. Wilson. (Fleming H. Revell Company, New York. 184 pp. 3¼x7½ in. \$1.00 net).

Studies in the Life and Character of Jesus Christ are numerous, but in this work on *Contrasts in the Character of Christ*, the author has blazed a new path along which others will inevitably follow. The question arises why has this theme not been more generally discussed by preachers and others who have been setting forth the matchless life under such a variety of aspects. Possibly so much attention has been given to the messages of Christ that the large field suggested by Dr. Wilson's book has been overlooked. To a pastor wishing to give a series of sermons to his morning congregation these studies upon Christ's Power and His Weakness; His Severity and His Sympathy; His Courage and His Gentleness; His Confidence and His Dependence; His Energy and His Repose; His Simplicity and His Keeness; His Resoluteness and His Patience; His Cheerfulness and His Sorrow, will prove of great value.

The author has done good work in his analysis of the character of Jesus, and his practical application of the principles regulating the Master's life to the great problems confronting humanity add to the suggestiveness and worth of the book.

PLATO T. JONES.

PARADOXICAL PAIN, by Robert Maxwell Harbin. (Sherman, French & Company, Boston, 1916. xxv+212 pp. 5½x8¼ in. \$1.25 net).

Our author distinguishes two classes of pain, one which ultimately serves a good purpose, and which he calls "paradoxical pain," and the

other, the opposite of the former, which is evil and works for harm and destruction. His book deals with the former. Paradoxical pain may be physical, mental, or spiritual, each having an interactive influence in the region of the others. He first treats of the pain which is due to man's place in the physical universe, such as, respiration, digestion, parturition, infancy, fatigue, disease, phagocytosis; then, of the pain which is involved in the mental activities, such as, competition, defeat, anxiety, fear, misfortune; and lastly, of the pain, more intimately involved in the growth of the soul, such as affliction, altruism, self-sacrifice, temptation, divine discontent, remorse.

There are many quotable sentences, and the style is energetic, epigrammatic, and at times, brilliant. The book breeds optimism, a philosophical rather than a pietistic optimism. For while it is not lacking in a genuine religious fervor, it is lacking in pious common places about the good of pain, which so frequently are the last word writers on this subject have to give us. It is really a sensible, common-sense philosophy for living in a world where pain is so commonly associated with every function of the human organism. The reading of it will clear up many a perplexity and help to straight thinking about the devious, dark things of life, and the acceptance of its point of view and adoption of its philosophy of life will help in the bearing of heavy burdens.

GEO. B. STEWART.

THE RELIGION OF POWER. A Study of Christianity in Relation to the Quest for Salvation in the Graeco-Roman World, and Its Significance for the Present Age, by Harris E. Kirk, D.D. The Sprunt Lectures delivered at Union Theological Seminary, Richmond, Virginia, 1916. (George H. Doran Company, New York. 5½x8¼ in. 317 pp. \$1.50 net).

These lectures illustrate again the difficulty of applying to men such terms as liberal, progressive, conservative, and others, as if they were properly labeled when it is done. Radicals will call them conservative; conservatives of twenty-five years ago, if not of today, will call them liberal, possibly progressive. They are, in the judgment of the reviewer, in the best sense of the terms liberal and conservative. Conservatives will profit from them if they will read and inwardly digest, but just as truly will many liberals, would-be theologians, who are ignorant of the past and convinced of the truth of their crudities, if they will only read and heed. The lectures show that men who think, whatever their place may be among thinkers, are endeavoring honestly to state our Gospel in modern terms and with modern applications while conserving what is abiding in the heritage of the past.

The lecturer sticks to his text—he is dealing with Christianity as a religion of power. After an introductory lecture on "The Westward Movement of Christianity," four lectures follow dealing with the pre-Christian quest for "safe conduct." "The Ritual Quest" as illustrated by the Oriental religions; "The Ethical Quest Among the Greeks" and "Among the Romans," and the "Legal Quest Among the Jews." This age-long quest intensified "the need for a virtue-making power, and served to make the question of right relation with God paramount." Then follow four more on "Christianity as the Religion of Power," "As a Justifying Power," "As a Constructive Power," and on "The Finality of Christianity." The author says that "the book is the result of a fresh endeavor to interpret Christian experience for myself." He is familiar with the important literature which bears upon his theme, he uses it with skill, and is himself an independent thinker. His treatment of his theme is fresh and often very suggestive, as for example, in Lecture VII where he treats of Justification by Faith.

The lecturer makes much of Balfour's statement in his "Theism and Humanism," of the double aspect of beliefs; on the one hand beliefs have a position in a cognitive series, and on the other in a causal series. The former, when applied to religion, asks, What is religion? the latter, How does religion function in human experience? It will be seen at once what effective use the lecturer could make of this distinction in treating his theme. He says: "Doctrines are descriptive of function; they explain how Christ's redemptive power functions in individual experience." "Religion is man's most concentrated conception of spiritual need. It is the manifestation of an impulse which has been defined as 'the effective desire to be in right relation to the Power manifesting itself in the universe.'"

The reviewer had noted a number of passages for quotation, but the following must suffice. Dealing with the question whether the modern man has outgrown the Gospel, he says: "Two things, however, must be distinguished: The attitude towards the fundamental historical significance of Christianity is one thing; the attitude towards theological interpretations and systems of later centuries is quite another thing. Every thoughtful man must interpret truth in terms that he can understand. Every age has its own way of thinking about ultimate questions; and the disposition to think of Christianity in present day concepts need not necessarily lead to the rejection of, or indifference to, fundamental historical revelations."

"Many a modern man thinks that because he can make a tin can better than his neighbor, he is capable of settling the affairs of the

universe. The church today is suffering * * * * from the irresponsible attentions of many whose only claim to notice is that they have made a success in a material direction. Such men never suspect their fallibility; neither do they question their attitude towards religion." "The discontents of today are not those of poverty but of prosperity. The discontents of prosperity are spiritual." The church "must not allow itself to be diverted from its main business; neither must it permit this age to forget what that business is. The fundamental duty of the church is an adequate presentation of the gospel of Jesus Christ." And the "deeper aspect, fundamental to all the rest," of this gospel is its "dynamic significance."

A careful study of this book will show many a young preacher how to preach doctrines so that they will function in modern Christian experience.

JOHN QUINCY ADAMS.

MODERN MOVEMENTS AMONG MOSLEMS, by Samuel G. Wilson, D.D. (Fleming H. Revell Co., New York, 1916. 5½x8¼ in. 305 pp. \$1.50 net).

To many the title will appear like a contradiction in terms for unchangeableness has long been regarded as one of the characteristics of Islam. But those familiar with its past and its present know that it is not nearly so changeless as is commonly supposed both within and without its ranks. The orthodox, conservative moslem is quick to deny that there is any possibility of improvement or development for all is fixed by the Koran or Mahomet. Yet without his being aware of it his own faith and attitude have not remained unchanged.

What these changes are, their causes and results and their meaning both for Islam and the world, have been forcefully set forth by Dr. Wilson. His was an intimate knowledge of actual conditions and his keen observations covering more than thirty years enabled him to speak with authority on this subject. By his recent death Persia and the missionary forces of Christianity have lost a faithful, devoted and untiring worker.

Though Dr. Wilson's chief contact with Islam was in Persia, with the Shiite sect that is chiefly found there, his book treats of the changes that are being wrought in the faith and conduct of moslems the world over.

After showing how in the past Islam has been modified by various innovations not contemplated by its founder, such as the pantheistic

doctrines of sufism, saint-worship, and the development of a priesthood, the author passes to modern movements and changes. Some of these arise from the hopes and aspirations of Islam and have led to a quickening of its life and a revival of zeal on the part of many. Chief among these is, or rather was, Pan-Islamism with its scheme to unite all of the followers of the prophet into one great moslem empire. Abdul Hamid was especially active along this line because he saw in it a chance to increase the sphere of his activity and power. But the proclamation of the constitution in Turkey and the nominal opening of the army to Christians took from the movement one of the instruments upon which it had largely depended. And the failure of the jihad proclaimed in 1914, whatever may have been the reasons, shows that the moslem subjects of Christian powers need more than the mere call to arms for Islam to unite them under the flag of the crescent.

Much more serious is the renewal of zeal in propagating the faith. In this the sword has given place to craft and subtlety. Using the neutral and tolerant attitude of Christian governments as a means for advancing its own interests, Islam has grown and is growing at an alarming rate. "It is vigorous, active, determined. It is making progress, winning victories, planning other victories. No easy work lies before the church if it would stem the tide of Mohammedanism." (p. 111).

One of the principal sources of change is the contact with Christian ideas and civilization. Much that was old and outworn is giving away almost imperceptibly and being supplanted by new and better ideas. And in addition all over the moslem world there are deliberate and open attempts to bring Islam more into harmony with present day life and thought. These are bitterly opposed by the more conservative and fanatical moslems, but they have not been able to prevent many forward steps. Education is being encouraged and school systems apart from the mosques are being established. The position of woman, always lowered by Islam, is being improved. Slavery is passing. Even the Shariat, or sacred law, has at many points been superceded by more modern and civilized codes from the West.

New political ideas are developing. Persia and Turkey have both proclaimed a constitutional form of government. And though in neither case has it been a brilliant success yet progress has been made. Dr. Wilson speaks rather discouragingly of these attempts as showing some fundamental weaknesses in moslem character, and yet it must be ad-

mitted that the very fact that the attempts were made is a hopeful sign. It is impossible to predict what effect the war will have on the ideas of "liberty, fraternity, equality, justice" of which Persia and Turkey have heard so much and seen so little, but it is hard to believe that conditions can ever be as bad as they were formerly.

This last book of Dr. Wilson's sounds a note of hopefulness for it brings clearly before our minds the changes for the better that are going on in Islam and shows that its contact with Christian life and thought has not been without its effect. But it also makes clear the challenge that growing Islam presents to the Christian church. "Upon the Church of Christ, Islam is an urgent call to duty, to faith and obedience." This call should be answered not by the proclamation of a new crusade, but in the spirit of sympathy, brotherhood and Christlike love.

HARRIS B. STEWART.

THE MEANING AND VALUE OF MYSTICISM, by E. Herman. (Penguin Press, Boston; James Clarke & Company, London, 1915. xvi+386 pp. 5½x8¼ in. \$2.00 net).

The rich and rapidly-increasing literature on Mysticism has received a notable contribution in this second considerable work by Mrs. Herman. The plan and scope of the book is striking, and the execution is admirable. The first five chapters are devoted to "the elucidation of the nature of Mysticism, the resolving of some of its inherent antinomies, and the removal of difficulties, obscurities, and ambiguities which stand in the way of intelligent discussion (p. xi). Then follows a study of a "typical mystic," Angela de Foligno, who is thought of as "exhibiting the characteristic weaknesses as well as the characteristic strength of Mysticism" (p. xii). The remaining five chapters deal with Mysticism in its relation to Asceticism, Symbolism, Philosophy, Theology, and Eschatology, and the book ends with a short Conclusion. The expression is lucid, and the thought is suggestive, both to the practical religious worker and to the student of religious thought.

For a proper appreciation of the book, however, it should be borne in mind throughout that its primary concern is with the art rather than the science of religion. Its interest is in the practical use of Mysticism rather than in its critical analysis or philosophical appraisal. It is the declared purpose of the author to use both the historical and psychological methods in such a way as "to make the great mystical heritage available for our own day and generation, and

* * * * to link it up with the plastic, living movements of the present time" (p. xi). Consequently, in each relationship of Mysticism considered, the attempt is made to ascertain what of value may be found therein for the fullest development of the religious life. At the same time, the author is far from presenting a special plea for Mysticism, as is shown in this characteristic statement from her Conclusion: "Taken in its totality, Mysticism is not the pearl of great price for which the wise merchantman of the spirit is ever searching; it is rather a wide and strong field wherein he must dig diligently to find goodly pearls and where the deceptive and worthless lies nearest to the surface" (p. 371).

The book shows the author to belong to that class of writers on Mysticism who make no distinction between Mysticism "at its best" and any form of genuinely spiritual religion. She says that "Mysticism is essentially a spirit, and not a system or even a method" (p. xi); and that the "via negative" of Mysticism is "its most unfortunate 'accident'" (p. 303). She anticipates a religious revival as a result of the present war, when "more especially will men everywhere begin to respond to the message of a truly Christian Mysticism—that is a Mysticism whose passion for intimacy with God is checked by the Christian sense of sin, based upon a deeply ethical conception of salvation and sanctity, and born of a vision of God as He is in Christ Jesus" (p. x). "Mystical theology," she says, "has been the ferment in every theological reaction, the leaven in every spiritual movement, the constructive impulse in every reform" (p. 264). In carrying out this contention, Mrs. Herman, like many other scholars who share this view with her, finds that only such elements as harmonize with this definition belong to "true Mysticism" and that the "true mystic" is only the one whose life and use of his experiences lend themselves to this interpretation. (cf. p. 114f). Her use of the "Blessed Angela de Foligno" as her "typical mystic" illustrates this point. Such a contention involves a definition of Mysticism so broad, and at the same time so exclusive of many opposing elements, as to render the contention little short of an argument by definition. Granting that it is true that "Mystical apprehension is the highest rung of a ladder which reaches from common sense to ecstasy" (p. 32), it is not necessary that all spiritual aspirants climb that ladder. However, it should be said for our author that she comes nearer to justifying her contention than most other writers who share this conception with her.

The chapter on Asceticism should be noted with care by all those inclined to regard asceticism as primarily fruitless and reprehensible. The chapter on Symbolism is especially lucid and

enlightening concerning this seemingly obscure subject. But the chapter on "Mysticism and Theology" appears as the best in the book. Her treatment of this subject is highly suggestive, though the necessity and validity of her idea of a "becoming God" are doubtful. However, students of theology will look forward with keen interest to the fuller elaboration of her ideas which she promises in the future (p. xii).

In certain controverted cases, statement only is used where proof is needed, and the lack of illustration at least is keenly felt, as in her estimation of Wordsworth (p. 215); but the book should be judged by its outstanding excellencies rather than by its minor defects.

Mrs. Herman seems to take special interest in criticising the works of Miss Evelyn Underhill; and therein lies another element of value in her book, for she enters into the discussion with a degree of candor, tempered by appreciation, which the chivalry of the opposite sex might preclude. While Mrs. Herman does not show a broader knowledge of the literature of Mysticism than Miss Underhill, she does show a deeper understanding of its underlying principles.

Those who would like to come to a better understanding and a fuller appreciation of Mysticism, as well as those who aim at a more technical knowledge of the subject, will find this book very profitable reading.

JOHN D. FINLAYSON.

THEOLOGY IN CHURCH AND STATE, by Peter Taylor Forsyth, M.A., D.D. (Hodder and Stoughton, New York and London, 1915. xxvi 328 pp., 12 mo. \$1.25 net).

Dr. Forsyth has written this book with specific reference to English conditions. But he has taken for the basis of his discussion the situation which will exist after disestablishment, which he believes must come at no distant date. This much of what he says applies to the United States as well as to England. "An absolute separation and neutrality between Church and State" he maintains—and rightly—"is impossible." For if the church has property, it holds this by authority of the state, and so the two come into a kind of relation which may have very large results. The impossibility grows, furthermore (if we may so speak of an impossibility), as the state constantly makes its function more humane and ethical, and enlarges its service to the people, doing for them many things which once only the church did, and as the church becomes more zealous for social justice. One of

the strong points of the book is its demonstration that strict separation of church and state, which many suppose we have in this country, neither is nor can be the fact.

Since "neutrality," non-intercourse and indifference, is out of the question, Dr. Forsyth tries to point the way to a better relation of church and state. This he describes as "reciprocal recognition." The state should recognize that the church has an independent life of its own, that it is not a corporation of governmental creation, but "a spiritual corporation with an autonomous existence." "It is impossible that the Church, the one society in the world which has an absolutely universal power and destiny, should be treated by the State like a gas company." The state should therefore regard the church as entitled to rule its own affairs, and further, in view of the church's services to society it should confer upon it privileges not given to other societies. "It should concede such privileges as consist with the freedom of the Church's personality and the facility of its service." "No privilege can be accepted by the Church which carries with it any diminution in its self-government." Dr. Forsyth is confessedly, and necessarily, vague, and he does not improve matters by verbosity. But his main purpose is clear. He is striving to define a policy of the state toward the church which is "distinct from either establishment or neutrality, from control or indifference."

Concerning what "recognition" means on the part of the church toward the state he has much less to say. It means for one thing that "the Church can hold its property only by an understanding with the State." It does not mean any degree of subservience to the state. The result of state control of the church, in Germany's moral collapse, Dr. Forsyth impressively describes in an appendix written in the early days of the war. The church's recognition of the state is to be given largely, it would seem, in the spirit in which the church regards the state. The church must recognize that the state "is a growing contributor to the moral culture of society. * * * If it cannot make men good, it can provide conditions in the interest of goodness, and it can do much to arrest the infectious power of the bad. It is no longer possible to treat it as non-divine. * * * It is in some ethical parity with the Church, if it is not in an equality. It is a power for the higher world. It is certainly not (as Augustine said) the organization of sin. * * * The State may be viewed by the Church as the junior partner in the Kingdom of God."

In the preceding paragraphs the word "church" has been used in a general way, as Dr. Forsyth uses it in the second and principal part of

his book. There remains the vital question as to how any particular religious society may be identified as a church, and therefore entitled to "recognition" from the state. A long first part of the book answers this. In it Dr. Forsyth distinguishes dogma, the statement of the church's gospel, and doctrine, the "scientific exposition" of the gospel, and theology, the mass of individuals' discussion of dogma and doctrine. Its "dogma" is the church's "germinal article," its "permanent ground." All true Christian churches hold the same "dogma." "The one article, or dogma, of a standing or falling Church is the statement, but not the exposition, of God's act of justifying grace in Christ and Him crucified." By its profession of this a society may be known by the state to be a church, and to have a right to "recognition." Dr. Forsyth contends very earnestly that "the idea of a Church of one germinal article" is the only means to a satisfactory relation of church and state, and also "the only condition of Church union."

It is a solid, thought-provoking book that Dr. Forsyth has here given us. Like all of his writings, it is repetitious, diffuse, and wearisomely allusive and epigrammatic. Yet it is a book of real power and originality. Its fundamental ideas come as close to Americans as to Englishmen. With us the problem has an additional grave complication in the great strength and the political policy of the Roman Catholic Church, on which nothing in the book bears. But the situation in view of which Dr. Forsyth writes is essentially ours. What he says may well be pondered by American Christians, for our position in the matter of church and state is neither altogether clear or finally settled, as most Americans suppose. It is certain that in the future we shall have to give it much more attention than we have given it in the past.

ROBERT HASTINGS NICHOLS.

THE BIRTH OF MORMONISM, by John Quincy Adams, D.D. (The Gorham Press, Boston, 1916. 106 pp., 12mo. \$1.00 net).

The appearance of this book is gratifying to all those who have known about our Seminary librarian's researches in the early history of Mormonism, for all of them have been hoping that he would publish his results. Though a small book, it is a real contribution to its subject, and the Seminary is honored in being so closely connected with it. "The Birth of Mormonism" is an example of a kind of historical work of which Auburn Seminary ought to be a center. The region in which the institution is situated had in the first half of the nineteenth century a religious history equal in interest and importance to that of any other part of the United States in any period of the

same length. Many features of modern American religious life cannot be rightly understood without a knowledge of religious conditions in Central and Western New York in that time. One remarkable aspect of these conditions is the large number of abnormal phenomena produced in these parts. Of these Mormonism is the chief, but among many brethren. Eastern Massachusetts, commonly supposed to be the favorite birthplace of freak religions, is surpassed by "York State." Now all this religious life will well repay more careful study than most of it has received. In such study our Seminary is by many circumstances marked out as a leader. Here is a path, not of mere dust-grubbing, but of important practical service. For instance, in the present prevalence of itinerant evangelism it would be most useful to have an unprejudiced and thorough account of the revivalism which gave to some regions in this state the name of "the burnt district." But all this is "another story," suggested by the example set in the book before us.

Dr. Adams' chapters are occupied chiefly with the characters of the earliest Mormons, Joseph Smith, the "three witnesses" to the Book of Mormon, and the members of the church formed at Fayette in 1831. Most of the material has to do with places in New York, though the book presents some new sources relating to the Nauvoo history. It is a lifelike picture of personalities that Dr. Adams sets forth. Obviously Mormonism was a product of the lowest strata of the society of this region. It owes its origin to people who were nearly or quite degenerate, intellectually or morally. The extreme ignorance of some of the earlier devotees, such as the Whitmers, is a significant feature of the situation. It is plain that the founding of the new religion was a case of cunning imposing upon stupidity and mental emptiness. It could never have gathered strength had an intelligent knowledge of Christianity prevailed where it appeared. As Professor Curtis of Edinburgh says, "That he (Joseph Smith) was able forthwith to find followers and dupes is a pathetic testimony to the disordered religious condition, the superstitious spiritualism, the crude Scripturalism, the credulity and ignorance of a large section of the population of the United States during the early years of the century of its most rapid expansion and settlement." Dr. Adams emphasizes Smith's ability, about which there can be no doubt. Certainly a knave, he was as certainly no fool who, with no education, produced in a short time the book which he dictated from behind the blanket, and who had such insight into the human nature about him as to make his religion a success. Dr. Adams gives what seems a final handling to the subject of the relation of Solomon Spaulding's unpublished romance "The

Manuscript Found" to the Book of Mormon. He concludes that much of the latter was derived from the former, the "lifting" having been done by Sidney Rigdon.

Dr. Adams thoroughly commands the literature of his subject, and he has had access to many obscure but valuable sources. There is no better account of how Mormonism came to be. It has been written with a purpose, so to exhibit the fraudulent origin of Mormonism that stronger effort will be put forth to remove "this blot upon our country." May this purpose be accomplished.

ROBERT HASTINGS NICHOLS.

THE EIGHTEENTH CENTURY IN FRANCE, by Casimir Stryienski.

THE FRENCH REVOLUTION, by Louis Madelin. (G. P. Putnam's Sons, New York, 1916. vi+345 pp.; xii+662 pp. Demy 8vo. Each \$2.50 net).

Two more volumes, the fourth and fifth, of the "National History of France" here greet us. M. Stryienski's book covers the time from the accession of Louis XV to the Revolution. His mastery of the sources is evident. He moves easily and surely through the period. One's first thought is that his book is a survival of an old-fashioned kind of history, that which was occupied with kings and queens, ministers and ladies-in-waiting, court intrigues and royal revenues, and with foreign politics and wars, and which paid little heed to the life of the people. The reader comes to see, however, that the author has chosen this by-gone manner of writing history as a method of giving a truthful idea of the times. For it was the characteristic of the French royal government in this period that it lived for itself and ignored the people. It is a successful method that M. Stryienski has chosen. His plain tale of the French monarchy during these years goes far to account for the Revolution. In recounting the later years of Louis XVI, he manages to make the reader feel the rising discontent of the people, while still writing from the point of view of the heedless and selfish court, so that the Revolution comes as no surprise. It is all skilfully done—an excellent example of artistic and true historical composition. For the rest, M. Stryienski's narrative is clear, his style is vigorous, his portraits of personalities are convincing and illuminating. It is hardly a book to rouse enthusiasm, for the character of the period will not allow this, but it is competent and effective.

M. Madelin's "French Revolution" is able to give a reviewer the experience, rare with reviewers, of reading a book clear through, not from a sense of duty, but from strong unwillingness to stop. It is truly

fascinating and absorbing. A large element in its power to hold the reader lies in the fact that it obviously rests upon enormous research, whose results have been very well digested, so that one feels that he is on solid ground. Probably it is not hard to write on this subject a book to which such adjectives as "vivid" and "dramatic" and "thrilling" could be applied. We have had a surfeit of this sort of thing. Yet it would not be a true account of the Revolution which lacked these qualities, and this book has them in high degree. Some of the scenes fairly stamp themselves upon the mind, all the more because they are described without sentiment or rhetoric. Facts are made to tell their own stories. M. Madelin betrays no partisanship or prejudices; in fact he seems to feel no great admiration for any of the persons or parties concerned in the Revolution. His characterizations of the principal actors are fair, discerning and so sharply drawn as to be unforgettable; but his attitude toward all is critical. It is remarkable that being thus without special enthusiasms he has made his book so compelling. He has enthusiasm for the movement as a whole, if not for particular aspects of it. Greater than any of the merits of M. Madelin's book thus far mentioned is the fact that he shows the real progress that was made from point to point of the Revolution. He lets us see that amid the confusion and noise and crime there was a movement to an end.

The period of the book runs from 1789 to Napoleon's first consulate in 1799. An author attempting to put these years of France into one volume must limit himself, and M. Madelin has wisely fixed his attention especially upon political history. Yet he keeps social and intellectual conditions in view, and he appreciates the influence of religious motives as few writers on the Revolution do. His book is distinctly one to be grateful for, and rouses great expectations concerning the next and final volume of the "National History," which also is to come from him.

ROBERT HASTINGS NICHOLS.

THE RELIGION OF EXPERIENCE, by Horace J. Bridges. (The Macmillan Company, New York, 1916. 5½x7¾ in. xvi+275 pp. \$1.50 net).

The caption of Chapter 4, "The rediscovery of Jesus Christ," attracted the attention of the reviewer and started some such thoughts as would have arisen at the statement "the rediscovery of America." The third sentence in the chapter prepared one for something new—"Anybody who is willing to take a little trouble can speedily familiarize

himself with facts which render the ecclesiastical theory of Jesus as incredible as the story of Romulus and Remus" (p. 75).

In order to make this new discovery of Jesus it is not surprising that the Gospel narratives have to be swept aside by the statement that there are only two things certain about them, that nobody knows anything about their origin and that they are hopelessly inconsistent. As to the facts of the life of Jesus, "All that we can feel certain of is that he died by crucifixion" (p. 81).

It is easy for an author with these views to reject the evangelical doctrine regarding "the unique nature and the supernatural function of Jesus" (p. 118). The place Jesus is to occupy in the religion of the present and future will be won not by the conversion of the world to the orthodox dogmas but by a great ethical and spiritual renewal (p. 118).

The rediscovery of Jesus Christ amounts to a rejection of his person and the acceptance of some of his ethical teachings. The evangelical church places its confidence in the power of the personal Jesus. This rediscovery in effect is an elimination of him as a person from the world's life and a substitution of his teachings of social morals. It requires some imagination to accept this as a "rediscovery."

The next chapter is on "The resurrection of Socrates," in which Socrates is presented as a Saviour worthy of a place by the side of Jesus. It would seem to be a fair inference that Socrates has been distanced in the race for the first place among Saviours, although he had a good lead at the start both in time and favoring circumstance. The chapter on Immortality is an argument based on a somewhat metaphysical distinction between immortal life and eternal life. When the author reaches the conclusion (p. 216) that if Socrates is not immortal, he at least is eternal, living in Plato, Aristotle and later disciples, the reader wonders why he took the trouble to write twenty-nine pages on the subject.

The Chapter on Religion and Nationality is an able argument in favor of the moralizing of civil life and national and international affairs. It is a forceful antiseptic to the poison that an influential German school, which has aimed at the amoralization of Nations, has distilled into international relations.

The author has an interesting style, and charms one in many places by the force and beauty of his rhetoric.

GEORGE B. STEWART.

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Auburn Seminary Record

Volume 12

February 10, 1917

No. 7

Catalogue Number

1916 - 1917



Auburn Seminary Record

[ENTERED AS SECOND CLASS MATTER]

PUBLISHED DURING THE MONTHS
OF
JANUARY, FEBRUARY, MARCH, MAY, JULY, SEPTEMBER
AND NOVEMBER

BY
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AUBURN, N. Y.

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The volume begins with the March number.

**CALENDAR
SESSION 1917**

WEDNESDAY, APRIL 4TH, 1:00 P. M.—MONDAY, APRIL 9TH, 8:45 A. M.—Easter Recess.

FRIDAY, MAY 4TH.—Anniversary Week begins.

8:45 A. M.—Prayers.

9:00 A. M., 11:00 A. M., 2:30 P. M.—Examinations.

MONDAY, MAY 7TH.—8:45 A. M.—Prayers.

9:00 A. M., 11:00 A. M., 2:30 P. M.—Examinations.

7:30 P. M.—The Lord's Supper.

TUESDAY, MAY 8TH.—8:45 A. M.—Prayers.

9:00 A. M., 11:00 A. M.—Examinations.

2:30 P. M.—Annual Meeting of the Alumni Association.

7:30 P. M.—Annual Address before the Young Men's Christian Association of the Seminary.

WEDNESDAY, MAY 9TH.—Annual Meeting of Alumni Association (Continued).

8:45 A. M.—Prayers.

10:00 A. M., 3:00 P. M.—Addresses.

12 M. to 3:00 P. M.—Class Reunions.

7:30 P. M.—Sermon before the Society of the Alumni.

THURSDAY, MAY 10TH.—8:45 A. M.—Prayers.

9:15 A. M.—Meeting of the Board of Directors in the Dayton Memorial Library.

12:00 M.—Commencement, Willard Memorial Chapel. Address to the Graduating Class and Presentation of Diplomas by the President.

1:30 P. M.—Dinner for the members of the Board, the Alumni and invited guests.

MONDAY, JULY 9TH.—8:00 P. M.—Summer School in Theology begins.

SATURDAY, JULY 28TH.—Summer School in Theology ends.

MONDAY, JULY 30TH.—8:00 P. M.—Summer School for Christian Workers begins.

SATURDAY, AUGUST 11TH.—Summer School for Christian Workers ends.

SESSION 1917-1918

WEDNESDAY, SEPTEMBER 19TH.—10:00 A. M.—Enrollment of Students.

3:00 P. M.—Drawing for rooms in Morgan Hall.

5:00 P. M.—Semester begins. Prayers.

8:00 P. M.—Opening Address.

THURSDAY, SEPTEMBER 20TH.—8:45 A. M.—Prayers and opening of class work.

TUESDAY, OCTOBER 30TH.—Autumn meeting of the Board of Directors.

WEDNESDAY, NOVEMBER 28TH., 1:00 P. M.—MONDAY, DECEMBER 3D, 8:45 A. M.—Thanks-giving Recess.

FRIDAY, DECEMBER 21ST.—1:00 P. M.—Holiday vacation begins.

MONDAY, JANUARY 7TH.—7:30 P. M.—Holiday vacation ends.

WEDNESDAY, JANUARY 16TH.—Examinations begin.

FRIDAY, JANUARY 18TH.—Examinations and First Semester end.

MONDAY, JANUARY 21ST.—8:45 A. M.—Second Semester begins.

FRIDAY, MAY 3D.—Examinations of Second Semester begin.

THURSDAY, MAY 9TH.—Meeting of Board of Directors and graduation of Senior Class.

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REV. BENJAMIN FRANKLIN ROSTOCK,	- - - - -	Oregon, Mo.
McCormick, 1915.		
REV. CARL WADSWORTH SCOVEL,	- - - - -	Cortland.
Auburn, 1894.		

STUDENTS

CANDIDATES FOR THE B.D. DEGREE

OSCAR D. BROWNBACK,	- - - - -	Honeoye Falls, N. Y.
	Princeton, 1907.	
RICHARD J. CURNOW,	- - - - -	Red Creek, N. Y.
	Auburn, 1909.	
JOHN E. FLEMING,	- - - - -	Easton, Pa.
	Auburn, 1909.	
CHARLES K. IMBRIE,	- - - - -	Lancaster, N. Y.
	Auburn, 1916.	
OTTO R. JAECK,	- - - - -	Beaver Dam, Wis.
	Evangelical, 1910.	
JAMES P. LEYENBERGER,	- - - - -	Wheeling, W. Va.
	Western, 1893.	
CHARLES W. MAUS,	- - - - -	Winburne, Pa.
	Lane, 1914.	
KENNETH J. MCLENNAN,	- - - - -	Buffalo, N. Y.
	Auburn, 1916.	

FELLOW

CHARLES STANLEY SMITH, B.A., B.D.,	<i>Meadville, Pa.,</i>	- - -	Cambridge, Eng.
	Allegheny College, 1912.	Auburn Seminary, 1915.	
	Alumni Fellow.		

FELLOW 1.

GRADUATE STUDENTS

LEO ALVIN GATES, B.A.,	<i>Hornell,</i>	- - - - -	64 M. H.
	Lafayette College, 1908.	Auburn Seminary, 1912.	
EUGENE THEODORE HENZEL, B.D.,	<i>Auburn,</i>	- - - - -	23 Seminary Avenue
	Elmhurst College, 1905.	Eden Seminary, 1908.	
KENNETH JOHN MCLENNAN,	<i>Halifax, N. S.,</i>	- - - - -	18 M. H.
	Dalhousie University.	Auburn Seminary, 1916.	
HOMER DERIAL PEASE, B.A., M.A.,	<i>Scranton, Pa.,</i>	- - - - -	70 North Street.
	Bucknell University, 1906.	Rochester Seminary, 1909.	
ALFRED FIELD PRATT, B. A.,	<i>Batavia,</i>	- - - - -	14 M. H.
	Alma College, 1891.	Auburn Seminary, 1894.	

GRADUATE STUDENTS 5.

SENIOR CLASS

CHARLES HENRY DAYTON, B.A., <i>Auburn,</i> Hamilton College, 1914.	-	-	-	-	-	-	-	31 M. H.
VICTOR CHARLES DETTY, B.A., <i>Scranton, Pa.,</i> Maryville College, 1914.	-	-	-	-	-	-	-	36 M. H.
OMEGA DEAN DUTCHER, B.A., <i>Denver, Colorado,</i> Denver University, 1914.	-	-	-	-	-	-	28 Lansing Street.	
DAVID HUGHES EDWARDS, <i>Llanfyllin, Wales,</i> Cliff College, England, 1912.	-	-	-	-	-	-	-	38 M. H.
HARRY VICTOR FRELICK, B.A., <i>Denver, Colorado,</i> Westminster College and Denver University, 1914.	-	-	-	-	-	-	-	47 M. H.
JOHN BATCHELDER LANDON, B.A., <i>Detroit, Mich.,</i> Alma College, 1913.	-	-	-	-	-	-	-	47 M. H.
IRA LEE LIVINGSTON, B.A., <i>Emmet, Arkansas,</i> Lincoln College, 1913.	-	-	-	-	-	-	-	40 M. H.
ARTHUR WOODWARD MCFARLAND, B.A., <i>Falk, Idaho,</i> Occidental College, 1910.	-	-	-	-	-	-	-	62 M. H.
WILLIAM M. MACKEY, B.A., <i>Auburn,</i> Marietta College, 1912.	-	-	-	-	-	-	25 Elizabeth Street.	
SAMUEL JOSEPH ARTHUR PAGE, B.A., <i>Geneva,</i> Hobart College, 1913.	-	-	-	-	-	-	Knoxville, Pa.	
MRS. IDA THORNE PARKER, B.A., <i>Union Springs,</i> Earlham College, 1907.	-	-	-	-	-	-	Union Springs, N. Y.	
EDWARD WELTON PERRY, B.A., <i>Hamilton,</i> Colgate University, 1914.	-	-	-	-	-	-	-	31 M. H.
EDWARD ROBINSON, B.A., <i>Burkeville, Va.,</i> Biddle University, 1914.	-	-	-	-	-	-	-	13 M. H.
††ROBERT BLAIR ROCK, <i>Melbourne, Australia,</i> Scotch College, Australia.	-	-	-	-	-	-	-	23 M. H.
VAHAN MANNA THOMASIAN, <i>Aintab, Aleppo, Turkey,</i> Atenagan Institute, 1908.	-	-	-	-	-	-	-	25 M. H.
LAWRENCE PRESCOTT VAN SLYKE, <i>Geneva,</i> Hobart College, 1909.	-	-	-	-	-	-	-	8 M. H.
GEORGE WARREN WALKER, B.A., <i>Troy,</i> Hamilton College, 1914.	-	-	-	-	-	-	-	39 M. H.

SENIOR CLASS 17

MIDDLE CLASS

WALTER OTTO BENTHIN, B.A., <i>Meriden, Ia.,</i> Buena Vista College, 1915.	-	-	-	-	-	-	5 M. H.
LIVINGSTON BENTLEY, B.A., <i>Rochester,</i> Yale University, 1915.	-	-	-	-	-	-	58 M. H.

††WALTER BURRITT BROCK, <i>Washington, D. C.</i> , - - - - -	1 Mann Street. George Washington University.
PAUL HAMMIL COMBS, B.A., <i>Neosho, Mo.</i> , - - - - -	6 M. H. Park College, 1915.
GIOVANNI CRISTOFORETTI, <i>Avio' Tyrol, Austria</i> , - - - - -	68 M. H. Martini Lyceum, Milan, Italy, 1899.
LEONARD DUCKETT, B.A., <i>Cedar Rapids, Ia.</i> , - - - - -	53 M. H. Coe College, 1915.
†JOHN EVANS, <i>Cayuga</i> , - - - - -	Cayuga, N. Y. Crozier Seminary.
SETH NUGENT GENUNG, B.S., <i>Waterloo</i> , - - - - -	43 M. H. Hobart College, 1915.
DEVELLO SYLVESTER HAYNES, B.A., <i>Rockdale</i> , - - - - -	51 M. H. Colgate University, 1915.
†MARVIN FERDINAND HOGENBOOM, <i>East Palmyra</i> , - - - - -	19 M. H.
ALFRED WHITAKER LEES, <i>Philadelphia, Pa.</i> , - - - - -	57 M. H. Swarthmore College, 1916.
THEODORE NICHOLAS LUND, <i>Copenhagen, Denmark</i> , - - - - -	44 M. H. National Military College.
LOUIS MANELLI, Ph.B., <i>New York City</i> , - - - - -	9 M. H. Gregorian University, 1901.
OSCAR MONROE McADAMS, B.A., <i>Due West, S. C.</i> , - - - - -	13 M. H. Biddle University, 1915.
†MYRON LEWIS MORLEY, <i>Auburn</i> , - - - - -	133 North Street.
WILKINS HARPER MURPHY, JR., B.A., <i>Dallas Texas</i> , - - - - -	20 M. H. Park College, 1914.
†THOMAS PACKARD, - - - - -	R. D. 1, Auburn. Cook Academy.
ROBERT EDWARD SCHWENK, B.A., <i>Scranton, Pa.</i> , - - - - -	41 M. H. Hamilton College, 1915.
VINCENT SPROVIERO, B.A., <i>St. Louis, Mo.</i> , - - - - -	11 M. H. American International College, 1914.
ALBERT DUTTON STEARNS, <i>Saratoga Springs</i> , - - - - -	55 M. H. St. Lawrence University.
GEORGE LEROY TAPPAN, B.A., <i>Emmett, Idaho</i> , - - - - -	54 M. H. College of Idaho, 1914.
DAVID HUGH THOMAS, B.A., <i>Dawn, Mo.</i> , - - - - -	56 M. H. Park College, 1915.
BURT NATHANIEL WEAVER, B.A., B. Litt., <i>Sidney, Ark.</i> , - - - - -	42 M. H. Lincoln College, 1915.

MIDDLE CLASS 23

JUNIOR CLASS

FRED WALTER CHADWICK, JR., <i>North Whitefield, Me.</i> , - - - - -	15 M. H.
DONALD M. CHAPPELL, B.A., <i>Batavia, Stanford University, 1915.</i> - - - - -	17 M. H.
OTIS CARR EPPERSON, B.A., <i>Foss, Ark., Lincoln College, 1915.</i> - - - - -	22 M. H.
CLARENCE HEMAN FORD, B.A., <i>Manchester Depot, Vt., Colgate University, 1916.</i> - - - - -	35 M. H.
DAVID WESLEY GOVE, B.A., <i>Everson, Pa., Oberlin College, 1916.</i> - - - - -	72 M. H.
LEE ALLAN HANCHETT, PH.B., <i>Titusville, Pa., College of Wooster, 1916.</i> - - - - -	7 M. H.
BENJAMIN HEIDEMAN, B.A., <i>St. Louis, Mo., Dubuque College, 1916.</i> - - - - -	34 M. H.
†GEORGE FRANK LOEHR, <i>Lancaster, N. Y.</i> , - - - - -	11 Anna Street.
MIKIZO MATSUO, <i>Nagasaki, Japan, Meiji Gakuin, 1914.</i> - - - - -	26 M. H.
GEORGE HOWARD MICKELSEN, B.A., <i>Geneva, Hobart College, 1916.</i> - - - - -	45 M. H.
†WILLIAM MYLES PHILLIPS, <i>Melbourne, Australia,</i> - - - - -	27 M. H.
ARTHUR WILLIAM RATZ, B.A., <i>Waukon, Ia., Dubuque College, 1916.</i> - - - - -	37 M. H.
WILLIAM WOODFORD ROCK, <i>Melbourne, Australia, Caulfield College, 1900.</i> - - - - -	24 M. H.
FRANK LESLIE SHOEMAKER, PH.B., <i>Ellwood City, Pa., Grove City College, 1916.</i> - - - - -	49 M. H.
†HARRY STUBBS, <i>Fleming,</i> - - - - -	R. D. 1, Auburn, N. Y.
†HOWARD ARMSTRONG VANDE MYER, <i>New York City, Trinity College.</i> - - - - -	21 M. H.
†WILLIAM ARTHUR WILLIAMS, <i>Throopsville, N. Y., Johnson College.</i> - - - - -	Throopsville, N. Y.
YAICHIRO YAMAMOTO, <i>Tokyo, Japan, Meiji Gakuin, 1916.</i> - - - - -	33 M. H.

JUNIOR CLASS 18

*Pursuing selected studies.

†Special students.

††Entered on Examination.

GENERAL SUMMARY

1916-1917
STUDENTS

Fellows,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1
Graduate Students,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	5
Seniors,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	17
Middlers,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	23
Juniors,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	18
Total,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	64

INSTITUTIONS REPRESENTED

Allegheny College,	-	-	-	-	1	Gregorian University,	-	-	-	-	1
Alma College,	-	-	-	-	2	Grove City College,	-	-	-	-	1
Atenagan Institute,	-	-	-	-	1	Hamilton College,	-	-	-	-	3
American International College,	-	-	-	-	1	Hobart College,	-	-	-	-	4
Biddle University,	-	-	-	-	2	Johnson College,	-	-	-	-	1
Buena Vista College,	-	-	-	-	1	Lafayette College,	-	-	-	-	1
Bucknell University,	-	-	-	-	1	Lincoln College,	-	-	-	-	3
Caulfield College,	-	-	-	-	1	Marietta College,	-	-	-	-	1
Cliff College,	-	-	-	-	1	Martini Lyceum,	-	-	-	-	1
Coe College,	-	-	-	-	1	Maryville College,	-	-	-	-	1
Colgate University,	-	-	-	-	3	Meiji Gakuin,	-	-	-	-	2
College of Idaho,	-	-	-	-	1	National Military College,	-	-	-	-	1
College of Wooster,	-	-	-	-	1	Oberlin College,	-	-	-	-	1
Cook Academy,	-	-	-	-	1	Occidental College,	-	-	-	-	1
Crozier Seminary,	-	-	-	-	1	Park College,	-	-	-	-	3
Dalhousie University,	-	-	-	-	1	Stanford University,	-	-	-	-	1
Denver University,	-	-	-	-	2	St. Lawrence University,	-	-	-	-	1
Dubuque College,	-	-	-	-	2	Scotch College,	-	-	-	-	1
Earlham College,	-	-	-	-	1	Swarthmore College,	-	-	-	-	1
Elmhurst College,	-	-	-	-	1	Trinity College,	-	-	-	-	1
George Washington University,	-	-	-	-	1	Yale University,	-	-	-	-	1
Institutions represented,	-	-	-	-	-	-	-	-	-	-	42

STATES OR COUNTRIES REPRESENTED

New York	24	Japan	2	Colorado	1
Pennsylvania	9	Nova Scotia	1	Michigan	1
Australia	3	District Columbia	1	Virginia	1
Missouri	4	Austria	1	Turkey	1
Iowa	3	Denmark	1	Maine	1
Arkansas	3	South Carolina	1	Vermont	1
Idaho	2	Texas	1	Wales	1
States or Countries represented,	-	-	-	-	21
Denominations represented,	-	-	-	-	9

STUDENTS IN SUMMER SCHOOLS

Summer School of Theology,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	61
Summer School for Christian Workers,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	71
Total,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	132
Total of Students as above,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	64
Total,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	196
Less names counted twice,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	13
Total in Seminary and Summer Schools,	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	183

THE COURSE OF STUDY

Its Aim. The Auburn curriculum is organized with a view to preparing men for the actual work of the ministry. It aims to give the student a general view of theological science in its various branches; to furnish him thoroughly in knowledge and discipline in the points that are more directly connected with his duties in the pastorate; to prepare him for any special studies which he may pursue; and to afford him such facilities for special study as may be consistent with these other aims. Students, with the consent of the Faculty, may select additional courses as Optional Courses.

Seminary Year. The Seminary year is divided into two semesters of fifteen weeks each, exclusive of examination days and Commencement.

Lecture Hours. The required number of hours per week is for the Junior Class, sixteen; Middle Class, fifteen; and Senior Class, fourteen, a total of forty-five. Of these, eleven for the Junior Class, nine for the Middle Class, and six for the Senior Class are in prescribed studies, and the remainder in elective studies.

Seminars. To train students in the methods of investigation and to cultivate independence of judgment, and at the same time give them the advantage of more intimate acquaintance with their departments, some of the professors have arranged courses on the plan of the "Seminarium."

DEPARTMENT OF OLD TESTAMENT

Professors Hinke and Creelman.

HEBREW AND COGNATE LANGUAGES

The aim of the courses here offered is to make the student thoroughly familiar with the original languages of the Old Testament, to introduce advanced students to an intelligent study of the ancient versions (Aramaic and Syriac), to prepare prospective missionaries in Moslem countries for their work by a study of Arabic, to assist the student to form an independent judgment as to the value of archaeological discoveries for the interpretation of the Old Testament by a study of the Assyrian language, and in general to enable any student to specialize and to do advanced work in any of these languages.

1. Elements of Hebrew. Juniors, Elective. Three hours, First and Second Semester. Prof. Hinke.

The elements of Hebrew are studied during the Junior year according to the inductive method. On the basis of the text of Genesis, the chief grammatical forms are mastered and a vocabulary is acquired. During the second semester selected passages are read at sight. (Juniors who have previously studied an equivalent amount of Hebrew may elect advanced Hebrew courses or other courses in place of these three hours).

2. Reading of Hebrew Prose. Advanced students, Elective. One hour, First and Second Semester. Prof. Hinke.

Chief stress is laid in this course upon the acquisition of a vocabulary, for which purpose Harper's Hebrew Vocabularies is used.

3. Hebrew Syntax. Advanced students, Elective. One hour, First and Second Semester. Prof. Hinke.

The syntax of the language is studied on the basis of one of the historical books of the Old Testament. Gesenius' Hebrew Grammar, as translated by Collins and Cowley, is used as a text-book.

4. Hebrew Poetry. Advanced students, Elective. One hour, First and Second Semester. Prof. Hinke.

This course embraces a study of the principles of Hebrew poetry, including the main theories of Hebrew metre as advanced by modern scholars. Based on selected Psalms.

5. Biblical Aramaic. Advanced students, Elective. One hour, First and Second Semester. Prof. Hinke.

The Aramaic sections of the Old Testament are studied, with special emphasis on the Book of Daniel. Strack's *Grammatik des Biblisch-Aramaischen* is used, including the Aramaic texts which it contains.

6. Syriac. Advanced students, Elective. One hour, First and Second Semester. Prof. Hinke.

The elements of Syriac are studied with the help of Brockelmann's *Syrische Grammatik mit Chrestomathie*.

7. Arabic. Advanced students, Elective. One hour, First and Second Semester. Prof. Hinke.

A study of the elements of Arabic grammar, based on Socin's Arabic Grammar and Brünnow's Chrestomathy of Arabic Prose. Selections from the Arabic Bible and the Koran are also read.

8. Assyrian. Advanced students, Elective. One hour weekly, First and Second Semester.

A study of Assyrian on the basis of Delitzsch's Assyrian Grammar and Lesestücke. Selected Assyrian and Babylonian texts bearing upon the Old Testament are also read.

9. Semitic Epigraphy. Advanced students, Elective. One hour, First and Second Semester. Prof. Hinke.

A study of a selected number of Semitic (especially Phoenician) inscriptions as found in Lidzbarski's *Altsemitische Texte*, Heft 1, and Cooke's *North-Semitic Inscriptions*.

BIBLICAL LITERATURE AND HISTORY

10. Pre-Exilic Times. Juniors, Prescribed. Two hours, First and Second Semester. Prof. Creelman.

11. Exilic and Post-Exilic Times. Middlers and Seniors, Elective. Two hours. First Semester. Prof. Creelman.

The object of these courses is to furnish a general survey of the Old Testament. Emphasis is placed on the mastery of the Biblical material. Special attention is given to the bringing of the Biblical literature into connection with its historical background. Necessary questions of introduction are taken up. The progress of the social, moral and religious consciousness of the Hebrews is carefully noted. Light from contemporary history is also used.

INTRODUCTION

12. The Pentateuch and the Former Prophets. Middlers and Seniors, Elective. Two hours, Second Semester. (1917-18). Prof. Creelman.

A study of the sources, characteristics, date and method of composition of the books contained in these divisions. The contents, purpose and religious teaching of the different books are also studied. A knowledge of Hebrew is not required for this course and the two following courses.

13. The Latter Prophets and Hagiographa. Middlers and Seniors, Elective. Two hours, Second Semester. (1916-17). Prof. Creelman.

A study of the composition, literary characteristics, date, etc., of the books included in these divisions.

14. Old Testament Literature and Canon. Middlers and Seniors, Elective. Two hours, First Semester. (1917-18). Prof. Creelman.

A study of the development of the literature of the Old Testament and the formation of the Canon.

15. A Study of the Hebrew Text, Its Transmission and Its Versions. Middlers and Seniors, Elective. Two hours, First Semester. (1916-17). Prof. Creelman.

HEBREW EXEGESIS

16. Exegesis of Poetical Literature. Middlers and Seniors, Elective. One hour, First and Second Semester. (1917-18). Prof. Creelman.

Selections from the Psalter, Proverbs and Job. In addition to the exegesis, the introduction to these books, their teaching and other questions connected with them are studied.

17. Exegesis of Prophetical Literature. Middlers and Seniors, Elective. One hour, First and Second Semester. Prof. Creelman. (1916-17).

Selections from the Major Prophets. A general survey of the chapters which are not read in Hebrew is given, so that the contents of these prophecies as a whole are covered during the course.

ARCHAEOLOGY

18. The Old Testament and the Monuments. All classes, Elective. One hour, First Semester. Prof. Hinke. (1917-18).

The course consists of stereopticon lectures, which aim to make the student familiar with the most important monuments of Assyria, Babylonia and Egypt and in which their contents and bearing upon the Old Testament are discussed.

19. Social Life of the Hebrews. All classes, Elective. One hour, Second Semester. Prof. Hinke. (1917-18).

A study of the social and civil customs and institutions of the ancient Hebrews. This course is intended to supplement the study of the religious customs offered under Hebrew religion.

OLD TESTAMENT RELIGION

20. Hebrew Religion. Middlers, Prescribed. One hour, First and Second Semester. Prof. Hinke.

A study of the religious life of the Hebrews as recorded in the Old Testament. During the first semester the religious customs are studied, including sacred places, persons, seasons and rites. In the second semester the religious conceptions are considered, together with their place in the religious history of Israel.

21. Messianic Prophecy. Middlers and Seniors, Elective. Two hours, Second Semester. Prof. Creelman. (1917-18).

A study of the Messianic thought of the Old Testament in chronological order, emphasis being placed on its historical setting, its leading ideas, their development and fulfillment. A knowledge of Hebrew is not required.

22. Hebrew Prophets. Middlers and Seniors, Elective. One hour, Second Semester. Prof. Hinke. (1916-17).

A study of the social and religious teaching of the Hebrew prophets, with special emphasis upon the contribution of each to the religious life of Israel.

23. Hebrew Legislation. Middlers and Seniors, Elective. One hour, First Semester. Prof. Creelman. (1916-17).

A study of the legal element embodied in the different books of the Pentateuch. The contents of each code as related to its date of compilation, and the development of ethical and ritual enactments are carefully noted.

II

DEPARTMENT OF NEW TESTAMENT

Professors Riggs and Reed.

The work of this department is so arranged as to allow a special emphasis each year. The aim of the Junior year is to equip the student for intelligent and effective use of the Greek Testament in the courses of the following years and in his ministry, and to begin his immediate

preparation for expository work. The aim of the Middle year is to carry forward the training of the student in the work of exposition so that he may be able, through his knowledge and actual use of a proper method of exposition, to interpret for himself the New Testament books and also to set forth the life, work and thought of Paul. The courses for Senior year are mainly devoted to the Gospels, with particular attention to the life and teaching of Jesus Christ.

24. Greek Exegesis. Juniors, Elective. Two hours, First Semester. Prof. Reed.

Critical study of the New Testament Grammar and Idiom, with reference to the work of exposition.

25. Questions of New Testament Criticism. Juniors, Elective. Two hours, First Semester. Prof. Riggs.

This course aims to set forth the work and results of all recent criticism upon the books of the New Testament. It considers the Synoptic Problem, the authorship and historicity of the Fourth Gospel, the authorship of the Epistle to the Hebrews, and the questions arising from a critical study of Paul's Epistles.

26. Study of Method in Expository Work. Juniors, Elective. Two hours, Second Semester. Prof. Reed.

Critical study of one of the epistles with a view to acquiring facility in the use of method in exposition.

27. Practice in Exposition. Middlers, Prescribed. One hour, First Semester. Prof. Riggs. Middlers, Elective. One hour, Second Semester. Prof. Riggs.

Exposition of selected passages by the students and criticism by the class and professor.

28. A Critical Study of the Life of Christ. Seniors, Elective. Two hours, First and Second Semester. Prof. Riggs.

A careful consideration is given to the problems which center in the Gospels, as e. g., the Sources, the Chronology, the Virgin Birth, the Self-Consciousness of Jesus, the Temptation, Miracles, etc. The students are expected to read critically one of the recent lives of Christ.

29. Text and Canon. Juniors, Elective. One hour, Second Semester. Prof. Reed.

A critical study of the Text and Canon of the New Testament.

30. A Critical Study of the Life of Paul. Middlers, Elective. Two hours, First Semester. Prof. Reed.

Lectures and discussions prepared by the students, on the leading problems connected with Paul's life and work.

31. The Teaching of Paul. Middlers, Elective. Two hours, Second Semester. Prof. Riggs.

Lectures, with a series of questions on the Greek of the Pauline Epistles, designed to bring the student face to face with such critical questions as are connected with the sources of the teaching; also the critical review by each student of one book upon one of the themes handled in the lectures.

32. Geography of Palestine. Middlers, Elective. One hour, Second Semester. Prof. Reed.

Lectures on the physical, political and historical geography of Palestine, with the aid of the relief map and the stereopticon.

33. The Catholic Epistles. Seniors, Elective. Two hours, First Semester. Prof. Reed.

Lectures and careful exegetical work on these epistles.

34. The Teaching of Jesus. Seniors, Prescribed. One hour, First and Second Semester. Prof. Riggs.

Lectures on the teaching of Jesus regarding God, Himself, the Kingdom of God, Man, etc.

35. Exposition of Some Special Doctrines. Seniors, Seminar.—One hour, First and Second Semester. Prof. Riggs.

The Second Coming, the Person of Christ, etc.

36. The Fourth Gospel. Seniors, Elective. Two hours, Second Semester. Prof. Reed.

Lectures and class discussions of the chief problems of this Gospel, including its authorship, historicity and the nature of its teachings.

III.

DEPARTMENT OF THEISM AND APOLOGETICS

Professor Dulles.

The purpose of this department is to show that there is a religious mode of life called Christian, which presents a final and rational solution of the problem of man's redemption. The work is divided into the following courses:

37. Reason and Religion. Juniors, Prescribed. One hour, First Semester.

In this course the endeavor is to make clear that religion, especially the Christian religion, is not a matter of faith, or intuition, or revelation, or authority which leaves reason out of account. On the contrary, religion must be rational. There is need of apologetic, or demonstration of the reasonableness of our religion.

38. Theism, or the Rational Basis of Religion. Juniors, Prescribed. Two hours, Second Semester.

This course takes up the fundamental religious (Christian) beliefs, the concept of God, the soul, the world, revelation, etc., and shows that these have reality for the reason. This involves the scrutiny of the main theories of knowledge, the nature of truth, and the grounds of belief. It is brought out that the reason is not satisfied with agnosticism, atheism, pantheism, or materialism. Religion is shown to have objective as well as subjective basis.

39. Non-Christian Religions. Middlers, Prescribed. One hour, First and Second Semester.

There is first a course of introduction to the study of religions, taking up the nature, phenomena, and development of religious ideas and practices. Then, some of the great religions of the world are studied. It is seen how the way was prepared for the Christian religion.

40. The Christian Religion. Seniors, Prescribed. Two hours, First and Second Semester.

There is due recognition made of the fact that "Christianity" is not easily defined. Some of the forms under which it has existed during the centuries are examined. The conclusion is reached that "Christian" names any form of religion which shows the influence of

the "Christ." We are thus led back to inquire: Can we know Jesus, who He was and what His religious effect was and is? We discover three elements in the religious life and teaching of Jesus: (1) His God-belief, (2) His Kingdom Hope, (3) His Righteousness. These are studied. Their continued vitality is found in the Christian Church, which is the embodiment of the religion of Jesus.

The reasonableness of this religion is maintained, and its truth as the "Way of Life."

41. History of Philosophy. Juniors, Elective. One hour, First and Second Semester.

Philosophy is studied with special reference to the development of the Christian religion.

42. Religions of the Orient. Middlers, Elective. One hour, First and Second Semester.

In this course opportunity is given to study the religions of India, of China, of the Græco-Roman world.

43. Christian Ethic or Righteousness. Seniors, Elective. One hour, First and Second Semester.

This course takes up, first, non-religious ethical theories; the non-Christian answers to the life-problem; and then the answer given in the Christian religion to the question: what constitutes righteousness?

IV.

DEPARTMENT OF CHRISTIAN THEOLOGY

Professor Youtz.

The work of this department has a double aim, viz.: First, courses in specific doctrines or historic developments of doctrines, to gain a close and first-hand view of the facts; second, a constructive study of the main doctrines of the Christian religion with a view of relating them in a consistent whole as a systematic account of religious truth. It is kept in mind that religion is a human product, and must stand the test of life's laws.

44. Introduction to Christian Theology. Juniors, Prescribed. One hour, First and Second Semester.

A study of prolegomena to Christian Theology, including a discussion of constructive principles, and an introduction to such funda-

ental doctrines as Christian Revelation and Christian Faith. An orientation course in Theological method.

45. Christian Theology. Middlers, Prescribed. Three hours, First and Second Semester.

A systematic and constructive study of the fundamental doctrines of the Christian Faith. This course outlines the field of "Dogmatics," and aims to achieve a unified view of the whole by studying historic origins and influences, and by evaluating the historic processes which have produced Christian theology. All the main doctrines are thus passed in review and studied in their relations. Reality and truth are the ends aimed at, rather than a completed "system." The result sought is a "preachable theology" which may be verified by the psychological, ethical and social laws of life.

46. Development of Doctrine. Middlers, Elective. One hour, First Semester.

A study of the historic phases of doctrine, to show that development is the law of interpretation. This study aims to answer the question "Why" a given form of belief has prevailed, and thus to test its validity. The formative forces in producing theology are traced.

47. The Ritschlian Theology. Middlers, Elective. One hour, Second Semester.

A study of the Theology of Albrecht Ritschl, together with its antecedents and its later developments.

48. The Christian Doctrine of Salvation. Seniors, Elective. One hour, First Semester.

A study of the meaning of Christ's life and work, and the resulting salvation.

49. The Christian Life. Seniors, Elective. One hour, Second Semester.

A study of the Christian Life as a resultant of the "Salvation" provided. The types of Christianity are compared with a view to determining the normal form and content of the Christian Life.

50. The Christian Doctrine of a Future Life. Seniors, Elective. One hour, First Semester.

An examination of the data, historic and rational, that enter into the Christian conception of immortality.

51. In addition to these courses, Seminar courses will be offered, as the needs and attainments of the students require, in such fundamental problems of Christian Theology as the Doctrines of God, Christ, the Divine Relationship to Men, etc. These Seminars aim to administer especially to the problems that arise in modern religious thought, pointing out the ministry of modern scientific and philosophic conceptions, to the spiritual life.

V.

DEPARTMENT OF HOMILETICS AND SOCIOLOGY

Professors Hoyt and Moore.

HOMILETICS

52. An Elementary Course in Preaching. Juniors, Prescribed. One hour, First and Second Semester. Prof. Moore.

Short, extemporaneous sermons are preached by students in the class on assigned Scripture passages, followed by criticism. The work is accompanied by plan-making and studies of the modern sermon, and short discussions of vital Homiletic subjects.

53. An Intermediate Course in Preaching. Middlers, Prescribed. Two hours, First and Second Semester. Prof. Hoyt.

Written and extemporaneous sermons are preached by students in the Chapel, on assigned Scripture passages, followed by criticism from Professor and students. The MS. of the sermon receives the written criticism of the Professor.

54. An Advanced Course in Preaching. Seniors, Prescribed. Two hours, First and Second Semester. Prof. Hoyt and Prof. Moore.

Written and extemporaneous sermons are preached in the Chapel on assigned Scripture passages, followed by criticism and plans by Professor and students. Written sermons and prayers receive private criticism from the Professor.

55. Pulpit Elocution. Juniors, Prescribed. One hour, First and Second Semester. Prof. Moore.

The work of the Junior year consists in developing and placing the voice, giving to it ease, strength and flexibility, seeking to make the voice an instrument of true expression and real use.

In Middle and Senior years individual drill is given in Scripture Reading and Responsive Psalms for the purpose of interpretation and worship.

56. Primary Course in Homiletics. Middlers, Prescribed. Two hours, First Semester. Prof. Hoyt.

The study of Homiletics is conducted by topics, using "The Work of Preaching" and "The Preacher," as text-books. The topics are supplemented by the best recent discussions of preaching, and by an inductive study of the present English and American pulpit.

57. Advanced Course in Homiletics. Seniors, Prescribed. One hour, First Semester. Prof. Hoyt.

Lectures on "A Teaching Ministry" are given in connection with the discussion of the book, "Vital Elements of Preaching."

58. Worship. Seniors, Elective. One hour, First Semester. Prof. Moore.

Lectures on the history and forms of worship, with the use of "Public Worship for Non-Liturgical Churches" and individual work in forms of worship.

59. Studies in the Modern English Pulpit. Seniors and Middlers, Elective. One hour, First Semester. Prof. Hoyt. (1916-17).

Lectures are given on representative preachers of the nineteenth century, and personal studies made by the students on assigned topics.

60. The Pulpit and American Life. Seniors and Middlers, Elective. One hour, First semester. Prof. Hoyt. (1917-18).

Lectures are given on the history of the American pulpit, dealing with representative preachers and showing the relation of the pulpit to American life. Essays are written by the students on assigned topics.

61. The Prophets of Modern Literature. All classes, Elective. One hour, Second Semester. (1917-18). Prof. Hoyt.

Lectures are given on modern English and American poets, essayists and novelists, who have been interpreters of social and religious movements, with supplemental courses of reading.

62. The Message of Modern English Poetry. All Classes. One hour. Second Semester. Prof. Hoyt. (1916-17).

A study of the English poets of the nineteenth and twentieth centuries, interpreting their spiritual message.

63. The Ideals of American Literature. All classes, Elective. One hour, Second Semester. Prof. Hoyt. (1918-19).

The American writers who have had the strongest influence on the higher life of the nation, with supplemental courses of reading.

64. Hymnology. Seniors and Middlers, Elective. One hour, Second Semester. Prof. Moore.

A study of the hymns and tunes in present use.

SOCIOLOGY

65. The Church and Social Conditions. Seniors, Prescribed. One hour, First Semester. Prof. Hoyt.

The social teachings of Christianity, modern social conditions and the relation of the Church to them, with supplemental reading and class discussion.

66. Studies in Pauperism and Crime. All Classes, Elective. One hour, First Semester. Prof. Hoyt. (1917-18).

The cause of pauperism and crime, modern methods of relief and correction, and the relation of the church to them.

67. The Social Aspects of Labor. All Classes, Elective. One hour, First Semester. Prof. Hoyt. (1918-19).

The history of the labor movement, the present problems of labor and the relation of the Gospel to them, with courses of supplemental reading.

68. The History of the Family. All Classes, Elective. One hour, First Semester. Prof. Hoyt. (1916-17).

The history of the family, the present problems and the relation of the Gospel to them, with course of supplemental reading.

69. The American City. Middlers and Seniors, Seminar. One hour, Second Semester. Prof. Hoyt. (1916-17).

A social study of the growth, functions, condition and forces of the American city.

70. American Country Life. Middlers and Seniors, Seminar. One hour, Second Semester. Prof. Hoyt. (1917-18).

A study of the problems of our country life, and the relation of our church to them.

VI.

DEPARTMENT OF CHURCH HISTORY

Professor Nichols.

The instruction in Church History is designed to give an understanding of the more important features of the historical development of Christianity, in its institutions, worship, popular religious life, and doctrinal thought, and in its effect upon society. Course 71, General Church History, a prescribed course for Juniors, covers the whole history of the church in one year, the aim being to give the student a general knowledge of the subject which will serve as a foundation for further studies in Church History, and also for other theological studies. Courses 72 to 75 treat particular periods and subjects with more fullness and are so arranged that the history from the beginning of the Middle Ages may be studied a second time in greater detail. In courses 76 and 77 the history of Christian thought from the beginning to the present time is considered.

The students are expected to do a considerable amount of reading in the courses, particularly in important official documents and in the writings of great leaders and thinkers. In the courses on the history of doctrine, and in some others, each student is required to prepare an essay based on study of original sources done under the advice of the professor.

71. General Church History. Juniors, Prescribed. Two hours, First and Second Semester.

An outline of the history of the church from the beginning to the present time. Nichols' "The Growth of the Christian Church" is read, and recitations are held in which informal lectures are given to supplement the presentation of the history in this book.

72. Mediaeval Church History. Middlers, Prescribed. Two hours, First Semester.

The period covered is from 590 to 1500 A. D., and the subjects receiving particular attention are the conversion of the barbarians, the rise and decay of the papal monarchy, monasticism, the mendicant orders, the organization of the church, religious life under its control, the dissenting sects, scholasticism, mysticism, and the movements preparing for the Reformation. Workman's "The Church of the West in the Middle Ages" is read, with lectures and other reading.

73. Age of the Reformation. Middlers, Prescribed. Two hours, Second Semester.

Beginning with some account of religious, political, social, and intellectual conditions in western Europe in the time preceding the Reformation, this course then treats the Reformation in the nations of Europe, the Counter-reformation, and the more important of the Wars of Religion of the sixteenth century. Lindsay's "History of the Reformation" is read, with lectures and other reading.

74. Modern European Church History. Seniors, Elective. Two hours, First Semester.

The period covered is from about 1600 to the present time. The principal features of the history of Christianity in the nations of Europe are discussed. Special attention is paid to the religious history of Great Britain, and also to the history of the Roman Catholic Church through the period. One aim of the course is to secure a better understanding of contemporary religious conditions in Europe. Schwill's "Political History of Modern Europe," is read, to give an understanding of the general history of the period, and the religious history is treated in lectures, with collateral reading.

75. American Christianity. Seniors, Elective. Two hours, Second Semester.

The development of Christianity in the United States from the first settlements to the present time is followed, with consideration of influential popular religious movements, the mutual relation between political and social conditions and religion, the progress of doctrinal thought, and the growth and characteristics of the great churches.

Presbyterianism receives consideration along with the other forms of American Christianity; and the last five lectures are devoted specially to it. Its history in the American colonies and the United States is traced down to the present time, with particular attention to its attitude toward the problems created by the expansion of population over new territory and by political and social development, and toward moral questions, and to matters of doctrinal thought.

For those who wish to enter the ministries of denominations other than the Presbyterian, instruction in denominational history, principles, and polity, taking the place of the lectures on Presbyterianism, will be arranged on application to Professor Nichols.

76. Christian Doctrine to the Reformation. Middlers and Seniors, Elective. Two hours, Second Semester. (1916-17).

The principal features of the development of Christian thought in the church of the ancient and mediaeval periods are considered. The instruction is given individually, each member of the class studying a subject under the guidance of the professor. There is also reading for the purpose of gaining a general view of the doctrinal development.

77. History of Protestant Doctrine. Middlers and Seniors. Elective. Two hours, Second Semester. (1917-18).

In this course the great subjects of Christian doctrine are treated separately and chronologically. The history of thought regarding each one is traced, beginning with the Reformation and continuing to the present time.

78. Historical Light on Present Problems. Middlers and Seniors, Elective. One hour, Second Semester.

Several subjects in the field of religious thought and work which are of practical importance at the present time are discussed historically, with a view of gaining guidance from the teaching and action of the churches in relation to them. The subjects discussed in 1916-17 are: Christianity and War; The Churches Teaching Concerning Property; The Relation Between the Churches and Modern Democratic States; The Function of the Church; The Second Coming of Jesus.

VII.

DEPARTMENT OF PRACTICAL THEOLOGY

President Stewart and Professor Adams.

79. Theological Propaedeutic. Juniors, Prescribed. One hour, First Semester. Prof. Adams.

A survey of the entire field of Theology as an organic whole, consideration of the various theological disciplines, their contents and inter-relations, together with a study of the methods of theological investigation, and of the spirit and purpose of such study. The bibliography of the various disciplines is also considered. Lectures.

ECCLESIOLOGY.

80. The Church. Middlers, Elective. One hour, First Semester. President Stewart.

The study of the theory of the Church, its ministry, creeds, ordinances, sacraments, cultus, terms of membership and relation to the Kingdom.

81. The Modern Church. Middlers, Elective. One hour, Second Semester. President Stewart.

A study of the functions of the modern Church, such as worship, instruction, social service, evangelization; its missionary methods, its architecture and music, its faith and its spirit.

STANDARDS OF THE PRESBYTERIAN CHURCH.

82. Doctrinal Standards. Middlers, Elective. One hour, Second Semester. President Stewart.

A study of the Confession of Faith, the Larger and Shorter Catechisms, and of the Brief Statement.

83. Administrative Standards. Seniors, Elective. One hour, First Semester. President Stewart.

A study of the Form of Government, Book of Discipline, Directory of Worship, as part of the Constitution of the Presbyterian Church; also, of Book of Worship. A practical application of Church Polity is made by organizing the class into various Presbyterian Church Courts for the conduct of their business, under the direction of the Professor.

PASTORAL THEOLOGY.

84. The Minister in Preparation. Juniors, Elective. One hour, First Semester. President Stewart.

A study of the educative process in home, school, college and seminary, and an evaluation of the various elements entering into the preparation of young men for the ministry.

85. The Clergyman. Middlers, Elective. One hour, First Semester. President Stewart.

A study of his call, separation, point of view, relation to social life, social movements, current thought, science, politics and community interests.

86. The Minister. Seniors, Elective. One hour, First and Second Semester. President Stewart.

A study of his relations to his Presbytery, parish and parishioners.

87. The Devotional Life of the Minister. All Classes, Elective. One hour, Second Semester. Professor Adams.

A study of the Life with readings in the great devotional classics.

VIII.

DEPARTMENT OF THE ENGLISH BIBLE*President Stewart, Professors Creelman and Reed, and Mr. Stewart.*

The Courses dealing with Criticism, Introduction, Canon, Biblical Theology, and other Biblical Studies are to be found in the other Departments. This department embraces three distinct lines of study of the Bible in English. The first deals with the history and use of the English Bible and is covered in the first course. The second is the study of the Bible as the sacred literature of the English speaking peoples, and of its various books with special reference to their spiritual message. The third aims at a critical and exegetical study of the Old and New Testaments so far as this can be done on the basis of the English version.

88. The English Bible. Juniors, Elective. One hour, Second Semester. President Stewart.

A study of the various versions of the Bible in English, of the methods of its study, and of its use by the minister in public and private.

89. The Literary Study of the Bible in English. All Classes, Elective. Two hours, First and Second Semester. Mr. Stewart.

A study of the books of the Bible in order as a portion of English Literature and application of their message. The Course is so arranged that it covers three years.

- a. Genesis to Samuel. First Semester, 1915-16.
- b. Kings to Psalms. Second Semester, 1915-16.
- c. Proverbs to Lamentations. First Semester, 1916-17.
- d. Ezekiel to Malachi. Second Semester, 1916-17.
- e. Matthew to John. First Semester, 1917-18.
- f. Acts to Revelation. Second Semester, 1917-18.

90. Critical and Exegetical Study of the Old Testament in English. Middlers and Seniors, Elective. Two hours, First and Second Semester. Prof. Creelman.

- a. Poetical Literature. Second Semester, 1917-18.
- b. Major Prophets. First Semester, 1917-18.
- c. Minor Prophets. First Semester, 1916-17.
- d. Wisdom Books. Second Semester, 1916-17.

91. English Exegesis of the New Testament. Juniors, Elective in place of Greek Exegesis. Two hours, First and Second Semester. Prof. Reed.

A careful, vigorous, exegetical study of some portion of the New Testament in English. This is anticipated and supplemented by lectures on the method of exegesis. The aim of this course is to give, so far as that is possible, the same method, discipline and practice in exegetical work that is afforded by Greek exegesis.

IX

DEPARTMENT OF RELIGIOUS EDUCATION

President Stewart and Resident Lecturers Hamilton and MacPhail.

Mrs. John S. Kennedy of New York City has generously made provision for a full professorship of Religious Education. This Chair is to be called the "John S. Kennedy Professor of Religious Education." The incumbent of this Chair has not yet been selected and temporary provision for instruction in this department has been made through two resident lecturers, viz.: Rev. Roy W. Hamilton, Student Pastor, University of Michigan, and Rev. Malcolm L. MacPhail, Ph.D., Pastor of Allegheny First Church, Pittsburgh.

92. Religious Education. Middlers, Elective. One hour, Second Semester. Professor Stewart.

A survey of the field, agencies, principles, materials, methods, aims of religious education, and of the minister's relation to it.

93. The Sunday School. Seniors, Elective. One hour, First Semester. Professor Stewart.

A consideration of the history, ideals, organization, methods, and curriculum of the modern Sunday-school. Special reference is given to grading, story-telling, handiwork, music, worship, architecture, teacher-training.

94. Educational Agencies. Seniors, Elective. One hour, Second Semester. President Stewart.

A consideration of the many educational agencies in the particular church, such as young people's societies, guilds, study classes, brotherhoods. The methods, aims, organization, availability, efficiency of these are presented with a view to preparing the student to organize and develop the educational forces in the home and parish.

95. Religious Education and the Church School. All Classes. Elective. One hour, Second Semester, 1916-17. Mr. Hamilton and Dr. MacPhail.

This course has to do with the application of the principles of Psychology and Pedagogy to the Church School. The Church School is conceived as something larger than the Sunday-school and includes along with the Sunday-school all the educational agencies and activities of the particular church.

X.

DEPARTMENT OF MISSIONS

President Stewart, Professors Dulles and Nichols.

In the other departments there are courses that have special value from the missionary point of view. The aim of this department is to give such particular attention to missions as will prepare men for work in the mission field and for the missionary task of the pastor.

96. History of Missions. Juniors and Middlers. Elective. One hour, First Semester. Professor Nichols. (1916-17).

A study of the expansion of Christianity. The course will begin with the apostolic age, and will treat the missions of the ancient and mediaeval periods, but by far the greater part of the time will be given to the modern missionary movement, beginning at the end of the eighteenth century. Special attention will be given to changes and progress in methods of missionary work, in the motives underlying it, and in the general conception of the missionary enterprise.

97. Christian and Non-Christian Religions. Seniors, Elective. One hour. First Semester. Professor Dulles.

The purpose of this course is to show the relation now subsisting between the Christian religion and the religions of the foreign mission fields. The principal topics will be the mental attitude of the foreign missionary to other religions as this is exemplified in the New Testament and in the lives of the great missionaries, the common purpose of all religions, the failure of all religions except the Christian to lead to a knowledge of salvation, the moral and spiritual elements in the great religions, the problems created by various forms of the Christian religion on the foreign field. Carpenter's "Permanent Elements in Religion," Matheson's "Distinctive Messages of Old Religions," Tisdall's books, Kellogg's "Comparative Religion," and Jevon's "Introduction to Comparative Religion," will be used.

98. Missionary Problems. Seniors, Elective. One hour, Second Semester. President Stewart.

A study of the present missionary work of the Church and especially of the Presbyterian Church in the mission fields, in home and foreign lands, with particular reference to the problems, methods and agencies.

In addition to the instruction in the classroom there is an address on Missions given in the Chapel on the second Monday of each month, frequent Missionary addresses at other times in the Chapel and at the Clubhouse, and voluntary mission study classes.

OUTLINE OF STUDIES

SENIOR CLASS.

Prescribed. First Semester. The teaching of Jesus, One hour, (34). The Christian Religion, Two hours, (40). Advanced Course in Preaching, Two hours, (54). Advanced Course in Homiletics, One hour, (57).

Second Semester. The Teaching of Jesus, One hour, (34). The Christian Religion, Two hours, (40). Advanced Course in Preaching, Two hours, (54). The Church and Social Problems, One hour, (65).

Elective. First Semester. Advanced Courses in Department I, (2-9). Exilic and Post-exilic Times, Two hours, (11). Old Testament Literature and Canon, Two hours, 1917-18, (14). A Study of the Hebrew Text, Two hours, 1916-17, (15). Exegesis of Poetical Literature, One hour, 1917-18, (16). Exegesis of Prophetical Literature, One hour, 1916-17, (17). Old Testament and Monuments, 1917-18, (18). Hebrew Legislation, One hour, 1916-17, (23). Critical Study of the Life of Christ, Two hours, (28). The Catholic Epistles, Two hours, (33). Exposition of Some Special Doctrines, One hour, (35). Christian Ethic, One hour, (43). The Christian Doctrine of Salvation, One hour, (48). The Christian Doctrine of a Future Life, One hour, (50). Worship, One hour, (58). Studies in the Modern English Pulpit, One hour, 1916-17, (59). The Pulpit and American Life, One hour, 1917-18, (60). Studies in Pauperism and Crime, One hour, 1917-18, (66). The Social Aspects of Labor, One hour, 1918-19, (67). The History of the Family, One hour, 1916-17, (68). Modern European Church History, Two hours, (74). Administrative Standards, One hour, (83). The Minister, One hour, (86). The Literary Study of the Bible in English, Two hours, (89). Critical and Exegetical Study of the Old Testament in English, Two hours, (90). The Sunday School, One hour, (93). Christian and Non-Christian Religion, One hour, (97).

Second Semester. Advanced Courses in Department I, (2-9). The Pentateuch and the Former Prophets, Two hours, 1917-18, (12). The Latter Prophets, Two hours, 1916-17, (13). Exegesis of Poetical Literature, One hour, 1917-18, (16). Exegesis of Prophetical Literature, One hour, 1916-17, (17). Social Life of the Hebrews, One hour, 1917-18, (19). Messianic Prophecy, Two hours, 1917-18, (21). Hebrew Prophets, One hour, 1916-17, (22). Critical Study of the Life of Christ, Two hours, (28). Exposition of Some Special Doctrines,

One hour, (35). The Fourth Gospel, Two hours, (36). Christian Ethic, One hour, (43). The Christian Life, One hour, (49). The Prophets of Modern Literature, One hour, 1917-18, (61). The Message of Modern English Poetry, One hour, 1916-17, (62). The Ideals of American Literature, One hour, 1918-19, (63). Hymnology, One hour, (64). The American City, One hour, 1916-17, (69). American Country Life, One hour, 1917-18, (70). American Christianity, Two hours, (75). Christian Doctrine to the Reformation, Two hours, 1916-17, (76). History of Protestant Doctrine, Two hours, 1915-16, (77). Historical Light on Present Day Problems, One hour, (78). The Minister, One hour, (86). The Devotional Life, One hour, (87). The Literary Study of the Bible, Two hours, (89). Critical and Exegetical Study of the Old Testament in English, Two hours, (90). Educational Agencies, One hour, (94). Religious Education and the Church School, One hour, (95). Missionary Problems, One hour, (98).

MIDDLE CLASS

Prescribed. First Semester. Hebrew Religion, One hour, (20). Practice in Exposition, One hour, (27). Non-Christian Religions, One hour, (39). Christian Theology, Three hours, (45). Intermediate Course in Preaching, Two hours, (53). Primary Course in Homiletics, Two hours, (56). Mediaeval Church History, Two hours, (72).

Prescribed. Second Semester. Hebrew Religion, One hour, (20). Non-Christian Religions, One hour, (39). Christian Theology, Three hours, (45). Intermediate Course in Preaching, Two hours, (53). The Age of the Reformation, Two hours, (73).

Elective. First Semester. Advanced Courses in Department I, (2-9). Exilic and Post-Exilic Times, Two hours, (11). Old Testament Literature and Canon, Two hours, 1917-18, (14). A Study of the Hebrew Text, Two hours, 1916-17, (15). Exegesis of Poetical Literature, One hour, 1917-18, (16). Exegesis of Prophetical Literature, One hour, 1916-17, (17). The Old Testament and Monuments, One hour, 1917-18, (18). Hebrew Legislation, One hour, 1916-17, (23). Critical Study of the Life of Paul, Two hours, (30). Religions of the Orient, One hour, (42). Development of Doctrine, One hour, (47). Studies in Modern English Pulpit, One hour, 1916-17, (59). The Pulpit and American Life, One hour, 1917-18, (60). Studies in Pauperism and Crime, One hour, 1917-18, (66). The Social Aspects of Labor, One hour, 1918-19, (67). History of the Family, One hour, 1916-17, (68). The Church, One hour, (80). The Clergyman, One

hour, (85). The Literary Study of the Bible, Two hours, (89). Critical and Exegetical Study of the Old Testament in English, Two hours, (90). Religious Education and History of Missions, One hour, 1916-17, (96).

Elective. Second Semester. Advanced Courses in Department I, (2-9). The Pentateuch and the Former Prophets, Two hours, 1917-18, (12). The Latter Prophets and Hagiographa, Two hours, 1916-17, (13). Exegesis of Poetical Literature, One hour, 1917-18, (16). Exegesis of Prophetical Literature, One hour, 1916-17, (17). Social Life of the Hebrews, One hour, 1917-18, (19). Messianic Prophecy, Two hours, 1917-18, (21). Hebrew Prophets, One hour, 1916-17, (22). Practice in Exposition, One hour, (27). The Teaching of Paul, Two hours, (31). Geography of Palestine, One hour, (32). Religions of the Orient, One hour, (42). The Ritschlian Theology, One hour, (47). The Prophets of Modern Literature, One hour, 1917-18, (61). The Message of Modern English Poetry, One hour, 1916-17, (62). The Ideals of American Literature, One hour, 1918-19, (63). Hymnology, One hour, (64). The American City, One hour, 1916-17, (69). American Country Life, One hour, 1917-18, (70). Christian Doctrine to the Reformation, Two hours, 1916-17, (76). History of Protestant Doctrine, Two hours, 1915-16, (77). Historical Light on Present Problems, One hour, (78). The Modern Church, One hour, (81). Doctrinal Standards, One hour, (82). Devotional Life, One hour, (87). The Literary Study of the Bible, Two hours, (89). Critical and Exegetical Study of the Old Testament in English, Two hours, (90). Religious Education, One hour, (92). Religious Education and the Church School, One hour, (95).

JUNIOR CLASS.

Prescribed. First Semester. Propaedeutic, One hour, (79). Pre-exilic History, Two hours, (10). Greek Exegesis, or, English Exegesis, Two hours, (24 or 91). Reason and Religion, One hour, (37). Introduction to Theology, One hour, (44). Elementary Course in Preaching, One hour, (52). Pulpit Elocution, One hour, (55). Church History, Two hours, (71).

Second Semester. Pre-exilic History, Two hours, (10). Greek Exegesis, or English Exegesis, Two hours, (24 or 91). Theism, Two hours, (38). Introduction to Theology, One hour, (44). Elementary Course in Preaching, One hour, (52). Pulpit Elocution, One hour, (55). Church History, Two hours, (71).

Elective. First Semester. Hebrew, Three hours, (1). Old Testament and Monuments, One hour, 1917-18, (18). Advanced Courses in Department I, (2-9). N. T. Criticism, Two hours, (25). History of Philosophy, One hour, (41). Pauperism and Crime, One hour, 1917-18, (66). Social Aspects of Labor, One hour, 1918-19, (67). History of Family, One hour, 1916-17, (68). The Minister in Preparation, One hour, (84). The Literary Study of the Bible in English, Two hours, (89).

Second Semester. Hebrew, Three hours, (1). Hebrew Social Life, One hour, 1917-18, (19). N. T. Exposition, Two hours, (26). Practice in Exposition, One hour, (27). N. T. Text and Canon, One hour, (29). History of Philosophy, One hour, (41). Ideals of American Literature, One hour, 1918-19, (63). Prophets of Modern Literature, One hour, 1917-18, (61). The Message of Modern English Poetry, One hour, 1916-17, (62). Hymnology, One hour, (64). The Devotional Life, One hour, (87). The English Bible, One hour, (88). The Literary Study of the Bible in English, Two hours, (89). Religious Education and Church School, One hour, (95).

SERMONS AND LECTURES

In addition to the regular Courses the Seminary provides other extra curriculum advantages of value to the students in a preaching service each Monday evening by the minister-in-residence or by a member of the Faculty (except the second Monday of each month when a missionary address is given) and occasional addresses and lectures by specially selected speakers upon topics of interest to the students. These are given in the Chapel or Clubhouse, and the attendance of all the students is expected. They are an important part of the training of the minister.

MINISTERS-IN-RESIDENCE

The purpose in providing this service is two-fold. First, to give the students an opportunity to hear from the Chapel pulpit a spiritual message from distinguished ministers of this and other countries. While this service for worship is primarily for the Seminary, the citizens of Auburn and vicinity attend it. Second, to give the students opportunity for the inspiration and instruction that comes from a personal acquaintance with these ministers, their views and methods. To accomplish this more perfectly, the minister remains "in residence" for a number of days, and during this time holds informal conferences with the students upon phases of the minister's work and has office hours for private interviews.

1916-17

Rev. George Alexander, D.D., pastor of the University Place Presbyterian Church, New York, October 2-4, 1916.

Rev. Alexander MacColl, D.D., pastor of the Second Presbyterian Church, Philadelphia, November 6-8, 1916.

Rev. Edwin H. Hughes, D.D., Bishop of the Methodist Episcopal Church, San Francisco, December 4-6, 1916.

Rev. John Timothy Stone, D.D., LL.D., pastor of the Fourth Presbyterian Church, Chicago, January 22-24, 1917.

Rev. Rufus M. Jones, Litt. D., Professor of Philosophy, Haverford College, Haverford, Pa., February 5-7, 1917.

Rev. Charles Gilkey, pastor of the Hyde Park Baptist Church, Chicago, March 5-7, 1917.

Rev. Hugh R. Mackintosh, D.D., Professor of Theology in New College, Edinburgh, Scotland, April 23-30, 1917. Dr. Mackintosh also gives a course of lectures on The Originality of the Christian Message.

1917-18.

Rev. Robert Johnston D.D., rector of the Church of the Saviour, Philadelphia, Pa., October 8-10, 1917.

Rev. Edward C. Moore, D.D., Parkman Professor of Theology in Harvard University, Cambridge, Mass., November 5-7, 1917.

Rev. Samuel V. V. Holmes, D.D., pastor of Westminster Presbyterian Church, Buffalo, New York, December 3-5, 1917.

Rev. Harris E. Kirk, D.D., pastor of Franklin Street Presbyterian Church, Baltimore, Md., January 21-23, 1918.

Rev. H. Grant Person, D.D., pastor of the Eliot Church, Newton, Mass., February 4-6, 1918.

Rev. Peter Ainslie, D.D., pastor of Christian Temple, Baltimore, Md., March 4-6, 1918.

Rev. A. B. McCauley, D.D., pastor of the United Free Church, Stirling, Scotland, April 1-5, 1918.

SERMONS BY THE FACULTY.

1916-17.

September 20, 1916, opening address by Rev. Harlan Creelman, Ph.D., D.D.

September 25, 1916, Communion service, Rev. Robert Hastings Nichols, Ph.D.

October 16, 1916, Rev. Harry Lathrop Reed, D.D.

October 23, 1916, Rev. Allen Macy Dulles, D.D.

October 30, 1916, Rev. John Quincy Adams, D.D.

November 20, 1916, Rev. William John Hinke, Ph.D., D.D.

November 27, 1916, Rev. Herbert Alden Youtz, Ph. D.

December 18, 1916, Rev. Harlan Creelman, Ph.D., D.D.

January 15, 1917, Rev. Robert Hastings Nichols, Ph.D.

January 29, 1917, Rev. Frank Wood Moore, A.B.

February 19, 1917, Rev. Harris Bates Stewart, A.B.

February 26, 1917, Rev. George Black Stewart, D.D., LL.D.

March 19, 1917, Rev. James Stevenson Riggs, D.D.

March 26, 1917, Rev. Arthur Stephen Hoyt, D.D.

April 2, 1917, Rev. Harry Lathrop Reed, D.D.

April 16, 1917, Rev. Allen Macy Dulles, D.D.

April 30, 1917, Rev. John Quincy Adams, D.D.

May 7, 1917, Communion service, Rev. Frank Wood Moore, A.B.

OCCASIONAL LECTURES AND ADDRESSES

1916

It will be seen by the list of speakers for 1916 that many valuable addresses are given to the students, which, from the very nature of the case, cannot be pre-announced. Some of them are quite informal, but possibly none the less helpful, while many of them come from specialists in certain departments of thought and service and give the student a broader outlook upon the questions of the day.

January 3, Rev. W. P. Shriver, one of the Secretaries of the Board of Home Missions, gave the missionary address in the Chapel on "Constructive Work among the Immigrants."

January 19, Rev. Henry Churchill King, D.D., President of Oberlin College, spoke in the Clubhouse on "The Best."

February 9, Rev. Thomas S. McWilliams, D.D., spoke on the need of the country for brainwork and piety in the ministry.

February 14, Rev. Walter Foss, formerly a missionary in Africa, gave the missionary address in the Chapel, on missionary work in South Africa.

February 22, Prof. Edgar A. Emmons of Syracuse University gave a lecture in the Chapel on "Greek Civilization as Shown by Sculpture and Architecture."

February 25, Mr. Charles A. Genung of Waterloo spoke in the Clubhouse on "The Minister and the Undertaker."

March 13, Rev. Ralph Fenton of the Board of Home Missions gave the missionary address in the Chapel on "Rural Church Work."

March 15, Prof. C. P. Bill of Western Reserve University gave a lecture in the Chapel on "Epidauros and the Cult of Asklepius."

March 31, Rev. E. W. Allen, Secretary for Synodical Home Missions, spoke in the Clubhouse on "Preparedness."

April 10, Rev. David W. Lusk, D.D., of Newark, N. J., gave the missionary address in the Chapel on "Immigrants."

April 13, Prof. L. L. Van Slyke of the Geneva Experiment Station, spoke in the Clubhouse on "The Relation of War to the Chemical Industries of the United States."

May 5, Professor Perley O. Place of Syracuse University, gave a lecture in the Chapel on "The Dress of the Romans."

May 9-10, Alumni Conference. Rev. William R. Taylor, D.D., pastor of Brick Presbyterian Church, Rochester, on "The Organizing Training and Inspiring Church Officers."

Rev. William P. Schell, one of the Secretaries of the Board of Foreign Missions, gave the missionary address on "The Message of Missionaries to the People at Home."

Mr. John P. Myers of Philadelphia, gave an address on "The Church and the Modern Man."

Rev. Thomas A. Fenton, S.T.D., pastor of Fourth Presbyterian Church, Syracuse, gave an address reviewing Mr. Sunday's work in Syracuse.

Rev. J. Lyon Caughey, D.D., pastor of the Presbyterian Church, Glens Falls, gave an address on "Training the Recruits."

Rev. Fisher Howe Booth, pastor of the Presbyterian Church, Englewood, N. J., preached the Alumni sermon from the text, Deuteronomy 33:27.

The Alumni Luncheon in the Clubhouse celebrated the completion of twenty-five years of service in the Seminary of Dr. Hoyt. Addresses were given by Rev. Thomas A. Fenton, S.T.D., Rev. Charles F. Goss, D.D., Rev. Frank W. Moore, and Dr. Hoyt.

October 16, Professor Charles Scanlon, of the Presbyterian Board of Temperance, spoke in the Clubhouse on the work of the Presbyterian Board of Temperance.

October 17, Rev. John E. Williams, D.D., Vice-President of the University of Nanking, China, gave the missionary address in the Chapel on "Some Political and Educational Problems in China."

October 17, Mr. S. Ralph Harlow, missionary from Smyrna, spoke in the Clubhouse on missionary work in Turkey.

November 3, Professor Ismar J. Peritz of Syracuse University, lectured in the Chapel on "Palestine, Ancient and Modern."

November 13, Rev. Robert M. Labaree, missionary from Persia, gave the missionary address in the Chapel on "The Greatest Work in the World."

December 18, Rev. Stanley White, D.D., candidate Secretary of the Board of Foreign Missions, gave the Missionary address in the Chapel on "Preparedness in the Church."

December 11, Mr. John Z. White, of the Henry George Lecture Association, spoke in the Clubhouse on "Religion in Politics."

ADMISSION AND STANDING

The Seminary Course is designed for college graduates who have already earned one degree, and are candidates for the degree of Bachelor of Divinity. Students who are not college graduates may enter on examination. Students who are not candidates for the degree of Bachelor of Divinity may be candidates for the diploma of the Sem-

inary, even though they do not elect Greek or Hebrew. Students who do not qualify as candidates for the degree of Bachelor of Divinity nor for the diploma may, with or without college degrees, or entrance examination, pursue studies with the approval of the Faculty, and be candidates for a certificate of the Faculty covering the work satisfactorily done, but they cannot subsequently become candidates for the degree or the diploma until they duly qualify. Entrance to advanced classes may be obtained on certificate from other Theological Seminaries.

All students in order to matriculate must present testimonials of good standing in some Christian Church.

THE DEGREE OF BACHELOR OF DIVINITY.

The Seminary has authority to confer the degree of Bachelor of Divinity, the regulations for which are as follows:

Every candidate for the degree must have a Bachelor's degree from some reputable college or university, exceptions to be made only in the case of men of especially high attainments.

The degree is conferred at the completion of the Seminary course upon all students who have taken Elementary Hebrew and the Greek Exegesis offered to Juniors, and have maintained during the course an average standing of not less than the grade of "B." Students who finish their theological studies in the Seminary after having taken part of them elsewhere must, in order to obtain the degree, bring certificates of having met these conditions in the institutions where they have studied; and they must spend at least the whole of Senior year in the Seminary.

The degree of Bachelor of Divinity may be conferred upon any graduate of this or any other Theological Seminary of good standing who has been admitted as a candidate by the Faculty and has met the following conditions:

1. He must do special work and write a thesis under the direction of some department according to a program of study approved in advance by the Faculty.
2. He must be recommended for the degree by the department under whose direction he has studied.
3. He must appear before the Faculty for examination upon his special work and his thesis, and these must receive the Faculty's approval.
4. In all ordinary cases he must appear at Commencement to receive the degree.

Those who wish to obtain the degree must apply for admission as candidates at least one full academic year before the time at which they wish to obtain it; and no candidate will be allowed to spend more than two years on the work for the degree.

THE DIPLOMA.

The Diploma of the Seminary is given only to college graduates or students passing the entrance examinations, who have pursued the prescribed and elective studies sufficient to complete the required number of forty-five hours and have maintained the required standing of scholarship. They are not required to elect Hebrew, and they may elect English Exegesis instead of Greek Exegesis.

CERTIFICATES FOR SELECTED STUDIES.

Students who for lack of preparation, or for other reasons do not take a full course, may pursue, with the consent of the Faculty and subject to such conditions as it may impose, one or more studies, and may be catalogued with the class with which they are doing the major part of their work as "Special Students." They may receive at the end of their work a certificate of the Faculty covering the courses they have satisfactorily pursued. If they desire subsequently to become candidates for the degree or the diploma they must meet all the conditions governing the same.

A COLLEGE DIPLOMA

Students presenting diplomas carrying a degree from recognized colleges will be admitted to standing in the Junior class without examination, as candidates for the Degree or Diploma. It is greatly to the advantage of a student pursuing the studies of the Seminary to be well prepared in Greek, Philosophy, Ethics, Logic, History, Rhetoric, English Literature, Psychology, Economics, and some Physical Science. Students in colleges are advised to bear this in mind when making their choice of college electives.

ENTRANCE EXAMINATIONS

Men not less than twenty-five years of age may be admitted as candidates for the degree or the diploma without college degrees on presenting Presbyterian certificates and passing satisfactory examinations. The Presbytery should certify that the student has such gifts as render him a promising candidate for the ministry, and that Presbytery deems it wise for him to take the theological course without first taking a college course. The examinations, except when other arrangements are made, will be held in Auburn at the beginning of the Seminary

year. Applicants should not come to the Seminary until their applications have been approved. Men seeking to enter the Junior class will be examined in the following subjects and books, it being understood that any recognized authorities on the subject indicated may be substituted, if necessary, for the particular text-book given.

(1) PHILOSOPHY: Angell's Psychology.

Ethics: Mackenzie's Manual of Ethics, or Muirhead's Elements of Ethics.

Weber's History of Philosophy.

(2) HISTORY: Botsford's History of the Ancient World; Thatcher and Schwill's Europe in the Middle Ages; Schwill's Political History of Modern Europe; Adam's Civilization During the Middle Ages.

(3) ENGLISH: Genung's or A. S. Hill's or Baldwin's Rhetoric; Stopford Brooke's Outline History of English Literature or Welch's Development of English Literature; three plays of Shakespeare; Matthew Arnold's Selections of Wordsworth's Poetry; Tennyson's In Memoriam and Idyls of the King; Corson's Introduction to Browning; Essays: Carlyle, Macaulay, Matthew Arnold; and three from the following American writers: Irving, Hawthorne, Emerson, Longfellow, Whittier, Lowell.

Students who are deficient in Greek are provided with instruction in elementary Greek to qualify them to pursue the Seminary Courses in Greek, if they so desire, by consent of the Faculty.

ENTRANCE TO ADVANCED STANDING.

Students from other Theological Seminaries may be admitted *AD EUNDEM* on presenting a certificate of regular dismissal and good standing. A student conditioned in the seminary from which he comes must make up his conditions in that institution.

GRADUATE STUDENTS.

The elective studies offered in the Seminary afford an opportunity for men who desire to extend their theological studies beyond the prescribed course of three years. In addition to this the Faculty will make such arrangements as may be desirable in particular cases. Resident graduates are subject to the same regular conditions of examination and standing.

EXAMINATIONS.

The Professors are free in the method of conducting the tests of their work. It is understood, however, that in every department the

students shall be tested by daily recitations, monthly reviews, special tests or final examinations.

Three days at the end of each semester are set apart for examinations.

All examinations and examination papers are open to the inspection of the Board of Directors, and an annual report is made to the Board by the Faculty through the President, of the courses of study and the work and standing of the students.

Students are required to maintain a minimum standing of sixty per cent.; unsatisfied conditions in three subjects debar from further work. Scholarship aid is conditioned on a standing of not less than seventy-five per cent.

During the first week of each semester a time is appointed by the Faculty for delinquent examinations.

FELLOWSHIPS

SOCIAL SERVICE. These fellowships yield from \$150 to \$200 each, and are awarded by the Faculty to those students who excel in the Department of Sociology and who desire to engage in Social Service. Holders of these fellowships must devote at least three months in the summer to Settlement Work in some large city under the direction of the Faculty. They thus have the double advantage of being able to prosecute their studies without distraction during the Seminary year and of giving during the summer months their undivided attention to social work.

Nine of these fellowships were assigned last year, as follows: four to New York and one each to Chicago, St. Louis, Syracuse, Hurley and Steubenville.

RESIDENT GRADUATE. There are two Resident Graduate Fellowships, which are awarded by the Faculty for high scholarship and merit to graduates of this or other seminary who desire to pursue advanced work on conditions imposed by the Faculty. They yield \$250 for the Seminary year.

THE MAXWELL. This was founded in 1911 by the gift of Mr. Joshua I. Maxwell of Geneva, N. Y. The income available for the holder is \$600 annually, which is paid quarterly in advance.

The fellowship is awarded by the Faculty to a member of the graduating class whom it considers worthy of the appointment. He must, at the time of the appointment, have completed at least two years of resident study and in the course leading to the diploma of this Seminary. The term of the Fellowship is one year. If for any reason

no appointment is made from among the students graduating in any year, the Faculty may appoint for a second term the fellow whose term is expiring. The fellow is free to choose the date at which his tenure of the Fellowship shall begin and his subject and place or places of study, subject to the approval of the Faculty. He is required to make, at such times as the Faculty may fix, full reports concerning his use of the Fellowship. After the expiration of his term, he may be required by the Faculty to give one or more lectures in the Seminary.

ALUMNI. The Society of the Alumni of the Seminary provides annually, by contributions from its members, the Alumni Fellowship, the amount of which is \$600. The regulations governing it are the same as those of the Maxwell Fellowship, given above, with this difference, that the first sentence reads: "The fellowship is awarded by the Faculty ordinarily to a member of the graduating class whom it deems worthy of the appointment."

HISTORY AND EQUIPMENT

LOCATION

Auburn is a city of about forty thousand inhabitants, and is celebrated for its healthfulness and beauty. Its citizens, including the members of the five Presbyterian churches, take a warm interest in the Seminary and welcome the students to social and religious fellowship. Its extended and increasing railroad and trolley facilities bring it within easy reach both of the great commercial centers and of a very numerous and intelligent body of evangelical churches, thereby rendering it an excellent point both for the concentration of means of culture and the distribution of Christian workers. The Seminary campus is on an elevation in the heart of the city and covers about fifteen acres. The Seminary combines, in an unusual degree, the advantages generally sought in large cities with those of rural quiet and seclusion.

HISTORY

The rapid settlement of Western and Central New York and the great revivals of religion in the early years of the nineteenth century created a demand for more ministers, much greater than the supply. It was therefore considered necessary to establish a Seminary that should minister to this immediate region. Accordingly at a meeting of the Presbytery of Cayuga, January 27th, 1818, it was unanimously resolved that it was "expedient that a Theological Seminary be established within the boundaries of the Synod of Geneva, and that they (the Presbytery) prosecute this subject at the next meeting of Synod." The Synod met at Rochester the following month and on February

19th, approved the plan, appointed a committee to take preliminary steps looking toward the establishment of a Seminary, and referred the matter for advice to the next General Assembly. June 8th, 1818, the General Assembly declined to give any advice, "believing the said Synod are the best judges of what may be their duty in this important business." Then the Synod, at a special meeting in Auburn, August 6th, 1818, resolved "that the Theological Seminary be and hereby is located at or near the village of Auburn." At the same meeting Synod appointed trustees to hold the property and others to collect funds for the institution. April 14th, 1820, the Seminary was incorporated by the Legislature of the State of New York, and was opened for students October 9th, 1821. It is now in the ninety-seventh year of its operation.

Three professors were inaugurated when the Seminary was opened and a fourth added in 1823. From time to time the curriculum has been enlarged and the faculty increased until there are now nine Professors and two Assistant Professors, two instructors, two Resident Lecturers, and seven Ministers-in-Residence, who are giving instruction for the whole or a portion of the Seminary year.

The original building was erected in 1821-2, and taken down in 1892. The Dodge-Morgan Library building was erected in 1872; the Dormitory, Morgan Hall, in 1875; the Welch Memorial building and the Willard Memorial Chapel in 1892-94, and the four residences now on the campus in 1862, 1875, 1876 and 1908.

The original endowment, given by the citizens of Auburn and vicinity, consisted of ten acres of land for the Campus and \$35,000. This was gradually increased, largely by comparatively small gifts, till 1873, when \$300,000 was raised, one-third of which went to the erection of Morgan Hall. Its present endowment available for Seminary purposes is \$550,000.

MORGAN HALL

The rooms in Morgan Hall are arranged so that each student has a study and a bedroom. There are four suites which have two bedrooms and one study room each. The rooms are comfortably furnished, including beds and bedding. Students furnish their own sheets, pillow-cases and towels.

THE LIBRARY

The Library of the Seminary, in the Dodge-Morgan Library building, is open each day and evening, except Sundays and Saturday evening, for the use of the Faculty and students as well as the public. Loans are made to pastors and others living out of town, the books being sent

and returned at borrower's expense. The income of the permanent library fund secures the steady growth of the library, which now numbers 37,900 volumes and 14,500 pamphlets. Eighty periodicals, including leading magazines of this country and other lands, are on file in the library.

The library will be glad to receive copies of all such historical or memorial addresses, old or new, as would afford data for local church history. Alumni and friends are especially requested to send copies of their published writings.

DAYTON MEMORIAL LIBRARY

On the first floor of Morgan Hall is a suite of three rooms, a reading-room furnished with newspapers from various parts of the country, a large reference library, and a missionary seminar room. The furnishing, equipment, and reference library are mainly the gift of Mr. George D. Dayton, Minneapolis, Minn.

GYMNASIUM

A portion of the lower floor of the Dodge-Morgan building is devoted to gymnasium purposes. The athletic field furnishes ample facilities for football, base ball, tennis and other outdoor sports.

SILLIMAN CLUB HOUSE

Through the liberality of the Hon. Horace B. Silliman, LL.D., of Cohoes, N. Y., the dwelling house, No. 94 North Street, was purchased in 1904, remodeled and equipped as a Clubhouse for the use of the students. This property was made a part of the Campus, and the house appropriately furnished for social purposes, dining room and culinary department. But the old building has been outgrown. A beautiful new dining room and culinary department was erected in 1911, designed as a part of a new Clubhouse, to be erected as soon as funds are provided. The old house, meanwhile, furnishes social and game rooms for the students and rooms for the matron and servants. The buildings are known as the Silliman Clubhouse in honor of their generous donor, and furnish a delightful center for the social life of the students, and a place where all unmarried students can obtain excellent board at moderate cost.

The management consists of the President of the Seminary, and a Clubhouse Committee. The chairman, a Senior, is elected by the Y. M. C. A., the other members of the committee—one Senior, two Middlers, one Junior—are appointed by the President of the Association. The Committee for this year is Ira L. Livingston, Chairman; President Stewart, Charles H. Dayton, Albert D. Stearns, Lee Hanchett.

STUDENT LIFE IN THE SEMINARY

SEMESTERS AND VACATIONS

The Seminary year of study begins the third Wednesday of September and ends the Thursday after the first Sunday in May. There is a vacation of two weeks at the Christmas holidays.

ASSIGNMENT OF ROOMS

The rooms are selected on the first day of the semester, as soon as the enrollment has been completed, and all applicants should be present or personally represented, so that choice of rooms may not be lost by default.

Students whose applications are registered can at any time send on their books or other personal effects to the care of the janitor, W. R. Francis, Morgan Hall, Auburn, N. Y.

EXPENSES

No charge is made for room-rent or tuition. Students rooming in Morgan Hall pay \$40 each per annum, for gas, water and steam-heating of the rooms. All unmarried students board at the Silliman Clubhouse, where the rate is four dollars per week.

The following summary indicates the probable necessary expenses for each year.

Y. M. C. A. dues and incidentals.....	\$ 6.00
Heat, light and water in Morgan Hall.....	40.00
Board at \$4.00 per week.....	125.00
<hr/>	
Total	\$171.00

To which are added the expenses of washing, mending, etc., averaging about sixty cents per dozen pieces.

PASTORAL POSITIONS

Pastors and churches in Auburn and vicinity frequently desire the assistance of students in their work, and the Faculty co-operates with them by assigning students to these positions, when they do not interfere with the Seminary work of the Student. These positions furnish remunerative employment for the student and at the same time training in religious work. These appointments for obvious reasons cannot be made until some time after the student has arrived at the Seminary.

EMPLOYMENT

The Seminary, on appointment from the Faculty, furnishes employment to students, as assistants in the Seminary office and library, as

waiters in the Clubhouse, as organist and as other helpers, for which remuneration is given.

There are in the city opportunities for self-support, which do not interfere with the student's main business, such as those for musical service in the churches and tutoring. There are many opportunities for occasional preaching in vacant pulpits, which may be enjoyed so far as they do not take strength and time needed for thorough Seminary work.

PECUNIARY AID

The Seminary has scholarship funds available for the assistance of students. Students needing aid should apply first to the Board of Education of the Presbyterian Church through their Presbyteries. If the Board's scholarship should prove insufficient, an additional sum may be granted from the scholarship funds of the Seminary upon conditions determined by the Faculty. Students receiving aid from these funds must certify the Faculty that they cannot meet their legitimate expenses without such aid, must maintain an average standing as high as "C," and must accept a deduction for absences at the beginning of a semester or later. It is possible for students, who do not desire to receive a gratuity, to borrow from the Seminary or to find ways for earning money. The conditions and other details touching this matter may be learned by correspondence with the President.

CARE OF CHURCHES

The Seminary has no ecclesiastical authority, and nothing to do with the licensure of men to preach. The curriculum of the Seminary, however, is of sufficient importance to demand the entire time and the undivided attention of the student during the short Seminary year. No student can, therefore, have the care of a parish without serious loss in his Seminary work.

If under the stress of imperative financial necessity a student must take the care of the church, he should first counsel with the Faculty, and so far as possible arrange for extending his Seminary work over more than three years.

REPORTS TO THE PRESBYTERIES

A record of the attendance of students is kept. The Faculty reports to the Presbytery, upon request, under whose care each student is, the number of Seminary exercises at which he was due, and the number of his absences, explained and unexplained.

RELIGIOUS SERVICES

Every session for recitation or lecture is opened with prayer. Morn-

ing prayers are conducted by the Faculty from Monday to Friday. A service for worship is held every Monday evening at seven o'clock, conducted by a member of the Faculty or by a clergyman in residence, at which all the Professors and students are expected to be present. The second Monday evening of each month an address is given on Missions. A class prayer-meeting is held by each class every Wednesday evening at seven o'clock. The Lord's Supper is celebrated at the opening and closing of the Seminary year.

YOUNG MEN'S CHRISTIAN ASSOCIATION

On the twenty-eighth of April, 1898, for the purpose of becoming affiliated with the World's Student Christian Federation, the Auburn Society of Missionary Inquiry was merged into the Young Men's Christian Association then formed, the various other student organizations becoming departments of the Association. The Constitution in full was published in the Seminary Catalogue, 1898-99.

Among the functions of the Y. M. C. A. are the holding of missionary meetings and classes, the sustaining of certain religious services in the city, the government of the student-life, the supervising of the Seminary athletics, the maintaining of the reading room and of a book-room for the sale of books and stationery, and the publishing jointly with the Faculty of the AUBURN SEMINARY RECORD.

Y. M. C. A. Officers. President, Robert B. Rock; Vice-President, Edward W. Perry; Secretary, Albert D. Stearns; Treasurer, Seth N. Genung.

Y. M. C. A. Committees. Athletic: George W. Walker, Seth N. Genung, William W. Rock.

Devotional: President Stewart, Ira L. Livingston, W. O. Benthin, Otis T. Epperson.

Missionary: Professor Riggs, Victor C. Detty, David H. Thomas, David W. Gove.

Religious Work: Professor Hoyt, L. P. VanSlyke, Robert E. Schwenck, Howard Mickelson.

Self-Government: Edward W. Perry, Devello Haynes, A. W. Ratz.

Vocational: H. Victor Frelick, Alfred W. Lees, F. L. Shoemaker.

Volunteer Band: Leader, Livingston Bentley.

CURRENT YEAR

Directors. The only change in the Board of Directors is occasioned by the death of the Rev. Dana W. Bigelow, D.D. Dr. Bigelow had been a member of the Board since its reorganization, and very regular and faithful in his attendance upon its meetings. The Presbytery of Utica has not yet selected his successor.

Faculty. The outstanding event of Commencement Week, 1916, was the celebration of the twenty-fifth anniversary of Dr. Hoyt's connection with the Seminary as a Professor. It will long be remembered by all those who had the pleasure of participating in it.

The Rev. Frank Wood Moore, A.B., who for three years had been an Instructor in Elocution and Homiletics, was elected Assistant Professor in the Department of Homiletics.

The Chair of Religious Education has not yet been filled, and arrangements have been made for two courses of lectures by Alumni of the Seminary. Rev. Roy William Hamilton, class of 1910, of Ann Arbor, Mich., will lecture February 12-23 on "Educational Psychology," and Rev. Malcolm L. MacPhail, Ph.D., class of 1904, of Pittsburgh, will lecture March 21-23 on "Religious Pedagogy:"

Mr. Harry S. Mason, Mus. B., was engaged for the year 1916-17 as Organist and Instructor in Music.

Presbyterian Alliance. The Conference of the Executive Committee of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, was held in Auburn February 2-3, 1916. The committee and delegates were the guests of the Presbyterian Churches of the city and the Seminary. Sessions were held in our Chapel and in the Second Presbyterian Church. Wednesday evening a banquet was given in the Clubhouse by the churches and the Seminary. About 150 guests were present. Addresses were made by Rev. W. H. Roberts, D.D., LL.D., Rev. Clarence Mackinnon, D.D., Principal of the Presbyterian College, Halifax; Rev. R. C. Reed, D.D., Professor of Columbia Theological Seminary, and Rev. W. H. Black, D.D., President of Missouri Valley College.

College Men's Conference. The Fourth Annual Conference of College men in New York State on the Christian ministry held under the auspices of Auburn, Colgate and Rochester Seminaries, met in Auburn March 18-19, 1916. About fifty delegates were present. An excellent program was given and a reception and dinner at the Clubhouse on Wednesday evening.

Treasurer. After nineteen years of faithful service as the Treasurer of the Seminary, Mr. Levi S. Gates resigned to take effect May 1st, 1916. During the summer Rev. Harris B. Stewart acted as treasurer. The Board elected Rev. John W. Berger of the class of 1904, Treasurer, who began his work September 1.

Home for Missionaries. At its meeting in October the Board took action approving the equipment of one or more of the houses owned by the Seminary for a home for missionaries and their families who are on their furlough, and wish to pursue studies in the Seminary.

The Auburn Campaign. The story of the campaign for \$100,000 for the Seminary in Auburn and vicinity has been told elsewhere, and mention made of those who were leaders in it. It is sufficient to say here that from December 1-8, 1916, after many weeks of preliminary preparation, such a campaign was conducted and that it closed with the "Rally Dinner" Saturday evening with a grand total of pledges of \$101,946.25. It was a memorable experience never to be forgotten, and means much for the Seminary and city.

The Centennial. Progress is being made in the preparations for the observance of the Centennial of the Seminary in October, 1918. Rev. William P. Schell of New York has been chosen as chairman of the General Committee. Rev. Edward H. Dickinson, D.D., recently of Buffalo, has been appointed Executive Secretary and is already at his work. It has been decided to have a pageant, and Mr. W. C. Langdon of New York has been secured as Pageant Manager. The Librarian, Dr. John Q. Adams, has been chosen to prepare the History of the Seminary and the General Catalogue. President Stewart will give the address defining the historic position of the Seminary. Other tentative arrangements have been adopted, and announcements will be given from time to time in the RECORD and through the press.

The Seminary and the General Assembly. At the meeting of the Board of Directors held May 11, 1916, the following resolutions were unanimously adopted:

"1. That the Board of Directors of Auburn Theological Seminary hereby accepts the interpretation and decision of the General Assembly of the Presbyterian Church of the U. S. A. meeting in Rochester, May, 1915, that the 'Compact of 1870 is legally unenforceable.'

"2. That the Board of Directors hereby bears testimony to the unbroken friendship between the Seminary and the Assemblies in the past and takes this occasion to reaffirm its declaration of the loyalty

of this Seminary to the Presbyterian Church, with which it is in ecclesiastical relation through its organic connection with the Presbyteries in Central and Western New York maintained now as from the first; which through its ninety-eight years of history the Seminary has sought to serve with all fidelity; and which it intends to serve in coming years with fullest service and devotion.

"3. That the Board of Directors instruct the Faculty to report annually matters of interest to the Assembly for its information."

FORM OF BEQUEST

I hereby give and bequeath to Auburn Theological Seminary the sum of.....Dollars, the same to constitute a part of the permanent funds of said institution (or, to constitute a permanent scholarship in said institution).

SOCIETY OF THE ALUMNI

It was formed in 1830 and recognizes as members "all who have enjoyed the privileges of this Institution, and maintained a good reputation." Its annual meetings are held during the commencement week. This Catalogue is sent to all Alumni whose addresses are known.

Officers: President, Henry H. Barstow, '98, Rochester; Vice-President, Darwin F. Pickard, '01, Watertown; Secretary, Deane Edwards, '12, Seneca Falls; Treasurer, Harris B. Stewart, '06, Auburn; Bibliographer and Necrologist, John Q. Adams, '74, Auburn; Preacher, Murray Shipley Howland, '00, Buffalo.

Alumni Day. Wednesday, May 9, 1917. The committee is preparing a program of interesting addresses for morning and afternoon. The classes of '67, '72, '77, '82, '87, '92, '97, '02, '07, '12 are expected to have their reunions from 12 noon to 3 P. M.

ALUMNI ASSOCIATIONS

The Alumni Association of Western New York: Organized March 6, 1905.

President, C. W. Scovel, '94, Cortland; Secretary, F. W. Moore, '07, Auburn; Treasurer, A. J. Macmillan, '06, Rochester.

The Eastern Alumni Association of Auburn Theological Seminary: Organized May 28, 1906.

President, Fisher H. Booth, '96, New York; Secretary, William P. Schell, '04, New York; Treasurer, E. Blake McDonald, '12, New York.

New England Alumni Association: Organized October 24, 1906. President, Clarence W. Dunham, '01, South Boston, Mass.; Secretary, D. A. McPhie, '93, Boston, Mass.

Auburn Alumni Association for Detroit and Vicinity. Organized December 17, 1906.

President, A. H. Cameron, '86, Detroit; Secretary and Treasurer, Harry L. Crain, '05, Alma, Mich.

Auburn Alumni Association for Chicago and Vicinity. Organized May 19, 1908.

President, Robert D. Scott, Ph.D., '75, Chicago, Ill.; Secretary and Treasurer, Joel DuBois Hunter, '06, Evanston, Ill.

Auburn Alumni Association of Japan. Organized October 5, 1909.

The members are as follows: Naomi Tamura, '85; Kumetaro Sasao, '95; Fumio Matsunaga, '00; H. Yamamoto, '02; Susumu Tajima, '04; Kanji Mori, '05; Masue Kawazoe, '05; Shiosaku Baba, '05; K. Hikaru, '06; Rempei Minami, '06; A. Shoji Murakami, '08; Shigeru Mohara, '08; Naochika Ohno, '09; T. Matsumoto, '10; Senji Turu, '10; M. Ausaka, '11; K. Morita, '11; K. Shimizu, '11; K. Tsuchida, '12.

The Alumni Association of Indiana. Organized October, 1912.

President, Charles M. Herrick, '94, Elkhart; Vice-President, Haughton K. Fox, Ph.D., '00, Covington; Secretary-Treasurer, Earl R. North, '04, Michigan City.

Auburn Alumni Association of Northern Ohio. Organized November 12, 1914.

President, Louis F. Ruf, '89, Cleveland; Secretary and Treasurer, Clarence S. Gee, '14, Cleveland.

Missouri-Auburn Alumni Association. Organized October 13, 1915. President, Charles C. McGinley, '94, Independence; Secretary, Howard V. Yergin, '13, St. Louis.

Auburn Alumni Association of the Synod of Washington. Organized October 5, 1915. President, Oliver T. Mather, '93, Tacoma; Secretary-Treasurer, James A. Laurie, D.D., '98, Wenatchee.

NECROLOGY**1916**

- 1845—Artemas Dean, D.D., July 10, æt. 92.
1862—James Brown Beaumont, February 9, æt. 84.
1862—Edmund Bridges Miner, August 12, æt. 87.
1864—William Wallace Wetmore, March 13, æt. 74.
1864—William Wilmer, January 17, æt. 77.
1866—Merritt Galley, March 8, æt. 66.
1868—Dana Williams Bigelow, D.D., December 13, æt. 72.
1870—Charles Pierpont Coit, D.D., December 5, æt. 77.
1871—Alfred John Hutton, D.D., February 27, æt. 73.
1873—Leonard John Waugh, January 8, æt. 71.
1874—George Cheever Jewell, November 10, æt. 72.
1875—Morton Fitch Trippe, D.D., May 7, æt. 68.
1878—Herbert Erastus Davis, July 15, æt. 64.
1890—Seth Cook, August 24, æt. 56.
1892—Frank Boughton Carlton, March 14, æt. 49.
1900—Charles Davis VanWagoner, May 28, æt. 39.

Auburn Theological Seminary

SEMINARY EXTENSION

AUBURN, NEW YORK

EXTENSION DEPARTMENTS

Auburn Theological Seminary conceives the function of the Theological Seminary to afford the Christian Ministry every possible facility for furnishing themselves thoroughly for the discharge of the varied duties of their high calling. Therefore the task of the Seminary is not confined to the training of young men in preparation for the ministry, but extends to all those who being engaged in the actual work of the pastorate desire further to qualify themselves for their work and to attain a larger efficiency in it.

Pursuant to this conception of its function, this Seminary in the summer of 1911 inaugurated a Summer School of Theology, and in the summer of 1913 inaugurated a Summer School for Christian Workers.

For a number of years the use of the Library has been allowed to ministers from out of town, who would pay the cost of carriage. It is expected that this extension of the privileges of the Library to non-residents will be more perfectly organized and enlarged under the department of Library Extension.

The AUBURN SEMINARY RECORD, published in the interests of Theological education, is another means of extending the Seminary's influence.

These four departments of Seminary Extension now put within the reach of those ministers who desire them exceptional facilities for self-improvement and the development of the lay-workers in their churches. It is the intention of the Seminary to widen and perfect this Seminary Extension work as rapidly as the friends of ministerial education and efficiency provide the means for so doing.

SUMMER SCHOOL OF THEOLOGY

SESSION OF 1916—July 10-29

SESSION OF 1917—July 9-28

Through the generosity of Mrs. A. F. Schauffler of New York the Seminary was able to found in 1911 a Summer School of Theology, and through the same generous support to maintain it from year to year. In these schools the Presbyterian Board of Home Missions co-operated by providing scholarships for a certain number of selected men, thereby aiding them to meet a portion of their expenses as students in the schools. Mrs. Schauffler, the Founder of the school, continues her support of it for 1917, and the Board of Home Missions will continue to co-operate as hitherto in furnishing scholarships.

The School has passed the experimental stage and has become a permanent feature of the Seminary's activity with an enlarging area of study and increasing usefulness.

FACULTY

SESSION 1916

REV. GEORGE BLACK STEWART, D.D., S.T.D., LL.D.

PRESIDENT OF THE SEMINARY

Professor of Practical Theology in the Seminary

REV. ARTHUR STEPHEN HOYT, D.D.

Professor of Homiletics and Sociology in the Seminary

REV. ROBERT HASTINGS NICHOLS, PH.D.

Professor of Church History in the Seminary

REV. A. J. W. MYERS, D.D.

Secretary of Religious Education in the Presbyterian Church of Canada

PHILIP MARSHALL BROWN, A.M.

Professor of International Law, Princeton University

REV. HERMAN N. MORSE, A.B.

Presbyterian Board of Home Missions

REV. FRANK W. MOORE, A.B.

Instructor of Elocution in the Seminary

RICHARD S. LULL, PH.D.

Professor of Vertebrate Paleontology and Associate Curator of Peabody Museum of Natural History, Yale University

STUDENTS

NAME	RESIDENCE	SEMINARY	CLASS
Allison, Alexander B.	Pittsburgh, Pa.	Western	1902
Avery, Elizabeth Pomeroy	Auburn, N. Y.		
Bloomfield, Arnold Wilfred	Owego	Kentucky	1902
Bonner, Frank B.	Edinboro, Pa.	Louisville	
Briddon, Albert L.	DeRuyter		
Brockie, John M.	Holland Patent	Bangor	1904
Brown, Fred	Brookton		
Brownback, Oscar D.	Honeoye Falls	Princeton	1907
Campbell, Franklin L.	Syracuse	Auburn	1915
Clauss, George J.	Hilton	Oberlin	1915
Clipman, William H.	Brockwayville, Pa.	Crozer	1888
Cornwell, Clifford C.	Sherman	Auburn	1911
Curnow, Richard J.	Red Creek	Auburn	1909
Dixon, Dalco Ensign	West Rush	Chris. Bib. Inst.	1909
Dulles, Mrs. Janet Avery	New York City		
Evans, Albert L.	Richfield Springs	Auburn	1907
Everitt, Benjamin H.	Peekskill	Princeton	1897
Everitt, Mrs. B. H.	Peekskill		
Fay, Mrs. Fred H.	Auburn, N. Y.		
Flemming, John Ellsworth	Easton, Pa.	Auburn	1909
Frost, Cuthbert C.	Marcellus	Auburn	1900
Geddes, Daniel Marshall	Auburn	Auburn	1901
Grant, John Barker	Vernon Center	Union	
Hays, Theodore T.	Holley	Lane	
Hays, Mrs. T. T.	Holley		
Herrick, Albert E.	Nunda	DeLancey	1904
Higinbotham, R. G.	Caledonia	Auburn	1907
Humphreys, Arthur	Plainville		
Husk, Thomas R.	Scipioville	Auburn	1915
Jack, Walter	Geneva		
Keeler, Evelyn W.	Auburn		
Ketchum, Irving W.	Auburn	Auburn	1902
Kilmer, Charles H.	Mecklenburg		
Leach, William H.	Oneida Castle	Alfred	1912
Leyenberger, James P.	Wheeling, W. Va.	Western	1893
Losey, Leon A.	Preble	Auburn	1911
Losey, Mrs. L. A.	Preble		
Lumb, Hardy	Corfu	Auburn	1915
McCulloch, George	Gilbertsville		
MacLeod, D. J.	Sandy Lake, Pa.		
MacPhail, Malcolm L.	Pittsburgh, Pa.	Auburn	1904
Mackenzie, Alexander	West Henrietta	Rochester	1910
MacQuarrie, John M.	Evans Mills	Auburn	1914
Maus, Charles W.	Winburne, Pa.	Lane	1914

Murphy, W. H.	Auburn	Auburn	
Niles, William H.	Rose	Auburn	1876
Page, Samuel J. A.	Geneva	Auburn	1917
Page, Mrs. S. J. A.	Geneva		
Parker, Mrs. Ida Thorne	Union Springs	Auburn	
Payne, Mrs. Frances	Auburn		
Reed, Mrs. H. L.	Auburn		
Roop, Curtin G.	Canton	Boston	1899
Russell, James E.	Lowville	Auburn	1899
Sargent, Cassius J.	Liverpool	Auburn	1901
Stevenson, William A.	Bennettsburg	Crozer	
Stewart, Mrs. George B.	Auburn		
Thomasian, Vahan M.	Auburn	Auburn	
Thompson, Marvin J.	Rochester	Xenia	1901
Titus, Pauline L.	Auburn		
VanSickle, Katrina	Auburn		
Wheeler, Alice M.	Auburn		

STATISTICS

Total Enrolment..... 61

STATES REPRESENTED

New York 54 West Virginia 1 Pennsylvania 7

SEMINARIES REPRESENTED

Auburn 21	Louisville 1	Delancey..... 1
Western 2	Bangor 1	Alfred 1
Crozer 2	Oberlin 1	Rochester 1
Princeton 2	Chris. Bib. Inst..... 1	Boston 1
Lane 2	Xenia 1	No Seminary..... 22
	Union 1	

DENOMINATIONS REPRESENTED

Presbyterian 47	Baptist 2	Methodist 1
Christian 5	Congregational 2	Friend 1
	Episcopal 3	

PURPOSE

This School is designed to give ministers and others an opportunity to pursue in an earnest and serious way certain important subjects of the theological curriculum. There is no intention to afford mere entertainment or profitable diversion during a vacation period. There are many assemblies of various sorts which are adequately supplying a want of this character, and we have no wish, as we see no need, to enter into competition with them in a field which might properly be thought to be more than fully occupied.

This school is to be a theological seminary in miniature. It is to be a school in which the professors and students alike are about the serious business of instruction.

Ministers who wish to freshen their intellectual life, to renew acquaintance with seminary methods and point of view, to learn the present state of theological opinion and the new methods of church work, to prosecute favorite studies under expert guides in sacred learning may confidently expect to find their wishes met in some fair degree in this School.

This School is not confined exclusively to ministers, but offers its services to the thoughtful laity of the Church, who are alive to the value of theological disciplines and the progress of religious activities.

In harmony with the best traditions and well-known ideals the Seminary will aim to make this school both scholarly and practical. The informing motive will be scholarship at the service of life. Every effort will be directed toward making the highest scholarship vital and vitalizing. The purpose is to make the total impression of the life and work of the School count for a larger ministry and a better service.

CURRICULUM OF THE SESSION OF 1916

There were eight courses of fifteen hours each. No examinations for admission were required, nor were there examinations at the end, except for those men desiring credits toward the B. D. degree, but fidelity in attendance upon the Courses elected by the students was required, together with some evidence of profitable pursuit of the subject.

The following were the Courses given in 1916:

1. Practical Problems of the Pastor's Work, President Stewart.
2. The Teaching Ministry, Prof. Hoyt.

3. Historical Light on Present Problems, Prof. Nichols.
4. Religious Pedagogy, Prof. Myers.
5. A Scientist's Interpretation of Creation, Prof. Lull.
6. International Law, Prof. Brown.
7. Rural Life Problems, Prof. Morse.
8. Elocution, Prof. Moore.

SESSION OF 1917—CURRICULUM AND FACULTY

There will be seven Courses, which is sufficient to give desirable variety to the curriculum, but not so many as to lead to injurious diffuseness. The Courses will be fifteen hours each. This gives opportunity for thorough and satisfactory work by professors and students, and makes the courses more worth while. By this arrangement the unit of the curriculum in the Summer Session is the same as that of the Seminary Curriculum, fifteen hours.

The curriculum is being organized with a view to furnishing pastors the largest opportunity for mental and spiritual improvement. The Faculty is not to fall below the high quality of the Faculty in the preceding schools.

CREDITS FOR BACHELOR OF DIVINITY DEGREE

There will be certain courses for which credits to the Bachelor of Divinity degree will be allowed. At the end of these courses there will be examinations for those students who desire to get credit for them. No other students will be required to take the examinations.

EXPENSES

There will be a Registration Fee of \$5.00, which all students will be expected to pay upon Registration.

Lodging in Morgan Hall, a dormitory, and board at the Seminary Clubhouse will be furnished at the rate of \$1.00 to \$1.25 per day, and 40c. to 50c. per night or single meal, in advance. The rooms are fully furnished, and there are bath and toilet rooms on each floor in the dormitory. The board at the Clubhouse is the best to be obtained in the city, and the whole of the Clubhouse is available to all students. These prices include service. There are no extras.

REGISTRATION AND ENROLLMENT

The Registrar's Office, in Morgan Hall, will be open for the REGISTRATION AND ENROLLMENT of students and the transaction of all business, Monday, July 9, 2-4 P. M., 7-8 P. M., 9:30-10 P. M., after Monday, from 9-12 A. M., 2-5 P. M., daily, except Sunday.

At the time of Registration and Enrollment, rooms will be assigned, and necessary information relative to the life of the school will be given.

At 7:30 P. M., Monday, July 9, in Willard Chapel, there will be a religious service followed by announcements regarding classes and other necessary matters.

Class work will begin the following morning at 8 o'clock.

Intending students may have their rooms assigned before coming to Auburn. They are advised to attend to this by correspondence, and save delay and be able to proceed at once to their rooms upon arrival.

Registrar, Mrs. Elizabeth H. Potter.

PROSPECTUS OF THE SESSION OF 1917

An illustrated Prospectus of the Session of 1917 will be issued and ready for distribution about March 15. It will contain full details concerning the Courses of Study, the names of the Faculty and other needed information for intending students. This Prospectus may be obtained on application.

All communications relative to the Summer School should be addressed to THE PRESIDENT, Auburn Theological Seminary, Auburn, N. Y.

SUMMER SCHOOL FOR CHRISTIAN WORKERS

SESSION OF 1916—July 31-August 12

SESSION OF 1917—July 30-August 11

Through the generosity of Mrs. John S. Kennedy, of New York City, the Seminary was enabled in the Summer of 1913 to respond to an urgent request from ministers and laymen and opened its first Summer School for Christian Workers. There were 55 men and women in attendance, exceeding the expectation for the first School. The results of the session abundantly justified the experiment and warranted a continuance of it. Mrs. Kennedy continuing as its liberal patron, the fourth session will be held during the Summer of 1917.

FACULTY

SESSION 1916

REV. GEORGE BLACK STEWART, D.D., S.T.D., LL.D.
PRESIDENT OF SEMINARY

REV. JOSEPH CLARK, D.D.
DEAN OF DEPARTMENT OF ORGANIZED SUNDAY SCHOOL WORK
Superintendent of New York State Sunday School Association

REV. JAMES STEVENSON RIGGS, D.D.
Professor of New Testament Theology and Literature in the Seminary

REV. JOHN QUINCY ADAMS, D.D.
Librarian of the Seminary

REV. ALEXANDER H. MCKINNEY, Ph.D.
Superintendent of New York City Mission Society
Author of Text Books for Sunday School Workers

HERMAN HARRELL HORNE, Ph.D.
Professor of History of Education, New York University

REV. HARRIS BATES STEWART, B.A.
Instructor in English Bible in the Seminary

MISS MEME BROCKWAY
Director Elementary Work American Baptist Publication Society

MISS FRANCES WELD DANIELSON
Specialist in Beginners' Work

MISS ELIZABETH HARRIS
State Superintendent of Elementary Work

A. L. ADERTON
State Superintendent of Secondary and Adult Departments

FRANKLIN H. BECKWITH
State Superintendent of Rural Work

MISS MARTHA K. LAWSON
Specialist in Girls' Work

REV. LOUIS H. KOEHLER
Assistant Pastor, First Baptist Church, Rochester

REV. FREDERIC CAMPBELL, Sc.D.
Lecturer on Astronomy

REV. CHARLES HERBERT TYNDALL, D.D.
Lecturer on Scientific Subjects

EARLE W. BOZARD
Lecturer on Places and Travels

STUDENTS

Bringman, Ella S.	Pittsburgh, Pa.
Camp, Dr. Paul B.	Jamestown
Campbell, Rev. Frank L.	Syracuse
Childs, Esther J.	Portville
Consalus, Marie A.	Rochester
Covell, J. Howard	Leroy
Craig, Burton L.	Pittsburgh, Pa.
Crane, Mrs. W. S.	Port Byron
Craven, Iona F.	Pittsburgh, Pa.
Cunningham, John W.	Pittsburgh, Pa.
Cunningham, Lulu Y.	Pittsburgh, Pa.
Danser, Mrs. Fanny R.	Skaneateles
Dean, Warren H.	Auburn
Dean, Mrs. W. H.	Auburn
Duncan, Effa M.	Pittsburgh, Pa.
Durkee, Anna L.	Rochester
Elze, Mildred S.	Albany
Fitch, Nellie	Auburn
Fry, Rev. Edwin R.	Poughkeepsie
Funnell, Rev. John B.	Chicago Junction, Ohio
Gilbert, Ellen F.	Delhi
Glann, Isadora	Cortland
Grant, Rev. John B.	Vernon Center
Greene, Mrs. M. D.	Auburn
Greene, Gertrude	Auburn
Green, Vera	Liverpool
Haering, Raymond	Pittsburgh, Pa.
Henzel, Mrs. E.	Auburn
Hoag, Iva	Skaneateles
Hoerter, Mary	New York City
Hudson, Laura	Fruitland
Jack, Rev. Walter	Geneva
Keller, Mertie A.	Portville
Kennell, G. Mildred	Rochester
King, Phebe M.	Scipioville
Losey, Rev. Leon A.	Preble
Losey, Mrs. L. A.	Preble
McClintock, W. C.	Pittsburgh, Pa.
McCrea, Alice H.	Auburn
Mogge, Anna E.	Geneva
Morley, Myron L.	Auburn
Muhl, Elizabeth	Brooklyn
Oldfield, Rev. Harry L.	New York City
Page, Samuel J. A.	Geneva
Page, Mrs. S. J. A.	Geneva

Patton, John W.	Pittsburgh, Pa.
Penfield, James K.	Delhi
Pesaturo, Constance C.	New York City
Pickard, Margaret	Cuba
Price, Edna E.	Liverpool
Riggs, Mrs. James S.	Auburn
Roe, Rev. William E.	Jamestown, N. Dak.
Singer, Leland W.	Auburn
Snyder, Florence A.	Cuba
Sperry, Mabel F.	Wilmington, Del.
Spiro, Rev. Robert H.	Union Springs
Spiro, Mrs. R. H.	Union Springs
Stuart, Marian A.	Skaneateles
Swart, Mrs. Candace	Bainbridge
Taggart, Ella	Batavia
Thomasian, Vahan M.	Auburn
Titus, Pauline L.	Auburn
Tomlinson, Mrs. F. W.	Elbridge
Vogel, Jean M.	Pittsburgh, Pa.
Walters, Mrs. John	Jordan
Watson, Ida J.	Auburn
Woodruff, Anna B.	Auburn
Woodruff, Hermione	Auburn
Yeaton, Grace E.	New York City
Young, Edith C.	Batavia
Zimmer, Dorothy	Skaneateles

STATISTICS

Total Enrolment 71

STATES REPRESENTED

New York	58	Pennsylvania	10	North Dakota.....	1
Delaware	1	Ohio	1		

DENOMINATIONS REPRESENTED

Presbyterian	51	Methodist	2	Reform	1
Baptist	10	Episcopal	1	Evangelical	1
Congregational	4	Christian	1		

LOCALITIES REPRESENTED

From Auburn.....	15	From other places.....	56
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PURPOSE

The intention of the Seminary in opening this School is to furnish thoughtful and earnest Christians an opportunity to prepare themselves for larger efficiency in their respective churches. It is thought that this can best be done in the same intellectual and spiritual atmosphere in which ministers are trained. They will get much of the material their ministers obtain, approach the questions in thought and life from the same angle, and gain the same point of view. This must lead to better mutual understanding and a keener sympathy between pastor and people.

The School is not designed primarily for entertainment nor even for inspiration. It is what its name indicates, a School, a place for serious intellectual work, for study, teaching, learning.

The School is open to both men and women.

It is expected and desired that the men and women engaged in Sunday-school, missionary and other work, who covet for themselves higher efficiency, wider knowledge of Christian truth, and larger skill in methods of religious activity, and who wish to gain these in the intellectual and spiritual fellowship with kindred spirits will constitute the student body.

Therefore, the purpose is to do real work, work that is worth while for busy people to take two weeks to do, and to do it in a way that will be well within the range of the average man and woman.

Increased efficiency in Christian service is the aim of the School.

CURRICULUM OF SESSION OF 1916

There were offered in the School last Summer five courses of ten hours each, and ten courses of five hours each, as follows:

1. The Life of Christ, Prof. Riggs.
2. The Spiritual Life of the Christian Worker, Prof. Adams.
3. The Epistles of Paul, Prof. Stewart.
4. The Training of Religious Leaders, Prof. Horne.
5. The Sunday School Teacher at his Best, Prof. McKinney.
6. Organized Sunday School Work, Prof. Clark, Dean.
 1. Beginners, Miss Danielson.
 2. Primary, Miss Brockway.
 3. Juniors, Miss Harris.
 4. Intermediate, Mr. Aderton.
 5. Secondary Girls, Miss Lawson.
 6. Secondary Boys, Mr. Aderton.
 7. Senior, Prof. McKinney.
 8. Adult, Prof. Clark.

9. Superintendents, Mr. Koehler.

10. Community Betterment, Prof. Beckwith.

In addition to these regular Courses, Dr. Tyndall gave two lectures in the evening on Ether Waves and Radium; Mr. Bozard one on Travel Scenes in the Life of Jesus, and Dr. Campbell two on Astronomy, the Heavens Opened, and, Worlds in the Making.

SESSION OF 1917—CURRICULUM AND FACULTY

The approaching session of the School will follow the general plan of former sessions, with some basic courses designed for all Christian Workers without reference to the special form of their Christian service, together with several other courses designed to meet the particular needs of workers in special fields of service, such as the Sunday-school and missionary organizations. The courses, however, will be different from those of last year and the Faculty will not be wholly composed of the same instructors. There will be professors from the Seminary Faculty and other eminent specialists and teachers.

EXPENSES

There will be a Registration Fee of \$5.00, which all students will be expected to pay upon Registration.

Lodging in Morgan Hall, a dormitory, and board at the Seminary Clubhouse will be furnished at the rate of \$1.00 and \$1.25 per day, and 40c. to 50c. per night or single meal, in advance. The rooms are fully furnished and there are bath and toilet rooms on each floor in the dormitory. The board at the Clubhouse is the best to be obtained in the city and the whole of the Clubhouse is available to all students. These prices include service. There are no extras. These accommodations are for both ladies and gentlemen.

The aim is to make the expense just as light as possible and to give as large and as satisfactory return as possible in every provision for comfort and necessities.

REGISTRATION AND ENROLLMENT

The Registrar's Office in Morgan Hall, will be open for REGISTRATION AND ENROLLMENT of students and the transaction of all business, Monday, July 30, 2-4 P. M., 7-8 P. M., 9:30-10 P. M.; after Monday from 9-12 A. M., 2-5 P. M., daily, except Sunday.

At the time of Registration and Enrollment, rooms will be assigned,

and necessary information relative to the life of the School will be given.

At 7:30 P. M., Monday, July 30, in Willard Chapel, there will be a religious service followed by the first lecture of the School. Professors will make public announcement with reference to their respective classes and other necessary matters.

Class work will begin the following morning at 8 o'clock.

Intending students may have their rooms assigned before coming to Auburn. They are advised to attend to this by correspondence, and thus save delay and be able to proceed at once to their rooms upon arrival.

Registrar, Mrs. Elizabeth H. Potter.

PROSPECTUS OF THE SESSION OF 1917

An illustrated Prospectus of the School will be ready for distribution about March 15. It will contain full information about the Faculty, curriculum and local arrangements for entertainment. This Prospectus may be obtained on application.

All communications relative to the School should be addressed to THE PRESIDENT, Auburn Theological Seminary, Auburn, N. Y.

LIBRARY EXTENSION

As already noted, the Library seeks to serve non-resident ministers of all denominations just as far as its funds will permit. Books may be borrowed at any time for the payment of the carriage both ways, no other fee is required. They may be kept three weeks, or longer, if necessary, by consent of the Librarian. The provision covers the whole library, except books of reference and commentaries. The Librarian is always at the service of borrowers, and is ready to furnish lists of books upon special subjects, prepare bibliographies, or otherwise aid the patrons of the Library. This service is all placed freely at the disposal of ministers and it is hoped it will more and more meet their needs.

It is the intention as soon as funds are available to put the Library, as a circulating library, in a large way, at the service of all persons who desire the best literature.

AUBURN SEMINARY RECORD

The AUBURN SEMINARY RECORD is edited jointly by the Faculty and students and published by the Seminary. It is devoted to the interests of theological education in general and to those of this Seminary in particular. It is issued seven times a year on the 10th of January, February, March, May, July, September and November. The subscription price is one dollar a year, payable in advance. The volume begins with the March issue.

The editors for 1915-16 are President Stewart, Professor Reed, Messrs. H. V. Frelick, J. B. Landon, A. D. Stearns, G. L. Tappan, F. L. Shoemaker, Benjamin Heideman.

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